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THE

BAPTIST MAGAZINE

FOR

1863.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

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PREFACE.

WHETHER we consider the variety of its contents,—the importance of the subjects discussed,—the character of the writing,—or the tone that pervades the whole,—we entertain the hope that this Fifty-fifth Volume of the Baptist Magazine will not be deemed inferior to any of its numerous predecessors. We avail ourselves of this opportunity, most heartily to thank the many friends who have assisted our labours during the past year; and we are happy to announce that negotiations are in progress, which it is hoped will secure in the future a much larger circulation for the Magazine.

In common with all denominational publications, we have suffered considerably from the rivalry of periodicals which, not being restricted to any section of the Christian Church, command a far wider range of readers than we can hope to attain. Without sacrificing any of the objects which our fathers had in view when they projected this work, we hope in the coming year so far to popularize its contents, as to render it an attractive visitor in the numerous families connected with our congregations. The earliest opportunity will be taken for the publication of plans, which at present await the sanction of the Proprietors.

D. KATTERNS.
W. G. LEWIS, JUN.

November, 1863.

THE FOLLOWING ARE THE NAMES OF CONTRIBUTORS TO THIS VOLUME OF THE BAPTIST MAGAZINE:—

Anderson, Rev. H.
Angus, Rev. Dr.
Armstrong, Rev. W. K.
Bixby, Rev. M. H.
Brown, J. H. Esq.
Brown, Rev. H. S.
Bugby, Rev. F.
Cadot, Rev. A.
Carruthers, M. G.
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Haycroft, Rev. N.
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Jeeves, W., Esq.
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Katterns, Rev. D.
Köbner, Rev. J.
Landels, Rev. W:
Leonard, Rev. H. C.
Lewis, Rev. W. G.
Lewis, Rev. W. G., jun.
Lomas, Rev. T.
Marshman, J. C. Esq.
Mather, Rev. R. C.
Mursell, Rev. J.
Mursell, Rev. J. P.
Owen, Rev. T.
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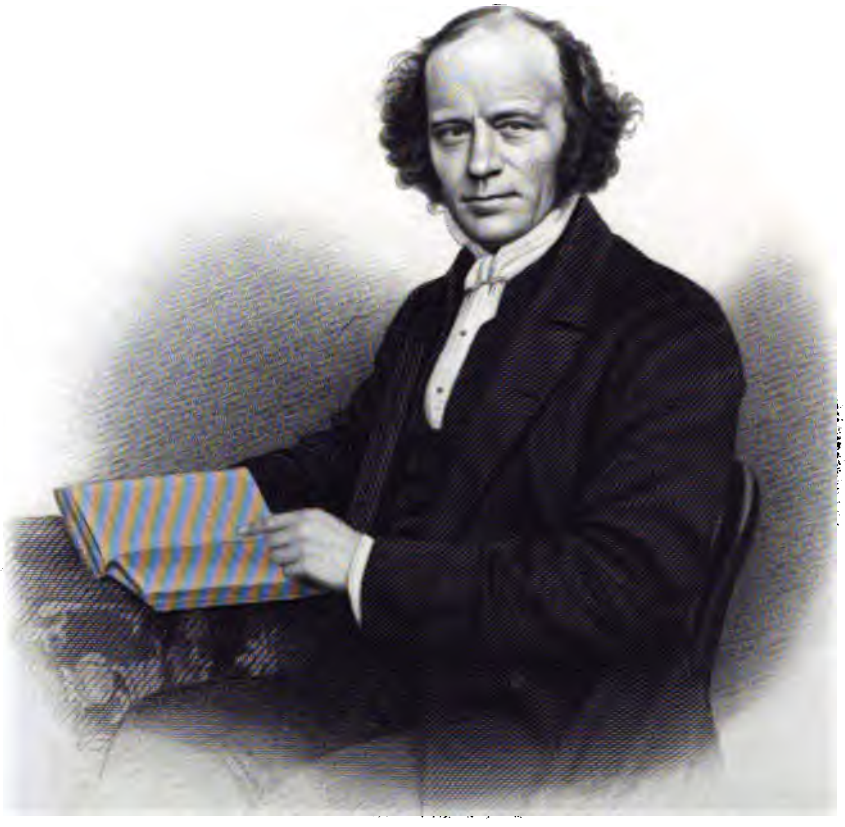

Yours very truly
Joseph Angus.

THE

BAPTIST MAGAZINE.

JANUARY, 1863.

THE NEW YEAR—A PRINCIPLE TO START WITH.

BY EDWARD STEANE, D.D.

It is of great moment in all affairs of importance to start with a right principle. At the beginning of a journey, which is likely to be long and toilsome, how much depends upon your taking the right road at the outset. In rearing an edifice what consummate folly to forget that its stability will be the consequence of a solid foundation.

Let the young man who is just going out into the world see to it that he begins right. If he sets out with wrong principles and false views he is certain in the end to be a disappointed, and it is next to a miracle if he is not also a dishonoured man. Far less infatuated, as it has often been said, would be the conduct of the mariner who should take his ship out of port, and trust her to the treacherous ocean, if she have neither rudder nor compass, than that of the young man who launches out into the world with no fixed principles to guide him, and no unvarying pole to point to. There are two things that every man, and not the young alone, should look to: let him see that he keeps a right end in view, and that he takes the right way to attain it.

Such observations are never out of place. There are, however, times and circumstances which give them a special propriety. And is not the present such a time? We are standing on the threshold of a new year. The past is gone! gone for ever! gone, never to be reclaimed, never to be improved! On what a crowd of follies, failures, disappointments, weaknesses, sins—and to some of the readers of this paper, perhaps, as well as to its writer, on what deep and unexpected sorrows—has the curtain dropped! May God in his infinite mercy forgive all the sins of the past, and cleanse us from the guilt of them all in the blood of his dear Son! But now we start afresh. If we cannot recall the past, God's forbearance is giving us a future. Before we enter upon it let us pause a moment for forethought, for prayer, and to gather up our strength; to look to the end we are aiming at, and the path by which we propose to reach it. Especially let us see if we may not find in the

great storehouse of truth and wisdom just such a principle as we want, at once to guide us in the right way and to uphold us in pursuing it.

Such a principle I think I have found in the words of the Son of God, where he says, with a majesty and a consciousness of almighty strength and infinite resources, appropriate only to himself,—WITHOUT ME YE CAN DO NOTHING. They were addressed, as we know, to the twelve, and were, no doubt, intended to have a special force as applied to them and their circumstances. But words like these are of no private interpretation; they are meant for us all. Let us see how they apply to us, and what we may learn from them.

Our utter helplessness apart from Christ is a lesson very hard to be learnt; a lesson which it takes some all their life-time to learn; a lesson which some never learn at all. And yet it is what in mathematics would be called an axiom, and in moral science a first principle; and in all the important affairs of human life it is a principle of infinite moment, and never to be lost sight of. It is, therefore, a principle to start with. Let us ponder it.

"I can do nothing without Christ. In myself I am impotent to all that is good, and noble, and wise; unable to live in such a manner as to make sure of the great end of life, to benefit my fellow-creatures, or to glorify my Creator; helpless to secure my own salvation, or to promote the salvation of others. Is that true?" I am not careful here to notice the distinction which metaphysical theology has drawn between natural inability and moral; or, as it is otherwise phrased, between the want of ability and the want of disposition. Let that go; the distinction may serve a valuable purpose on other occasions. It makes for little to mine. Christ does not qualify his words. Why should I stop to qualify them? He says, no doubt with as much truth as simplicity, "Without me ye can do nothing." Then, if this is true, do you not see that in the economy of life it is a fundamental truth, and that you will make a fatal mistake if you do not at the outset, and always, recognise and act upon it.

And by how many is this mistake made; and, who find it to be a fatal mistake only when the discovery is too late?

How prone, for example, is the sinner, under a sense of his deficiencies, sins, and guilt, to try by himself to obliterate his guilt, to hide his sins, to make up for his deficiencies. He will do anything and everything that he can do; he will reform, he will become religious, he will go to the house of God, he will take the sacrament, anything, in short, but go to Christ. Now this all arises from his ignorance of his lost and helpless condition. He is unwilling to be stripped of all his pleas, and all his performances, and all his virtues. But, sinner, you must; your self-righteousness must go. It is all rags, "filthy rags." It must all go, and in the day when it does go, you will let it go with loathing, and you will bow down your proud head in the dust, and the Holy Spirit will whisper in your heart, "Christ alone, Christ alone." "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isa. ii. 11). Be assured, sinner, that

without an atonement there is no forgiveness, and without Christ there is no atonement. Pardon flows from blood; not from prayers, not from alms, not from ordinances, but from blood, the blood of the Lamb. There is no pardon out of Christ, and no spiritual life. You are but a dead soul out of Christ;—a branch severed from the vine, fit only to be burnt. "There is none other name under heaven given among men, whereby we must be saved; neither is there salvation in any other" (Acts iv. 12). Then it is clear that the sinner can do nothing without Christ.

But it is not the sinner only, the sinner who has not yet found pardon and peace, who needs to have this truth impressed upon him. It is a principle just as necessary in its application, and quite as useful, to the believer. He indeed knows it. But he does not always realize it—does he always even remember it? Why, it was to those who believed in Him that Christ himself addressed the words.

To his fellow-Christians, then, the writer now turns—to those who with him profess to have found Christ, and to have found their salvation in Him, and with whom this is no mere profession, but a great and blessed reality. Let us, at the beginning of this new year, take up this principle afresh, and carry it with us through the whole economy of the Christian life, that without Christ we can do nothing. Apart from Him there will be no growth, no fruitfulness, no sanctification, no usefulness, no comfort. Just as we have our natural life not in ourselves, but in God—"in him we live and move and have our being"—so spiritually every believer lives and moves and has his being in Christ. The life which covers the branches of the vine with foliage and fruit, is not in the branches, but in the stem. Remember his words, "I am the vine, ye are the branches; he that *abideth in me, and I in him*, the same bringeth forth much fruit: for without me ye can do nothing."

But granting that he cannot bring forth "much" fruit unless he abide in Christ, is any one inclined to ask if he cannot bring forth *some?* To drop the figure, is it imagined that, although a man may not attain to the higher degrees of excellence in the Christian life, he may yet maintain a fair profession and a creditable character without this moral self-depreciation? Has he not strength of his own sufficient for the fulfilment of the ordinary and minor duties, and for the endurance of the common trials incident to the Christian profession? Does he want supernatural help to resist the *little* encroachments which the world will strive to make on the domain of his spirituality? Must there be a conscious and designed reliance upon Christ in those petty temptations and conflicts with evil which occur every day, and in all the changing circumstances of every day? And is this to last as long as life lasts? Are there not fathers in Christ as well as babes? and is the hoary head, rich in knowledge and experience, and silvered with the snows of fifty, sixty, seventy winters, as dependent still upon this union with Christ as the young neophite in the ways of God? Indeed, it is even so. We are none of us anything but branches; and a branch severed from the vine can bring forth *no fruit.* "Without me" is not to be understood as implying assistance merely—the co-operation of grace with our own virtue—it means much

more than this, and corresponds with the previous statement, "the branch cannot bear fruit *of itself*." Out of Christ—without Him in the sense of being separate from Him and independent of Him—there is no fruit-bearing at all, for the obvious reason, that, out of Christ, as we have said, there is no life. Augustine puts this very concisely and forcibly. "He who thinks that he can bear fruit by himself has no life; he who has no life is not in Christ; he who is not in Christ is not a Christian."* We cannot *be* Christians without Christ; how, then, without Christ, can we live and act as Christians ought?

"Since, then, it is so, let me get myself grounded and thoroughly established in the conviction of my own impotence and utter helplessness for all the purposes of the Divine life apart from Christ. This is a principle for me to start with. I have, indeed, known it before, and never, I trust, have altogether forgotten it; but let me renew my experimental acquaintance with it now, as this new year begins, and while its successive months, weeks, and days call me to the high and difficult, but noble and generous requirements and privileges of the Christian profession, let me think again and again, '*I can do nothing without Christ.*'"

But this principle, rightly understood, will discourage no one; it will rather give direction and encouragement to all. It takes us from a wrong foundation only that we may build upon the right. It draws us away from ourselves, where we can find nothing but weakness, and pollution and sin, that it may lead us to Him in whom we shall find an infinite fulness of life, and light, and purity, and strength. Having nothing in ourselves, we have everything in Christ. "He of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30, 31).

Here, then, in Christ, the sinner awakened to a perception of his great spiritual necessities, who feels that he is a ruined and a lost man, that he wants a righteousness to justify him which he has not got, and a moral rectitude of heart of which he is destitute, will find these wants supplied. Is such a man reading these lines? Let him still read on while the writer says to him personally, You cannot save yourself, but Christ can save you. You cannot quicken your own dead soul to a new and holy life, but Christ can quicken and new-create it for you. Renouncing self, self in every form, all self-dependence, all self-righteousness, all your good purposes and intended amendments, renouncing it all as utterly worthless, and only misleading you while you trust to it, by faith take hold of Christ. Lay your sins on Jesus: he will bear them all away. He has borne them already, borne them "in his own body on the tree" (1 Peter ii. 24), borne them that you might not bear them. And you never will bear them, they will never be laid to your charge, nor the punishment of them be exacted of you, if you will now close with Christ. Come to Jesus. Cast yourself on his atoning

* Qui a semet ipso se ferre fructum existimat, in vite non est; qui in vite non est, in Christo non est; qui in Christo non est, Christianus non est.

sacrifice. Say to him, "Lord Jesus, undertake for me. I am poor, and miserable, and blind, and naked. I can do nothing to save myself. Lamb of God! save me." This is closing with Christ. Do this, and everything is done. Do this, and then with appropriating faith you may say with the apostle, "He loved me and gave himself for me" (Gal. ii. 20).

And while the sinner will find in Christ the help that he cannot find in himself, so also will the saint. This principle is meant, my fellow-believer, to direct and encourage you. Jesus knew, knew better than you know, what your conflicts would be, what your trials, what your burdens. He knew how the tempter would assail you, how the world would beset you, how your own heart would deceive you; he knew how hard you would find it to live a holy and godly life, to take up your cross every day, to deny yourself and follow him, not in this path only and in that, but in every path whithersoever he goeth; he knew that it was no smooth and flowery way along which he should lead you, but that as the gate is strait which stands at the entrance, so the way is narrow to the end: he knew all this, and he knew that no human strength would suffice for it, and therefore he says, "Do not look to yourself, but look to me: without me ye can do nothing." He wants you to feel your weakness, but he wants you also to feel that in the just apprehension of your weakness lies your strength. How admirably had that man learned this experimental truth who tells us that he took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, because, he adds, "When I am weak then am I strong" (2 Cor. xii. 10).

Go forth, then, to fulfil the obligations of life, and to encounter the trials that await you this new year, deriving all your strength from Christ. You could not have borne the heavy calamity—it may be some one in particular of unwonted severity—that befel you in the year just closed, if he had not sustained you. But you found his grace all-sufficient. And if other conflicts or bereavements, other tribulations and deep waters, should lie before you, be assured that the hand which leads you into them is able to bring you through. The writer has often thought that a special emphasis lies on those words of the elder, as he describes to John in Patmos who the blessed white-robed myriads were that stood before the throne, pealing their lofty hymn of triumph to God and the Lamb, in which he says, "These are they which *came out of* great tribulation." Not a single Israelite was drowned in the Red Sea, when their foes "sank into the bottom as a stone." And none of God's redeemed ever will be left to perish in any flood that may for a season overwhelm them.* Let them in patience possess their souls, and with

* I cannot forbear subjoining in a note the following sentences, which I have read, since the above was written, in an admirable sermon sent to me by my old and valued friend, the Rev. J. H. Hinton, and just published by him, on the death of the Rev. John Birt, entitled "The Final Gathering." "'In my Father's house,' said our Lord, 'are many mansions: I go to prepare a place for you.' Every mansion has its destined tenant, and will in the end be found occupied by him for whom it was prepared. How deep a sorrow would it spread through all the house, if over even a single apartment

a fortitude becoming those who consciously lean on Almighty strength, encounter all temptations and tempters, all opposition and all duty, all self-denial and all toil, judging, meanwhile, as the apostle evidently judged, that "I can do all things through Christ which strengtheneth me," is only another version of the words, "Without me ye can do nothing."

And now to bring this paper, already, perhaps, too long, to a conclusion, we may assuredly gather the certainty, that with Christ to do for us what we cannot do for ourselves, we shall come off safe, and even triumphant in the end. No fear of missing the way, or coming short of the goal with such a guide; no fear of the house falling with such a foundation; no fear of shipwreck with such a pilot; no fear of defeat with such a captain. If I abide in Christ and his words abide in me, I may ask what I will and it shall be done unto me (John xv. 5). Then I am safe from every danger, sheltered in every storm, victorious in every conflict, and in the end shall come off more than conqueror through Him who has loved me. For see how this has comforted and re-assured the saints of former times. Listen to that dear old saint John Newton, how he sings, while contending with his doubts and his dangers,—

"Begone, unbelief; my Saviour is near,
And for my relief will shortly appear.
By prayer let me wrestle, and he will perform.
With Christ in the vessel, I smile at the storm."

And hear the bold and courage-stirring notes of the sweet psalmist of our British Nonconformity:—

"Now let my soul arise,
And tread the tempter down:
My Captain leads me forth
To conquest and a crown.
A feeble saint shall win the day,
Though death and hell obstruct the way."

And finally, lest any should think this the language of a poetic imagination rather than of sober and calm conviction, let us reverently turn to one who speaks under an inspiration which cannot mislead. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35—39).

it were written, 'Not arrived. Lost in the wilderness. Perished in battle!' But no such disappointment awaits the father's love or the brother's hope. All shall be there—the Feeble-minds and the Much-afraids, as well as the Great-hearts; for the eternal love which has conferred their title will secure their passage through every danger, and bring them in triumph home."

RECENT SCEPTICISM.

BY THE REV. W. ROBINSON, CAMBRIDGE.

TWENTY or thirty years ago the vain and benevolent Robert Owen, dissatisfied with the Bible, produced, as a panacea for human woe, his "New Moral World," which commences by asserting that—

"Man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon and to influence him from birth to death."

A few pages farther on, the importance which Mr. Owen attached to this definition, or, as he calls it, this fact, becomes apparent. It is the basis of his entire system of mental and moral philosophy.

"This fact is the foundation upon which the science is erected; and the results which naturally follow from it, will be found to decide the happiness or misery of the human race."

A Christian minister once had a call from one of Owen's disciples, who evidently thought himself as strong in truth as he was in faith; and a conversation between the two—whom we may call *A.* and *B.*—ensued, which ran in substance as follows:—

A. I have heard that you are a believer in Owen?

B. I am.

A. Will you turn to an early page in his book where he tells us what man is, and say if you agree with him?

B. examines the passage, and says that he does agree with it.

A. Does not Mr. Owen, a few pages on, say most distinctly that his entire system rests on that definition as its basis?

B. He does.

A. So that if the definition be worthless, the whole work falls to pieces?

B., though reluctant to contemplate the possibility of such a catastrophe, was compelled to admit the inference.

A. Will you now listen to me, and say whether Mr. Owen's definition be not as applicable to a brute as to man? (*A.* reads.) A donkey "is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon and to influence him from birth to death."

B., after some struggles, is driven to admit that Mr. Owen's definition of man is equally true of a donkey.

A. You know there is a very great difference between you and a donkey.

B. Certainly.

A. The difference is far greater than the resemblance.

B., though not without some scruples, at length admits that it is so.

A. Then your sagacious teacher has left out of his definition of man,

all that most distinguishes man. When about to write of your mind and morals, he should have begun with those things in which you differ from a donkey, which he has omitted. His whole system, therefore, is but "the baseless fabric of a vision."

Such was Owen's philosophy, falsely so called. It deserves mention only from the appalling fact that myriads of our countrymen were its eager and delighted dupes. It was a form of infidelity popular, because promising to free man from responsibility; very distressing, because of the marvellous readiness with which crowds embraced it; but too coarse and shallow to be of long continuance, or to disturb the minds of the pious or the intelligent. Indeed it was sure in a little time to lose its influence with its admirers, because it denied a truth on which every one of them acted every day, namely, human responsibility.

At the present time the Bible is put to a different kind of test. Men, not only sincere, but very intelligent and able, are calling in question many things which have been most surely believed among us. Questions relating to the very foundations of Scriptural faith, and others lying in near contiguity to those foundations, are canvassed with a boldness and ability to which the English people have not been accustomed; and the end is not yet.

Of several works already published, and calculated to disturb the repose and try the faith of religious men, no one has obtained so much notoriety as a small volume put forth by Dr. Colenso, Bishop of Natal, a gentleman well known by his excellent work on Arithmetic. We cannot but think that he ought to have resigned his office before publishing his book on the Pentateuch. Dr. Lushington's judgment, showing that a clergyman must believe all the Prayer-book, but need not believe all the Bible, may perhaps give a valid legal plea to Dr. Colenso for retaining his episcopate, but morally his position is indefensible. The more honourable course surely had been to lay down his crosier before he stepped forward to become the most prominent sceptic in the land. With the exception, however, of the inconsistency thus pointed out, we have no fault to find with the *manner* in which the Bishop has proceeded. He writes in no flippant spirit, but as a man deeply in earnest, and, we have no doubt, believes that he is doing service to God and to mankind. We will endeavour to give our readers some idea of the book, its fallacy, and its effects for good and evil.

In the 5th chapter of the Gospel by John, these words occur:—"Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." The oldest copy of the New Testament existing in the town where this paper is written—the Codex Bezæ—does not contain those words, and there is strong reason for suspecting that they are an interpolation. In the First Epistle of John we read as follows:—"There are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness on earth*, the spirit," &c. The part of this sentence printed

in italics is supposed to be spurious. Should any one, therefore, write a book and declare that in his opinion these passages were not true, there would be very little reason for entering into discussion with him; BUT suppose him to *infer* that the Gospel by John was no longer to be received as veritable history, nor the Epistle of John as doctrinally authoritative, and *then* evidently questions are raised of the very gravest importance, and this exclamation rises to our lips, "If the foundations be destroyed, what shall the righteous do?"

The reader has probably often observed that no two editions of Watts's hymns are exactly alike. When documents had to be multiplied by the pen, it was scarcely possible to produce a copy of any extensive work which did not contain some errors. "The Lord gave the word," but he did not give a promise that miracles should be constantly wrought to insure its accurate transmission to all generations. It was given in trust to men, and liable to be corrupted by their wilfulness or negligence. Once it seems to have been almost lost, for possibly that copy which Hilkiah found was the only one in existence. Be it remembered that the first books of the Bible are—with the exception perhaps of the book of Job—by far the oldest literary works the world contains. Moses lived a thousand years before Herodotus. Considering the length of time that has elapsed since man was first entrusted with a written revelation, and yet more, the state of mankind from that age almost to this—an interval during which most things written have been engulfed in oblivion—we may wonder greatly, first that the Pentateuch has been preserved at all; and next, that its accuracy has not been rendered far more questionable than any wise reader can suppose it to be.

Of all parts of ancient documents, the numerals are the most questionable. They who have attempted to grope their way backward from the Christian era by the scattered chronological notices which are unconnected with Hebrew history, know this well; and all critical readers of the Old Testament are aware that the greatest difficulties of the Hebrew records are to be found in the numerals. There is good reason for supposing that if a copy of the book of Genesis were dug out of the ruins of Herculaneum, many of its numbers would differ exceedingly from those in our authorised version. Means of correcting errors are now in existence which have not been so fully used as their worth would justify; and new tests may yet be discovered. In the meanwhile, no wise man will deny that some, indeed many, of the current numerals of the Old Testament are of doubtful accuracy. For example, when we are informed in the second book of Chronicles that the King of Judah led out 400,000 men, to fight against the King of Israel with 800,000, and that of the latter 500,000 were slain, it is impossible not to suspect that an error has crept into the record. Now Dr. Colenso has published a book containing twenty-three chapters, and almost as many passages of the Pentateuch, which he thinks not true. Nineteen-twentieths of the book are directed against the numerals of the Pentateuch, *and seventeen-twentieths of the book against one number*, namely, the number 600,000, the

recorded census of the men of Israel who escaped from Egypt. So that, if any one should reply,

"Though I am not yet convinced that the number is an error, yet I do not feel bound to assert that it has not, like the generations of Adam and Noah, been vitiated either by carelessness or design,"

he would have answered, by that one sentence, seventeen-twentieths of Dr. Colenso's treatise. It were vain to deny that the Bishop has adduced many difficulties arising out of the number specified above; but, not contented with finding them, he draws an inference. The sting of the book lies in that inference. He gives up the Pentateuch as an historical work. Some of his premises we deem unsound; but, admitting them, his conclusion we hold to be extravagant and fearful, and to present one additional proof of the grievous mistakes into which men of science are prone to fall, when they have to deal with the evidence of probabilities.

No one peruses the tales of the earliest times in Britain, as given, for example, by Milton, without perceiving that he is reading legends. So, the reader of the first part of Grote's first volume roams wearily and consciously in a region of myths. But no man probably ever followed Cæsar's account of his voyages to Britain without the instinctive and firm persuasion that he was reading history. Similar, and certainly not less decided, is the result of an acquaintance with the first parts of the Bible. There is in them such simplicity and clearness, such constant use of the names of persons and places, such life-like touches and pictures in almost every page, and, withal, such respect for truth, and such reverence of God, as exact from the reader, ere he is aware, confidence in the knowledge and veracity of the narrator. Unmoved by all such evidence, and not deterred by the testimony borne to the Pentateuch by prophets and apostles, and by our Lord himself, Dr. Colenso, folding around him his episcopal garments, coolly abandons so much of the Bible as to leave it wholly doubtful whether any part of it is to be retained; that is, retained as the word of God. Whatever may be the Bishop's views, the tendency of his book is to utter scepticism as to all revealed religion.

Let none suppose that familiarity with the rigorous proof demanded in mathematical processes must preserve Dr. Colenso from the vice of rash generalization. If a thoroughly sound body is uncommon, yet more uncommon is a thoroughly sound mind. The preponderance of one faculty may disturb the judgment as much as its absence. That men of science are often very bad reasoners on moral subjects—that they who live amid demonstrations may stumble like blind men when they advance into the region of probabilities—is notorious. In truth, a well-balanced mind seems to depend on such native qualifications, such early training, and such self-culture, as are not often found in combination. Dr. Colenso's skill as an arithmetician, and his sincerity—for which we give him full credit—by no means prove his ability to sit in judgment on the historical claims of the Pentateuch.

By the publication of Dr. Colenso's work, innumerable sceptics will be comforted and confirmed in their scepticism; and not a few believers

will have their minds perplexed and chilled by the coldest doubts; but, ultimately, good will arise from our present and passing trials. We greatly need a revised Hebrew text, and a revised translation of the Old Testament, and the most searching investigation possible of the ancient numerals, and of many tenets which have been carelessly adopted and commonplaced for use on every occasion. Indolence, or sectarianism, or both combined, would perpetuate things as they are, though it is too evident that much error is current in pulpits and in religious literature. Not needless are the changes which stir up our nest. The sharper and bolder the attack, the more careful the inquiry to which it must lead for purposes of defence. The sooner our opinions are thrown into the crucible, and the more the crucible is heated, the better may it be for the churches and the world. We can endure for a while—though not perhaps very patiently—the discomfort of our present position, assured that ultimately the opinions we hold will be more accurate than heretofore, and held with a firmer and a happier, because a more enlightened, faith. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

MEMORIALS OF JOHN NOYES, M.P. FOR CALNE.

(*Continued from Vol. LIV. page* 761.)

LETTER III.

"DEAR WIFE,—My loving commendations remembered to yourself and unto all my children. These shall be to certify you that I am very desirous to know and to understand of two things: first, how my daughter Dash doth, and in what case she is? praying you to be good unto her during the time of her healing; for I am afraid that she is in great necessity, even of things needful to the maintenance of her life. If she hath not told you how she was hurt, I will tell you myself at my coming home; but I had rather she did tell it you herself, because of the promise that I made unto her to be silent. But I mean not to be so silent as I have been, touching her husband's behaviour; for that is but the way to fasten a fool in his foolishness, and to maintain an arrogant fellow in his proud behaviour and ungodly manners.

"The other thing I am desirous to know is, when I shall have any cloths to come up, which I think will be the Sunday after St. Margaret's Day. I pray you certify me of the truth thereof, the very next week, that I may deal accordingly for the sale of them. Our Parliament matters are yet uncertain how they shall be proceeded in, for nothing is yet determined concerning the difference between the King's Majesty's demand and the House of Commons' contribution, and therefore I can write nothing of certainty, but that we, the Parliament, will continue a great deal longer than it is supposed.* I

* King James was at this time endeavouring to coax the Commons into an extraordinary subsidy, principally to meet the expenses of creating his eldest son, Henry, Prince of Wales, the description of which pageant will occur in Mr. Noyes' last letter. See the curious debates on this subject in the 1st vol. of the *Commons' Journals*, page 395, *et seq.*

pray you let me receive a letter from you upon Wednesday next at the farthest, and therein signify unto me wherein you stand in greatest need of my help and furtherance. And so I commit you and all ours to the help and protection of Almighty God, who keep us always in his fear, that we may please him in all our ways. Amen.

"From London, the 1st day of July, 1610.

"Your loving husband,

"JOHN NOYES.

"To his very loving friend, John Noyes the younger,
at Calne, in Wiltshire, this be delivered."

LETTER IV.

FROM MRS. NOYES TO HER HUSBAND. DATED FROM CRUMANELL, NOW CALLED "CROMWELL'S," NEAR CHIPPENHAM.

"LOVING HUSBAND,—Our commendations remembered unto you. These are to let you understand that we have received your letter, wherein your exceeding care to our domestic affairs evidently appeareth. Sooner, also, would I have answered you if conveniently I could, but it fell out otherwise. The thirty-four pounds which you sent by John Mathews, together with your token, have I received; the which, as I know, with great goodwill and benevolence was bestowed, so with great kindness I receive it, with many thanks for the same. As concerning the score of cloths, which you appointed my brother Parsons to bring up next Sunday, your desire shall be fulfilled; neither will we any more stand doubtful of things to come. Walter Nicholas's ground is no longer to be rented, unless presently we will give five pounds ten shillings a-year, to which at no hand will I consent unto. Some ground or other I hope we shall get for our money; I will inquire as much as in me lieth hereof. As for the money which we are to pay Mr. Burkridge, we will inquire whether he will receive it at London, yea or no. If he will not, doubt you not but we will have as much care in paying it and receiving your bill as you yourself. Thus taking my leave of you for this present, I commit you to the merciful protection of the Almighty, who, as from time to time, so always, bless and preserve you.

"Your loving wife,

"ALICE NOYES."

LETTER V.

MRS. NOYES TO HER HUSBAND. DATED FROM CRUMANELL.

"LOVING HUSBAND,—Our loving commendations remembered unto you, with a continual wishing for your safety. These are to let you understand that I have received your letter, wherein I perceive that you are doubtful yet of your coming home; and in your last journey, matters to have little or nothing at all proceeded. God grant that this long deferring and slow proceedings may turn all to the best, but I fear much. I have home Mr. J. Sheddall's wool; and at the fetching thereof he told my son that he could help him to the sight of thirty tod of wool and upwards, at fifteen, about shear time, being very good, as he saith. Moreover, I do not doubt but we may have wool enough for money, for, as we hear, the market for wool has fallen at Marlborough, and therefore I don't much care for the wool—wish you write of it in next letter; notwithstanding, I will ask advice here. As for the buying of a horse, we have much need thereof; and we do partly hear

of a mare, not above three miles from us, as it is reported, a very good one, being about five years old. What the price is we know not; I think five pounds. I will send my son with one or other which hath better experience than he in this matter; and as soon as we can, you shall hear further from us. Thus, in haste, leaving you for the present, I commit you to the Almighty, who, as heretofore, so always, bless you.

"Your loving wife,

"ALICE NOYES.

"P.S.—I do send for Mr. Todhunter's wool this Monday. To her loving husband, John Noyes, at London, at the sign of the Saracen's Head, in Friday Street, give these."

The three next ensuing documents in this correspondence possess little or no interest. We shall therefore proceed at once to Mr. Noyes' last letter, descriptive of the ceremony of Prince Henry's creation—a pageant differing widely from that which the nation is about to witness in the marriage of the present Prince of Wales. Although the worthy burgess, as we have seen in the letter dated 1st July, had expressed a doubt that the Parliamentary session would be indefinitely prolonged, yet the King graciously liberated them on the 23rd, as soon as he had got the money business settled; and from that time he dispensed with their services for two years.

LETTER VI.

"BELOVED WIFE,—My commendations remembered to yourself and to all my children. I have here sent unto you the manner of the creation of Prince Henry. First, that great room which is called the Council of Requests, was hung round about with cloth of arras, with five or six benches or forms, one above another, round about the house, and in the midst of the house there was, as it were, an alley, railed on each side, for a clear passage to go in and out. At the upper end was the King's throne, with a rich canopy over his head. On his right hand sat the Lord Chancellor, and at his left hand the Lord Treasurer, with the rest of the lords on each side, some. A little distance beneath there sat all the Upper House of Parliament upon red wool-packs, as the manner is. The Lord Bishops sat on the right, and the Judges and Barons on the left. In the very midst of the House there was a partition made, after the manner of a bar of arraignment, and beneath this partition sat the whole Lower House of Parliament, in the midst of which, although unworthy, I placed myself, more boldly than wisely I confess. The Speaker of the Lower House sat in his chair, face to face right over against the King's Majesty, and in the upper part of the Court of Requests there were places of purpose provided for strange ambassadors—as the ambassador of Spain, the ambassador of France, and the ambassador of the Low Countries. Likewise on the left hand there were seats prepared for the Lord Mayor of London and twenty of his brethren; and a little beneath them sat the little sons of the nobility, I think to the number of twenty-four, which was a very goodly sight to behold so many little infants of such noble parentage, about the age of nine or ten years apiece, some more and some less. At the very lower end of the Court of Requests, in an upper room above all the rest, there sat the Duke, the King's second son,* with his sister the Lady Elizabeth,

* Afterwards King Charles I.

and the Lady Arbella [Stuart], with many other ladies and maids of honour belonging to the Court: only the Queen's Majesty herself was not at this action, for ought that I could see or hear. In an upper gallery above all this, were placed the trumpeters and drum-players, to the number of twenty, or thereabout. If I should go about exactly to describe the rich apparel that there was worn, of all estates, this whole paper would not contain the one-half thereof. To pass by the King's attire, which was gloriously garnished with precious stones and pearls, the noblemen had red velvet garments, with ornaments of white precious furs upon their shoulders; their hats, also, were of red velvet, made after the manner of coronets, with shining gold bands; and they did wear athwart their shoulders, as it were, girdles beset with precious pearls, as soldiers use to wear their belts. The Lord Mayor of London and his brethren were all in red scarlet gowns, with chains of gold about their necks, for the most part of them, with other ornaments upon their shoulders of silk, changeable colours. The bishops were in white, rich apparel, with silk rochets about their necks of changeable colours. The Judges and Barons were also in red gowns, with very costly and rich furniture about their necks. The noblemen's little sons were in their doublets and hose of changeable silks, with their silk hats and their feathers of divers colours. If I should take in hand to write of the apparel and fashions of the ladies and maids of honour, I should be as foolish as they were vain, and therefore I say no more than this—that they were unspeakable brave and intolerable curious; yea, and some Knights of the Lower House of Parliament, as 'tis thought, did wear apparel worth £100 a man. Even laces of gold almost an hand-breadth apiece, one above another round about their cloaks was nothing to speak of; for, some of them, the very panes of their breeches was nothing else but laces embroidered with gold. The whole House being thus furnished with sumptuous and shining apparel, I thought myself to be like a crow in the midst of a great many golden-feathered doves. Well, all this was yet nothing to the manner of the Prince's creation. After two hours' expectation and more, came the Prince in at the lower end of the House, accompanied with five-and-twenty Knights of the Bath (so termed, as some think, because they were bathed and washed with sweet waters), all which were clad in purple satin garments after the fashion of gowns, and the Prince himself in the like garment of the same stuff; but his garment was girded unto him, and so were none of the rest. Then, at the very first appearing of the Prince, all the trumpeters and drum-players did sound out their instruments with others, which played upon cornets and flutes with such an acclamation and exaltation as if the heavens and the earth would have come together. But this endureth but a very little while. When the Prince was come into the midst of the House there he stood still awhile, being attended with his five-and-twenty knights. Then came there down two noblemen from the King's side, which led up the Prince arm in arm unto his father; but before he came at his father he made three very low and humble courtesies. And after him followed the Earl of Pembroke, and (as some said) the Earl of Bedford, which carried the Prince's robe after him betwixt them upon their shoulders, the one end of the robe lying upon one of the earl's shoulder and the other end upon the other earl's shoulder, which robe he was to put on afterwards. After them followed two heralds of arms, the one with a golden rod in his hand of the length of an ell and a-half, the other carried a sword in his hand with gilded hilt, and a black leather girdle and leather hangings. When the Prince was come near and right before his father, the King, where there stood four sergeants with four golden maces upon their shoulders, two of them upon the

right hand and the other two upon the left, there the Prince kneeled down upon his knees for the space of a quarter of an hour, while the King's letters patent for the Prince's creation were read in Latin, in the which letters he was first declared to be the heir apparent unto the Crown of England and also unto the Crown of Scotland; then he was declared to be the Duke of Cornwall and the Earl of Chester by his birthright; afterwards, by virtue of the same letters patent, he was created the Prince of Wales, and also the Prince of Rothsay, in Scotland. Then did two other noblemen put on divers robes upon the Prince, and the King's Majesty himself did put a coronet of gold upon his head, and gird the aforesaid sword upon the Prince with his own hand, and did put the golden rod into his hand, and a ring of gold upon his finger, and kiss him, and so took him up from his knees. Then two of the noblemen did place the Prince upon a royal seat at the King's left hand. These things being thus performed, the trumpeters and drum-players blew their trumpets and struck up their drums again with a very pleasant noise for the space of a quarter of an hour; and so finished the creation of the Prince with a very joyful and solemn applause, every man rejoicing and praising God and the King and the young Prince, whose lives God long continue in all happiness and honour, and after this mortal life, grant them everlasting life in the world to come. Amen, Amen.

This creation of the Prince was upon Monday last. Upon Tuesday at night there was great masking at the court, whereof I was no eye-witness, for I love not such kind of spectacles; but (as I have heard) there was exceeding bravery both among men and also among women, with such revelling and dancing as belongeth to such works as be done in the night, with no small expenses, I warrant you, both in apparel and in many other needless employments. Upon Wednesday in the afternoon there was great running of great horses at the tilt, which had such costly furniture about them (as I have heard) that never the like was seen in England. I was not present thereat for fear of hurting myself, for I set more by mine own safety than I do by all the pomp and glory in the world. It was said that it cost the noblemen no less than a thousand pounds apiece, and some of them a great deal more. Their saddles and saddle-cloths were altogether laid over with gold laces as thick as they could lie, and some of their saddle-cloths were embroidered with gold and beset with pearls. And (as it was said) the armour which the noblemen did wear upon their backs were some of them of shining silver, and some of them were gilded over with gold; and the plumes of feathers which they did wear in their head-pieces were exceeding great and unspeakable costly—every man having as many colours in his plume as could possibly be invented and imagined. Many noblemen did behave themselves very valiantly in running at the tilt, but especially the Duke of Linage, the Earl of Arundel, and the Lord North, who never missed to break their staves one upon another most courageously. But of all the noblemen it is thought that the Lord Compton was at twice as much charges as any of the rest. He builded himself, as it were, a bower upon the top of the wall which is next to St. James's Park. It was made in the manner of a sheep-cote, and there he sat in a grey russet cloak as long as a gown; and he had a sheep crook in one hand, with a bottle hanging thereon, and a dog in a chain in the other hand, as though he had been a shepherd; and through the top of the bower there stood up, as it were, the mast of a ship, gilded round about with gold, and upon the top thereof there was fastened a pan with fire burning in it, and (as some thought) there was pitch in it, and an iron mark to mark sheep withal. What the meaning of this should be I cannot tell, unless it should signify that my Lord

Spencer, his father-in-law, was a great sheep-master, and that he fared much the better for the weighty fleeces of his sheep. After that, he sent forth an ambassador unto the King's Majesty, who looked forth of the window of the gallery, which is at the upper end of the tilt-yard; and as the ambassador talked with the King, he would ofttimes point backward with his hand toward the bower where my Lord Compton, his master, was. What was the conference betwixt them I have not heard, and therefore I cannot tell. After that ambassador, a Scottish lord sent unto the King a pageant, made after the fashion and form of a cloud, which cloud as it marched forward would cast forth and disperse water upon the people as it had been rain, and sometimes fire also as though it had been lightning. When the cloud came near unto the King, it opened itself all abroad, and within it there were both men, and women, and children, very costly apparelled. Yet this is not all; for afterwards my Lord Compton descended from his sheep-cote and mounted himself upon a lofty steed, both himself and his horse being richly and sumptuously apparelled and furnished, his men also attending upon him on horseback in very brave attire; howbeit every one wearing a hat of straw, and having their faces painted as black as the devil. And my Lord Compton behaved himself valiantly, also running at the tilt with some of the noblemen; and so showed the King's Majesty more pleasure and delectation than any of the noblemen beside. Yet there was another triumph upon the Thames in the evening upon Wednesday night. There was built a castle upon two boats fastened together, which cost a great deal of money. This castle was furnished both with men and munition, with great cannons and other guns, charged only with gunpowder; and two pinnaces were also furnished with men, and the like munition, which besieged the said castle; and they encountered one another a long time with many an idle shot without any hurt at all, till at length the warriors in the two pinnaces found means to set the castle on fire, and so burnt it down to the water. But ye must imagine that the soldiers in the castle were first escaped out, or else you know there would have been waste. Yet this was not all the sport (as they say that saw it), for some of them were so cunning that they could make fireworks to mount and flee up into the air twice as high as St. Paul's tower; and when it was at the highest, it would stream down again as long as bell-ropes, and the fires did seem to fight and skirmish one with another in the skies, which was very pleasant to behold in the dark evening; and at length they would descend again, as it were buckling and striving together, until they were extinguished in the water. These things I received by hearsay, for I saw them not; and therefore if I have failed in any thing, it is because I was misinformed myself, not because I delight to forge any lies.

"JOHN NOYES."

THE BABYLONIAN LION, AS REPRESENTED IN DANIEL VII. 1—4.

BY MR. JOHN FREEMAN.

WHILE martyrdoms are sermons blessed by God to the conversion of thousands, prophecy, after its fulfilment, proclaims its originator Divine, and thus shows that those who make Holy Writ their guide, follow not cunningly-devised fables. To give man instruction by words addressed

in a figure to objects of heathen worship, Divine Personages say in Isa. xli. 23, "Show the things that are to come hereafter, that we may know that ye are gods." Let not, therefore, the abuse of Divine predictions furnish an argument for consigning them to oblivion, when Providence, their interpreter, makes them plain.

In a military sense, stirring times produce great men, great kingdoms, and great empires; and, in giving imagery for this thought in Dan. vii. 2, 3, the four winds of heaven express a cause; while Palestine's great sea, hereby put in commotion, represents a medium; and while the coming therefrom of four great beasts presents to our contemplation a result. Thus to depict four great powers in their order of succession, a lion arose first, then a bear, then a leopard, and, lastly, a ten-horned beast, with iron teeth and claws of brass. We may learn, too, that each of these wild beasts represented as much of what was human as was conspicuous in devouring. So that a beast might be a sovereign, a dynasty, or a confederacy, concerning one of which an infallible interpreter says, in Dan. vii. 23, "The fourth beast will be the fourth kingdom upon the earth." We see, therefore, that, as Providence has since shown, the four beasts were the Babylonian, Medo-Persian, Grecian, and Roman powers coming into existence, merciless and destructive, but, to a certain degree, diversified in their career. To this effect, Daniel, to whom the Mediterranean Sea was the Great Sea, says in chap. vii. 2, 3, "I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea; and four great beasts came up from the sea, diverse one from another."

History in its fulness gives *lines;* but prophecy, whose object would be defeated by distracting the mind with hosts of details, gives events in *dots.* More might have gratified curiosity; but what *is* given best comports with a beneficial result.

To show events in their connection, the past may introduce the future. Thus the lion Daniel saw in a dream, in the year 555 before the Christian era, depicted what *had* been, while the other beasts represented what *was* to be. For as the three ribs spoken of in Dan. vii. 5 will show, Nebuchadnezzar, apart from his three consecutive successors, appears in Daniel's dream as a lion. In this aspect, as early as the year 606 before the Christian era, Nebuchadnezzar, whose power was felt by the Gentiles, made the Jews feel it too. Thus in Jer. iv. 7 it is said to the house of Judah, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Yes, fifty-one years before Daniel's dream, Nebuchadnezzar commenced the seventy years' captivity of the Jews, a work to which he put his hand again and again. Nor was he merely like the king of beasts. He was comparable also to the eagle, the king of birds. "The first great beast," says Daniel, "was like a lion, and had the wings of an eagle." So that to the destructiveness of the lion, Nebuchadnezzar added the excursiveness of the eagle, being not only a tyrant at home, but making nations far around quail before him. His days, however, for such

extraneous mischief came to their close; and then, while the words of pride were in the monarch's mouth, there fell, as stated in Dan. iv 31, "a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the dominion is departed from thee." In this transition from far-extended regal sway to unprecedented humiliation, we perceive the import of Dan. vii. 4, where Daniel himself says, "I beheld till the wings of the lion were plucked."

Seven years after this, however, as we learn from Dan. iv. 34, the said monarch, no longer a being whom man could tame, thus speaks: "I Nebuchadnezzar, lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the Most High." This happy change is placed before us when it is further said of the lion in Dan. vii. 4, "It was raised from its downward position, and was made to stand upon two feet as a man, and a man's mental faculties were given to it."

A transition from a rampant lion with a lion's heart, to an erect lion with a man's heart, certainly denoted a corresponding transition in Nebuchadnezzar's career. Thus, if we account him a man when in his glory, before he became like demoniacs, making the tombs their home, we must account him as a man raised above his natural position, when, like one of such demoniacs, he was clothed and in his right mind, especially as in connection with that change he thus speaks in Dan. iv. 37: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." With this record before us, we entertain the pleasing idea that Nebuchadnezzar, hearing Divine truth from Daniel, believed it to the saving of his soul, and that thus, when he died, B.C. 561, his entrance into heaven was a greater wonder than his eventful life on earth. Oh, the riches of Divine grace!

Maryland Point, Stratford, Essex.

THE ULTIMATE TRIUMPH OF TRUTH.

I SAT musing upon the indestructible nature of the word of God. The subject was vast, and absorbed my whole soul. Being thus entranced, I fell into a reverie of thought.

I thought I saw some portentous sign in the heavens betokening the approach of dire calamity. It was a dark and gloomy day, perhaps a true emblem of the deed now contemplated by the enemies of truth and virtue.

There was a little group upon whom fear and trembling had seized. Yet withal they were not utterly destitute of hope that deliverance was nigh. I saw them, with outstretched hands, tearful eyes uplifted to heaven, and pallid countenances which bespoke the deepest sorrow and agony of soul. I heard their utterances and piercing cries, which were vehement and incessant, and from them I learned that the "Book" to them most precious, because full of sacred counsel and sweet consolation,

was about to be destroyed. I noticed that their distress was great. Whereupon their foes bitterly derided them, and called down imprecations upon their heads. One taunting question they were wont to propose was, "Where is now your God?" This, I observed, tended to augment the distress of the sorrowful group.

Being desirous of obtaining a circumstantial account of the whole, I drew near, and from their communings learned that a class of men called *sceptics* had held many consultations to destroy this "Book." Some of the more forward and injudicious advised the total and immediate destruction of it; but some of the more thoughtful recommended a piecemeal destruction; for, added they, if we make a wholesale attack we shall arouse its lovers, and thus our designs will be frustrated. This will we do: we will first of all seek insidiously to undermine its foundations; then the whole fabric must fall. There is one truth to which they all cling with great tenacity, called the *atonement*. We must portray its absurdity and inutility. This done, we must next attack that point which they call *prophecy*. The task will be comparatively easy to show there is no *rational* or *substantial* evidence to prove the superhuman knowledge of those who thus spake, because indications then existing gave them ground for their opinion; or better, we may prove incontestably that it was a simple narration of events then transpiring. This done, nothing remains but to show that the "Book" is rude and useless; altogether unfit for civilized society; the mere concoction of frenzied heads and corrupt hearts, and therefore destitute of *moral* worth and unworthy the credence of *intellectual* men.

This counsel was received with great *éclat;* and from henceforward these *philosophic sceptics* commenced and carried on their diabolical work, till, having now accomplished their purpose at the instigation of the clamorous mob, they are about to attempt the entire obliteration of this "Book;" accordingly, this day has been fixed upon to sacrifice it upon a *rationalistic* altar.

As I thus listened to their simple and artless narration of these things, I saw in the distance a procession moving forward with hurried step. It moved onward till it reached the place where I stood. The procession was made up of several classes of men habited according to their station. The *philosophers* were dressed in a cloak common to that order, and a hat of a conical form. The *priests* were arrayed in gorgeous apparel, and their robes were covered by figures curiously wrought, which represented the objects of their worship. These were followed by a meaner order of men, who danced with *bacchanalian* delight. Then came a motley mass in the rear, who gave full expression to their feelings in shouts which startled the modest and shocked the ear of goodness. But amid all this exultant acclamation I heard the wailings of many a widow who protested, with earnestness of soul and the eloquence of tears, that this "Book" had been her only consolation when all else had fled. Many an orphan with a well-nigh bursting heart and affecting pathos, told how this "Book" had been his friend when destitute of all others. Many a grandsire of venerable appearance declared it had been his unfailing guide

through all the intricacies of life, and implored that they would spare this his excellent counsellor.

But heedless of all this they moved onward, till at length, having reached the appointed place and laying the "Book" upon the altar, they were about to effect its destruction—when, lo! a heavenly light appeared, which fixed upon the "Book." A voice like a thunder-clap was heard, which said, "Hitherto shalt thou come, but no further." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever." Terrified and affrighted, they fell lifeless to the ground.

The light now increased in effulgence. The "Book" rose higher and higher, scattering its light all around,—

> "Till, like a sea of glory,
> It spread from pole to pole."

Every eye was now fixed upon it, every heart felt its power, every tongue spake its praise, and I heard a voice which fell with heavenly cadence on my ear: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).

Upon this I awoke from my reverie, and, "behold, it was not a dream," nor a mere fancy, but a glorious verity; "for the mouth of the Lord" hath declared, "The word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."

F. HIBBERD.

THE INHERITANCE: AND HOW TO REACH IT.

BY THE REV. JONATHAN WATSON, EDINBURGH.

(*Continued from Vol. LIV. p.* 757.)

CHAPTER II.

LET GO THE WORLD.

"Come, my fond fluttering heart,
Come, struggle to be free;
Thou and the world must part,
However hard it be.
My trembling spirit owns it just,
But cleaves yet closer to the dust.

"Ye fair, enchanting throng,
Ye golden dreams, farewell!
Earth has prevailed too long,
And now I break the spell,
Ye cherished joys of early years.
Jesus, forgive these parting tears."

WE look not at the things which are seen, but at the unseen, is an expression of an apostle. It implies that the party has good hope, if

not high assurance, of a reversion awaiting him beyond the grave. A main business of the Christian ministry it is to assist in training believers to expect, prepare for, and hasten away to the inheritance incorruptible, undefiled, which is in preparation for them in the better land. One method of accomplishing this is by acquiring a habit of *contrasting* the two worlds—the present and the future—so as to leave on the heart a longing desire after the glory to be revealed. Our attachment to the present scene is at once natural and strong; but if "the expulsive power of a new affection" can be implanted, our strongest earthly tendencies may be more than balanced, they may be conquered.

Is it any wonder that we should be in love with the natural world? It is a world of beauty. A ruin, a wreck of the original world inhabited by innocence, it may be, yet is there left much to engage and delight intelligent beings. Here is light, the most glorious of all things. How it charms the eye, how it gladdens the heart! The sunbeams throw over creation a golden lustre, which imparts to all nature life and joy. Here, too, we have colour, the product of light, which paints with tints of loveliness field and flower, while sweetest fragrance exhales from the ten thousands of the beauteous flowery forms that adorn our earth. Variety is here also. Ocean and dry land, mountain and valley, sky, earth, and air, teem with every conceivable form, animate and inanimate, that can unfold the depths of Divine wisdom and omnipotent power. Vastness also belongs to this material system; a vastness reaching far beyond the comprehension of the largest intelligence, stretches around us on all sides. Should we employ numbers to aid comprehension, figures can give no adequate conception to the mind of what they represent to the eye. A world of wonders indeed is ours. The laws by which its glorious Author regulates and rules all things offer profound topics of contemplation, capable of affording the highest delight. The very uniformity of the course of nature, so evidently bearing the impress of a universal intelligence, ceases to strike us with surprise, although, indeed, worthy of sublime admiration. This earth displays a scene of surpassing grandeur throughout. Its burning mountains, roaring cataracts, magnificent glaciers, and subterranean treasures—the deposits of an earlier world; the huge rotundity itself, hung in air, and spinning round its own axis with fearful velocity, without so much as a moment's cessation since it was spoke into being by the great God, its author and sustainer; all, all constitute a complicated subject of study, not less worthy of admiration than the celestial scenery which adorn the heavens above us.

Now, we are closely associated with all this; and, seeing we have seen no other world but this, no wonder that we are strongly wedded to its scenery and its soil, its seasons of salubrity—soft sunshine and balmy airs—nor less so to its periodical visitations of storm and tempest, when the forest's ancient roots are torn up, and old ocean is lashed into foam and fury. From the creation till now, the eyes of all generations, as they passed on to the grave, looked on the face of the same heavens

above, the same everlasting hills beneath; the same succession of seasons, and the same objects of individual and social interest have in their turn appeared and passed away from the theatre of the world. How should we not love the outer world? Even the native of the gloomy forest, whose dwelling for half a century has been the log-house, whose ear has become familiar to the tempest's roar, careering among the giant pines, or sighing in soft breezes among the leaves, strange though it be, even he has his predilections, and would feel a painful struggle in his inner nature were he called to exchange his dreary dwelling for another location, although superior every way to his own. No marvel, then, if we shrink from leaving our present abode, made so agreeable to our tastes, with every convenience, and stored with all necessaries; nay, more, possessed of refined enjoyments, ministering gratification to the senses, while all climes are laid under contribution to our luxurious pleasures. All these, we say, enchain the human faculties, shut out the objects of faith, indispose the heart to entertain them at all, and present the most formidable obstacles to compliance with an apostolic exhortation, "Set your affections on things above, not on things on the earth."

"But this is not your rest." You see it is not by a thousand signs which, if read aright, prepare for your departure hence. The sable procession that sweeps through our streets, the rapid change that passes over our cotemporary population, the astounding calls which echo and re-echo among our habitations, summoning the living, active, bustling passengers to "prepare to meet their God," all speak home to hearts too enamoured with the present scene. We know it is not our rest by changes more gentle or severe passing within us. Feelings, almost not to be described, because beyond all former experience, come and go within, whispering the unpleasant and mortifying truth that a process of decay has taken possession of us, which neither can be turned back nor arrested in its course. "Desire faileth," "fears are in the way," yea, the very "grasshopper is ofttimes a burden." But, Christian, should it not be so? Should you like to be a living fixture even in this beautiful world? always seeing the same objects, always hearing the same sounds, always subjected to the same class of annoyances, treading the same hard-beaten circle, uttering the same complaints, and wringing out the dregs of the same cup of pleasure? No, it is not designed that this should be. Our Heavenly Father has made provision for his sons and daughters in another manner than he has done here. A better and more glorious scene shall meet your eyes shortly; meanwhile your condition here is that of pilgrims and strangers passing over the surface of the planet—that of voyagers, who may even now descry "land ahead"—frail as the grass, fleeting as a shadow; human life is but a tale, soon told—then an old tale—then gone for ever from the remembrance of those who come after.

Is it not, therefore, wise to prepare for home? to wean our hearts from a world we are so soon to leave, that when the hour arrives the separation may not be by a horrible wrench, but a gentle, well-pleased farewell, because making an exchange infinitely excellent and infinitely

happy? To assist you to do this, some account of the forthcoming blessedness may not be wholly in vain. Our thoughts may be distributed over place, persons, and occupation.

I. Heaven is a place, a region, somewhere in God's vast empire, where he displays his glory—centre of the universe whence he issues out the high mandates of his sovereign will and pleasure. It must be so, for the glorified body of our Lord is there; Enoch, Elias, and the saints who arose at Jerusalem after his resurrection, are all around his throne in their glorified bodies. It is revealed to us as *paradise*, which we take to be, after the typical garden, a region where all the faculties of the immortal guests are met with amplitude of enjoyment suited to their nature. It is a *city*, which gives the idea of populousness, government, order, business; the idea also of loving, improving intercourse among the citizens. It is a *temple*, which gathers its worshippers out of all nations for the presentation of spiritual, refined, harmonious devotion. God is seen without a veil, and is worshipped without the intervention of mediation, without weariness, and time without end, for ever, even for ever and ever It is a *church*, composed of the perfectly holy and good, their head, Jesus Christ the Lord; and, although numerous as the stars of the firmament, they have one heart and one way; their joy is ecstatic, their love unbounded. Prayer is turned into praise, hope into fruition, periodical feast days into an eternal banquet of inexhaustible pleasure. One minister, Christ; one song, "Worthy the Lamb;" one fixed, determined, unalterable purpose of all hearts to "crown him Lord of all." It is a *river and tree of life*, which suggests the idea of perpetuity of bliss—the tree is ever in fruit, the river ever flows. It is a *Father's house*, which has many mansions, and can never be overfilled, giving the thought of diverse positions of lesser and greater magnificence; the home of the society whence no one departs, the final rest of all the wearied children of grace returned from their toils and their dispersions. It is a *kingdom*, where the Lord God "reigns before his ancients gloriously."

Now, keeping in our eye these epithets applied by Divine revelation itself, be it remembered, to the heavenly world, we cannot mistake, we think, if we draw out an illustration of terms which, in the very nature of things, must afford a true representation of matters in that happy land.

Heaven is a *paradise*—"the paradise of God." We are right in concluding that the earthly paradise must have been the seat of exquisite enjoyment, for we are told, "The Lord God out of the ground made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil: and a river went out of Eden to water the garden." Here, then, was all the diversified forms of beauty in plants, flowers, and trees, which have since then disclosed themselves in every portion of the globe in their virgin purity, unblasted and unwithered by the curse which had not yet fallen to blight their original loveliness The vegetable world then afforded all that could gratify the uncorrupted

senses of human nature; the choicest entertainment was prepared by a bountiful God for all the innocent appetites which he had given to our race. Now, this paradisiacal state is the type of the heavenly. Must not, then, the antitype meet the expectations which its type has awakened? True, indeed, we do not know what is the nature of the faculties and appetites of the spiritual bodies we shall inhabit; but this we do know, that analogous to the pleasure we have in natural scenery *now*, will be the delight we shall have in celestial scenery *then*; that every taste and every desire will be met by corresponding objects of gratification, and that just as the senses of the body were charmed with the scenery of Eden, even so will the faculties of the soul luxuriate in spiritual delights within the paradise of God. Again, heaven is *a city*. Its foundations of sapphire, its gates of pearl, and its streets of gold, oblige us to entertain the thought that the future residence of the saved will display the richest munificence of the eternal God, throwing into the shade and out of mind the tinsel glory of earth's most magnificent scenes. There will be populousness beyond all calculation, and plenty of room for the formation of blest associations, and abundance of time for maturing and carrying up to the highest degree of improvement all the splendid endowments bestowed upon them. Friendship among the citizens will be pure, and true, and permanent. No coldnesses nor collisions; no estrangedness can ever creep in among those who are perfect in love, perfect in holiness. Idleness, the bane of happiness, cannot be there; therefore, will their exalted natures be ever occupied in pursuits congenial with their spiritual tastes. We dare not particularize; but this we are safe to affirm, that scope will be found for the employment of the countless multitudes that congregate there—employment without weariness to their powers, consequently without relaxation. "There shall be no night there.

Heaven is *a temple;* and again, "I saw *no* temple therein, for the Lord God Almighty is the temple of it." How do we reconcile these two averments? Thus, as in earthly structures (as the Temple of Jerusalem) the eye would be filled with admiration of those lofty columns which adorned the place, and reflected honour on the architect, so, in the presence of the throne, will the saved appear, monuments of mere mercy and grace, beautified and ornamented by the divine skill of Jehovah, worshipping in the beauties of holiness, and proclaiming to principalities and powers in the heavenly places the matchless wisdom and love which could transform creatures broken and ruined by sin into beings vieing with the sons of light in moral excellence and worth.

Heaven is *a church* — "the church of the first-born, written in heaven." The attributes proper to such a body here, are carried up to the highest perfection there. Sinless perfection is there. The blots and obliquities of character which disfigured them in the vale of tears are all expunged; the virtues which lacked strength and consistency below are all brought out above in full-blown radiance and grace. Seraphic love reigns there to each other, it is as the element in which they live and breathe. Their unity, a quality which was long coveted and long prayed

for in this world, and which was attempted to be effected by many an honest effort, but without success, is perfect at last. But the glory of the Church is her glorious Head, and there he is ever among them; not as now, by invisible influences shed on their hearts, but among them visibly, never veiled, never withdrawn. "They shall see his face, his name shall be in their foreheads." "The Lamb in the midst of the throne shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes." There is "the Church triumphant," as we speak; triumphant over all her enemies, victor over sin, death, and hell, beyond the reach of all possible evil and all possible change for ever, even for ever and ever.

Heaven is "*a Father's house* of many mansions."

A father's house is the rendezvous and natural abode of all his children. They may go forth over the world, and be scattered to the farthest distances from each other, still they look back from their dispersions with weeping, longing eyes. The bygone days of their youthful happiness there are yet remembered; they are the things which memory most of all delights to treasure up and recount, and they flatter themselves with the hope of one day meeting again under the parental roof, to record the events of their separate history, and once more to gladden the hearts of venerable age with details of marvellous successes or marvellous escapes. The expression has become a household word, "no place like home." Of all the figures by which heaven is held up to our view in the Scriptures this is the most tender, the most engaging, and probably it comes nearest to the idea of the antitype of any that is employed. Here, in the heavenly home, assemble the redeemed family of all ages, and from all parts of the wide world. What recognitions must be there, what congratulations; friendships broken off by death renewed in bands of everlasting amity and love; what revelations of Divine wisdom there; what clearing up of profound mysteries which hung over their chequered history in the present world; what disclosures of the heart of God the Father, the love of the Spirit, and of the Son, in all the misfortunes that overtook, in all the successes which crowned their weary pilgrimage; and, oh! what revelations of the Universal Father will surprise and delight the hearts of the vast family, as through eternal ages deeper and broader views will be afforded of his conduct in the past, and his purposes with them in the interminable future!

"Many mansions" may indicate the diversity of talent and position; for, undoubtedly, the same mental differences that exist here will exist for ever.

The idea of uniformity of capacity and enjoyment is absurd, "for as one star differeth from another in the nocturnal sky in magnitude and brilliance, even so it will be in the highest heaven. Minds larger and smaller distinguish most families, so it is above; but, whatever their capacities may be, all will be full alike of God and happiness.

Heaven is *a kingdom*, which presents us with ideas of regal grandeur —in palace, attendants, extended domain, judicial administration—a settled, peaceful, and enduring empire.

The "palace of the great King" has never been seen with eyes of flesh. How, then, shall mortal pens delineate his august abode? Thus much we may, must, conclude, that the Maker of all this natural magnificence of worlds on worlds, that nightly hang out their glories to our wondering sight, whose number, and magnitude, and distances, and regularity of motion and unwaning brightness, strike the beholder with profound awe, that He, we say, must needs have erected for himself, and for the sensible manifestation of his own personal presence, "mansions" (we had best employ our Lord's own word) mansions, corresponding in glory and beauty to his own peerless majesty. What, then, must be the magnificence of those courts where Jehovah of Hosts and the Lamb, whose resources are boundless as infinitude, display the glories of the indivisible unity of the eternal Godhead!

"Thousand thousands stand before him, and ten thousand times ten thousand minister unto him." The bright orders of cherubim and seraphim, of angels and redeemed men, all of them clothed in light, and burning in the flames of love, wait around that lofty throne, "high and lifted up," all inspired with the same burning desires of worship and obedience, and ever ready to be sent on lightning wing, with the behests of their high and mighty Lord, to all parts of his boundless dominions. There the governmental affairs of the universe are transacted; there, amid the blaze of glorious beings—well designated "gods," for their strength, their capacities, their knowledge, and their holiness; no counsel is held with the finite, how illustrious soever they be, *that* is in the persons of the blessed Trinity alone; all around, below, or above, are but the servants of our Lord, the administrators of commands originated in Divine wisdom, and to be executed in love, for the well-being of all the creatures and things which he has made for his own glory and praise.

(*To be continued.*)

THE NEW YEAR,

1863.

Holy, thrice holy Lord! who ever art,
And ever good; thyself immutable,
Though all things pass away, and time expires.
Thee we adore; first, for the consciousness
Of intellect and thought, not instinct, blind
And stereotyped to act its little part,
But busy thought, inventive and profound;
For conscience, sensitive of all that's ill;
Affections, intertwining every power,
And making will submissive to their grace.
With thanks profounder still we bless the gift
Unspeakable! the Father's equal Son!
Who, from the deeps of dark Gethsemane,

And Calvary darker still, has struck the spark
Of living hope in this dark world of ours,
Unquenchable, though yonder sun should die,
And made the pardons for our great offence
Flow in such tide of winning tenderness,
Inviolate truth and holiness combined,
That justice thrones itself on love supreme.
Let Britain praise the Lord, the Lord of all,
For peace and liberty, for wealth and power;
A sceptre wielded by a gentle hand
Unstained by crimsoned crime, and just to all.
God save the Queen! mother of kings and queens;
Give to the royal line pre-eminence.
Lift thou the pall of death from palace halls,
And chase grim famine from our sons of toil.
Breathe we our prayers for nations not our own:
Light for their darkness, concord for their strife.
Send o'er America's distracted realms
Rest from their conflicts, freedom for their slaves.
Take from dejected Italy its load
Of injuries and blighted hopes; wrest thou
From the tiara'd potentate of Rome
The scorpion sceptre of a thousand wrongs.
Ring in the year with jubilee of hope;
Let clarion praise sound forth from myriad tongues;
Let Greenland's ice-bound straits and snow-crowned hills,
With India's burning plains and sunlit climes,
Ring in the year with jubilee of hope;
Ye mountains clap your hands with sounding praise,
Ye valleys echo loudly to the strain,
Ye thunders roll the solemn bass along,
And the wide universe complete the song;
For to the Lord of Hosts the thanks belong.

HENRY DOWSON.

Bradford.

Reviews.

English Nonconformity. By R. VAUGHAN, D.D. London: Jackson, Walford, & Hodder.

AT the autumnal meeting of the Congregational Union, held in Birmingham in 1861, it was resolved to commemorate, during the year 1862, the fidelity to conscience displayed by the clergy who were ejected from the Church of England in 1662. Amongst other measures to perpetuate the benefit of their example, it was determined that a history of Nonconformity in the kingdom should be prepared; and a sum of money was devoted to that purpose. No one can dispute the wisdom of such a resolution; for though we have a large number of works which profess to deal with the subject, not one of them can be referred to as worthy to rank with our English classics, or as containing a just and comprehensive, not to say *exhaustive*, survey of the

facts of the case. Almost as a matter of course, Dr. Vaughan was immediately intrusted, on behalf of the Union, with the duty of writing the book thus resolved upon; and from his acknowledged ability, it was expected to be worthy of the occasion which called it forth, and of the great body of Nonconformists in this country.

Those who are familiar with Dr. Vaughan's writings are aware of the skill with which he combines thoughtful reflections with the events which he narrates. There is an air of philosophic dignity about his style which, in the main, befits the historian of great events; but we miss the natural and unstudied phrases which bespeak the vivid human interest with which they should be contemplated. His readers are treated as the spectators of a grand review, instead of being launched upon a goodly stream to be borne along by its varying force; and the consequence is, that the judgment may assent to his comments upon men and things, whilst the interest of the story is but slight. Yet, if there be any theme which could be fairly expected to stimulate the enthusiasm, or to absorb the attention of devout and thoughtful men, it is the history of religion in this country; for where besides are we to find such a strange blending of diverse influences as those which have given form to the Church as established by law, to Puritanism, and to our modern Nonconformity? The man who should produce a history of either section of this one great subject, composed in a spirit and with erudition such as would entitle it to rank with our best authors, would render good service to his own and to future generations; but this volume shows that we must not look to Dr. Vaughan for such a contribution to literature.

The book before us has been written to order. It is not the result of personal selection of the subject, or of prolonged but conscientious research upon it. It is the production of a literary craftsman who builds with stones which he has not quarried, and who does not make the best use of the materials at his hand. It may have been written in the intervals of more engrossing business, and be the production of comparatively idle hours; but it is not a *reliable* history of English Nonconformity. And this is what it professes to be.

The work is distributed into three books. The first treats of "Religious Life in England before 1660;" the second of "The Confessors of 1662;" and the third of "English Nonconformity since 1662." In the first book we have four chapters on "Religious Life in the early Church;" "Religious Life in the Middle Ages;" "Religious Life under the Tudors;" and "Religious Life in England, from the Death of Elizabeth to the Death of Cromwell." These chapters constitute nearly two-fifths of the entire work, and profess to give only a very condensed summary of facts under each of the heads specified. It was impossible to do more than this within such limits, and Dr. Vaughan has stated the general results of his extensive reading with commendable perspicuity and judgment. But we miss, even in these introductory chapters, all mention of the causes which exposed the Puritans to the fury of Mary and the suspicion of her sister Elizabeth. There can be no question as to the personal causes of the distrust and aversion with which they were regarded by both Queens, and some reference ought to have been made to them. History should be impartial like justice, and deal even-handedly with all who come under its review; and it is to be regretted that accessory circumstances which infused special bitterness into the treatment of the Puritans up to the overthrow of Charles I., are unnoticed in this history of English Nonconformity. Dr. Vaughan knows well enough that the *ecclesiastical* opinions of the Puritans were not the sole reason of the usage which they received; and it would have been but fair in him to have stated the grounds upon which they were exposed

to the vindictive policy of the court no less than to the persecution of the ecclesiastical tribunals.

The chief interest of this work, however, is centred in the second book on "The Confessors of 1662." The arrangement of the several chapters into which this part of the narrative is distributed, is extremely inconvenient and unsatisfactory. Thus we have "Causes of the Restoration;" "Concessions of the Nonconformists in 1660;" "Ground taken by the Bishops in 1660;" "Concessions from the King;" "Declaration from Worcester House;" "Case of the Nonconformists at the Savoy, in 1661;" "Policy of the Bishops in the Conference at the Savoy, in 1661, and its Exposure by the Nonconformists;" "Convocation and the Prayer Book;" and then, chap. viii., "Parliament and the Act of Uniformity." Every one who is acquainted with the history of the times, knows that the Convention Parliament showed great zeal in the settlement of ecclesiastical affairs; and it is vexatious, therefore, to have to correct Dr. Vaughan's references to their proceedings. He tells us (p. 317), "We learn from a private source, that on the 9th July, 1660, the House of Commons resolved itself into a committee on religion. This was somewhat more than two months after the meeting of Parliament. The future of the Established Church was the question thus raised." Of course we do not know what the doctor's "private source" of information may be, but the impression which his words convey is hardly correct. For in the Journal of the House of Commons are the following entries:—

"27 June, 1660. An Act for the Maintenance of the true Reformed Protestant Religion, and for the Suppression of Popery, Superstition, and Profaneness, and other disorders and innovations in worship and ceremonies, was this day read the first time.

"*Resolved*, that this Bill be read the second time on *Saturday* morning next."

The second reading was subsequently postponed from 30th June to 2nd July, and thence to Friday, 6th July, when it was "read the second time, and upon the question ordered to be committed." It was at the same time further "resolved, that a Grand committee of the whole House be appointed for religion; that this Bill be referred to the said committee; that this House be resolved into a Grand committee, for matters of religion, every Monday in every week; and that this Grand committee be empowered to send for persons, papers, witnesses, and records, and what else may conduce to the business." On 20th July Mr. Charlton reported "the opinion of the said Grand committee, that his Majesty be desired to call such a number of divines as his Majesty shall think fit, to advise concerning matters of religion;" and it was resolved accordingly. "The Grand committee," during the same sitting, was directed to "forbear to sit again until 23rd October" following; and on the next day, Saturday, 21st July, the King's answer to their "desire" was reported to the House, to the effect that "he was in hand with it, and did hope very speedily to do something therein to the good satisfaction of the kingdom."

Whilst these proceedings were taking place in the House of Commons, the bishops prepared, and on 8th July delivered to the King their "Answer to the first Proposal of the London Ministers." As this document was immediately communicated to the Presbyterian divines, they lost no time in drawing up their "Defence of our Proposals to his Majesty for agreement in matters of religion." It is beyond a doubt that the discussions which were thus zealously maintained between the two sections of the clergy, had great importance in the eyes of Charles and also of his Ministers of state; so that we may be sure they were regarded with sufficient interest by members of the House of

Commons to have direct influence upon their discussions. Indeed, the vote of the House on 20th July, already quoted, is but an echo of the avowed desire of the Presbyterian divines for a conference with the prelates and their supporters. But Dr. Vaughan is at no pains to show the connection of these incidents, nor even to bring them into distinct notice. He treats his readers as if they do not care to know the under-currents which regulated the course of public affairs, and thus presents us with a narrative which does not link together the facts that are mutually related.

But a graver defect as to the proceedings of this session of Parliament must be mentioned. A Bill was introduced into the House of Commons on 27th July, 1660, "for settling ministers in ecclesiastical benefices, livings, and promotions," and was then read the first time. After many debates, and some conferences with the Lords upon the amendment made in the Upper House, it ultimately received the royal assent on 13th September, 1660. The purpose of this measure was, to restore the survivors of the clergy who had been ejected from their livings on various grounds during the Commonwealth, to their benefices, and to provide for the settlement of all claims which they had, under the Ordinance of Parliament, upon those who had succeeded to their cures. Dr. Vaughan does not even devote a page to the passing of this measure, although it was debated with much earnestness in both Houses, and very gravely affects the judgment to be pronounced on the subsequent legislation which led to the ejection of the Nonconformists from the Church. He does not allude to the discussions which were excited by the Bill, nor to the message sent by the King on 4th September, 1660, to the Commons, signifying "his gracious intentions to take care of and provide for such ministers as are worthy and every way qualified for the work of the ministry," who would be removed from their respective livings by the Act; nor does he in any way allude to the statement made by Lord Chancellor Clarendon, in his speech on the dissolution of the Convention Parliament, 13th September, 1660, that "His Majesty hath never denied his confirmation to any man in possession who hath asked it, and they have all had the effect of it, except such who upon examination and inquiry appear not worthy of it, and such who, though they are pardoned, cannot yet think themselves worthy to be preferred. His Majesty," continued Clarendon, "well knows that by this Act he hath gratified and obliged many worthy and pious men, who have contributed much to his restoration, and who shall always receive fresh evidence of his Majesty's favour and kindness; but he is not sure that he may not likewise have gratified some who did neither contribute to his coming in, nor are yet glad that he is in." Yet this Act, when viewed in connection with these solemn and formal statements, is our principal means of vindicating the conduct of the Presbyterian ministers who retained their benefices until August, 1662, and of exposing the shameless duplicity with which measures were taken by the court party and the prelates to render their continuance in the ministry of the Church an impossibility. Has Dr. Vaughan forgotten that Clarendon, in the speech from which we have quoted, announced to both Houses of Parliament the speedy publication of that Declaration which was to show, as the means of retaining all such godly men in the Church, the King's "great indulgence to those who can have any pretension from conscience to differ with their brethren"?

It was in keeping with that recent Act, that the Worcester House Declaration recognised the integrity of the Presbyterian clergy in the Establishment, and proceeded to deal with their scruples; and it was equally accordant with both measures, that offers of vacant bishoprics should be made to Calamy, and Baxter, and Reynolds. But, by the time these offers were made, the astute

Baxter had anticipated the policy which was likely to be pursued; and having from the first made up his mind to refuse the see of Hereford, he reminded Calamy and Reynolds that 'scandal might make such an office unfit for some men more than others. To Calamy, who had preached, and written, and done so much against diocesan episcopacy, he would give no further counsel. But he advised Dr. Reynolds to accept the office *if he would publicly declare that he took it on the terms of the King's Declaration, and would lay it down when he could no longer exercise it on those terms;* but he left it to his consideration whether it would not be better to wait until they saw what would be done with the Declaration. Having occasion soon afterwards to wait upon the Lord Chancellor, he declined the proposed dignity, and was rebuked by Calamy for having given in his denial alone. Reynolds at about the same time accepted the see of Norwich, and showed Baxter a "profession directed to the King, which he had written, wherein he professed that he took a bishop and presbyter to differ not *ordine*, but *gradu;* and that a bishop was but the chief presbyter, and that he was not to ordain or govern but with his presbyters' assistance and consent; and that thus he accepted of the place, and as described in the King's Declaration, and not as it stood before in England; and that *he would no longer hold or exercise it than he could do it on those terms.*" "He told me," adds Baxter, "that he would offer it the King when he accepted of the place; *but whether he did or not I cannot tell.*" Calamy, after some longing looks cast upon the Babylonish garments of the hierarchy, maintained his consistency, and escaped the snare which had almost entrapped him.

Dr. Vaughan deals tenderly with Reynolds. He admits that if he made any such declaration as Baxter suggested, "it was forgotten when the crisis came in which it should have been acted upon;" and having mentioned the fact that "Reynolds continued Bishop of Norwich through the many evil days which followed," he adds, "He was a devout and estimable man." Is this the way in which history should be written? Is a man like Reynolds to be pronounced "devout and estimable," who belied his own convictions deliberately expressed in writing, forsook his brethren when their consciences proved less supple than his own, and lent a willing hand in the execution of the Act of Uniformity and the penal statutes which followed it? "Devout and estimable," forsooth! Say rather he was the most conspicuous hypocrite that clung in that day of trial to his place in the Church of England. If the reader is familiar with the "Exceptions to the Book of Common Prayer," he needs but remember that Reynolds assented to them, and the justness of our reprobation of his conduct will be apparent. Religion and morality must not be divorced, and we cannot permit Dr. Vaughan to declare that man "estimable" who, for the sake of self and distinction, flung to the winds his recorded sentiments as to the truth and will of God, and abetted the promulgation of what he believed to be untrue in itself and dangerous to the souls of men.

This "devout and estimable" Dr. Reynolds was one of four bishops appointed by the Convocation of 1661 to draw up that "Form of prayer, with fasting, to be used generally on the 30th day of January, being the day of the martyrdom of the blessed King Charles the First," which may still be seen in very recent editions of the Book of Common Prayer. He, too, was one of the active members of the committee appointed to revise the canons of the Church; a committee which, as every one knows, was not designed to lower the pretensions of prelacy, but to maintain them to the utmost. He gave his vote with the rest of the bishops, for one form of prayer before and after sermon by all ministers within the province of Canterbury, although he well knew that

this was most obnoxious to all the Presbyterian ministers in the Church; and he was one of the bishops who agreed that ordinations should take place only within the four times assigned to them, and that bishops should ordain only for their own dioceses, save when they received letters dismissory from the Archbishop of Canterbury. Such was Dr. Vaughan's "estimable man"!

Our space forbids us to enter upon the history of the compilation of the Book of Common Prayer, or of the earlier stages of the Act of Uniformity. Dr. Vaughan has not even troubled himself to arrange, as he might have done, the various details which have been preserved to our own times, and which illustrate the relation of the court, the Convocation, and the Parliament to each other. The well-known facts as to the alterations made in the Book of Common Prayer by the Convocation are stated, it is true, but it is not mentioned that the form of subscription to the Book of Common Prayer was prepared by order of Convocation, and was used by the bishops and clergy when they subscribed the book, 20th December, 1661. The Book so subscribed was then transmitted to the King, who detained it for the use of his Council until 25th February, 166½, on which day he sent it to the House of Lords. Yet these facts are of much importance, as we shall see, to the history of the measure. The Bill, as sent up from the Commons, was read by the Lords the first time on 14th January, and the second time on 17th January, 166½. It was then referred to a committee, of which the "estimable" Reynolds was a member. When the report of that committee was brought up, it was stated "that *the committee, in their amendments and alterations, have made the Bill relate to the Book recommended by the King to this House*, and not to the Book brought with the Bill from the House of Commons;" and according to the Journals of the House of Lords, those "amendments and alterations" were in *every* case adopted by the House. A *special* committee was, however, appointed to "draw up a clause, or proviso, whereby it may be left to the King to make such provision for those of the clergy as his Majesty shall think fit, who shall be deprived of their livings by the Act of Uniformity;" and the proviso which they prepared was inserted in the Bill as sent back to the Commons. Now, there can be no doubt that the conduct of the Convocation, and of the King, very greatly determined the action of the House of Lords. But even whilst the committee of Lords were debating the various clauses of the Bill referred to their consideration, the Convocation made their own arrangements for the *printing* of the Book of Common Prayer as already subscribed by them. It was manifest, therefore, that the bishops, and the clergy under their influence, did not intend to abate one jot of their pretensions; so that any hesitation on the part of the Lords to give effect to the book which had received his Majesty's approbation was sure to rekindle the fury of ecclesiastical zealots, and to plunge the country into new struggles for ecclesiastical supremacy. It was evident, also, as appears from the resolution of the House respecting a provision for the clergy who should be deprived of their livings, that the purpose of the Convocation in revising the Prayer Book was understood by their lordships, and that it was expected of them to legislate in favour of the dominant sect. And only as these things are borne in mind can Dr. Vaughan's narrative of the passing of the Bill be accepted as correct. His words are these:—

"The amendments of the Lords on the Act of Uniformity as sent up by the Commons were considerable. From the form of the references to them in the Journals, it is not easy, in all cases, to ascertain what were the exact points of difference; but it is evident the changes were mostly of a kind to make the Act still more oppressive. Episcopal ordination was made to be imperative. The form of subscription to the Book of Common Prayer was no longer a consent merely to *use* it, but an assent *to all that*

it contained. The non-resistance and Covenant clauses, which had been introduced into the Corporation Act, were inserted; and the change of St. Bartholomew's Day for Michaelmas Day was a fraudulent and cruel innovation, inasmuch as it would rob the ejected who had done the service of their cures through the current year of the income of that year. The Commons adopted all these amendments, and coupled them with some other provisions not less exceptionable. How the measure, as thus materially changed by the Upper House, was regarded by the Lower, we have in part from the speech of Mr. Sergeant Charlton, who managed the last conference of the Commons with the Lords on this question. The orator not only mentions some points in which the Commons did not concur with their lordships, but states the reasons on which their difference of judgment was founded."—P. 331.

The Commons, it is true, were not to be outdone in intolerance. After the Bill had been sent down to them with the amendments of the Lords, the bishops met in Convocation, and had a discussion amongst themselves as to the subscription of clergymen when instituted to livings, and of schoolmasters when licensed. The Commons acted upon the same plan, and forthwith included schoolmasters in the Bill of Uniformity. They struck out the clauses which gave the King power to dispense with some ecclesiastical usages, and to provide for the clergy about to be ejected by the Bill; and the Lords, thus finding the Commons ready to support the most intolerant measures of the Convocation, assented to their amendments and passed the Bill into the hands of the King. In the midst of his peers the shameless debauchee gave his royal sanction to the measure, and smiled upon the "estimable" bishops, who reverenced him as their "most religious King."

With Dr. Vaughan's review of the history of Nonconformity since 1662 we need not concern ourselves. Much of that history illustrates the unbending rigour of prelatical power. There are, however, some curious memorials of the temper of the English clergy immediately after the plague, which might well be inserted in a history of Nonconformity—such as the command given by Bishop Sheldon to his suffragans on returning to their dioceses to obtain the names of the clergy ejected from their several cures, and their respective places of abode; and a further command by the same haughty authority to his obedient comrades, to take care that the beneficed clergy in their dioceses read the prayers in their surplices, and did not omit any portion of the prescribed ritual of the Book of Common Prayer. But these and similar indications of the state of parties have hitherto been too much neglected; yet, when the history of Nonconformity shall be worthily written, they will be accepted by the historian as some of the most valuable interpreters of allusions to be met with in contemporary literature.

By a strange blunder Dr. Vaughan informs his readers that, in 1672, "three thousand places became licensed for public worship;" and he adduces this as a proof of the strength and piety of the Dissenters. It is a pity that it should be an error; but as we have examined the register to which Dr. Vaughan refers, and which we conclude, from his description of it, he has never seen, we must inform him that no licences, so far as appears from the register itself, were applied for "to *erect* . . . edifices for public worship," and that, although *about* 3,000 licences were issued in the whole, somewhat more than half that number were granted to Presbyterian, Independent, and Baptist ministers. The *remainder* were, for the most part, licences of *private* houses for places of religious worship.

It would have been much more agreeable to us, instead of writing these strictures, to have been able to commend this volume, without hesitation, to our readers, as a learned and exact history. But if we are constrained to

mark some of its defects, in order to guard our readers against implicit assent to its narration of events, we have no hesitation in commending the general tone of the comments which are inwoven with the story. It was not to be expected, perhaps, that a book written for the Congregational Union should deal equally with the history of *all* evangelical Nonconformists; but if the Independents seem to fill a somewhat disproportionate space in the midst of their brethren, we must ascribe the fact to the circumstances which gave birth to the volume, and congratulate ourselves that we are now enjoying the results of the self-sacrificing conscientiousness of the faithful of every name in Christ Jesus.

The Mission Pastor: Memorials of the Rev. Thomas Boaz, LL.D., twenty-four years Missionary in Calcutta. By his WIDOW. Edited by his Brother-in-law. London: John Snow, Paternoster Row. 1862.

To obtain the most accurate information on the subject of missions, we must have recourse to the communications written from the field by the labourers themselves, or by those who have been eye-witnesses of their work. The letters and journals of missionaries, which have been collected from time to time, and the memoirs of those who have become eminent in one department or another, are in this respect invaluable. In them we see both the man and his work. The literature of modern missions especially, is now exceedingly rich and varied; and scarcely a month passes by without some valuable addition being made to it.

The biography of Dr. Boaz is both an illustration and a proof of the truth of these remarks. From the Preface we learn that "when these Memorials were first contemplated, Mrs. Boaz cherished the hope that she would be able to complete and carry them through the press. The thought brought solace to her widowed hours." But the state of her health unfitted her for the task, and she could only assist the labours of the editor, whose work however is sent forth "with her approbation as the memorial of her lamented husband." It is rarely that we have read any memoir compiled by a wife, and so recently after her great loss, so faithful as this is, and where the judgment is so little warped by the affections. Hence both defects and excellencies are truthfully set forth. While the widow supplies the materials, and indicates the selection to be made—and the grace and delicacy of a woman's mind are very obvious—the manly and judicious hand of the brother connects them together, and the result is a valuable memoir of an energetic, devoted, and able missionary.

The work is divided into fifteen chapters, each of which presents some particular subject tending to illustrate Dr. Boaz's life and character. His early history is deeply interesting. His parents were members of the Society of Friends, living at Scarborough. Mingling among the fishermen and sailors of the port, he was much interested in them, a feeling which he cherished all through life. To an appeal from a sailor he never turned a deaf ear. His early religious experience was striking. On coming to London, he, like many youths whose parents feared God, had a hard struggle with conscience and temptation. He plunged into dissipation, had many fierce conflicts, until he was ultimately brought to the Cross by a sermon heard in the open air, from the Rev. G. C. Smith, the eminent sailor-preacher, who is even yet alive. The circumstances which led to his consecration to the work of the ministry; his college life, during which he wrote some articles for the local papers on public matters, which excited the attention of the London press, an indication of the course his future life would take; his settlement as pastor of the church at Elstead; his

offer of service to the London Mission, and his subsequent settlement as pastor of the church meeting in Union Chapel, Calcutta; his labours in that city, not so much as a missionary to the heathen, but as supporting and guiding various organizations in it, of which he was the life; his character as a friend, a pastor, and a preacher; his first visit to England, its objects and results; his return to India to resume his literary and other labours, especially in originating and sustaining benevolent societies, whose affairs he administered with remarkable ability and zeal; his home life and correspondence, and his final return to labour for a while, and then to die—are graphically described, and, as far as we can judge, not only most ably, but most truthfully.

In reading these pages, nothing has afforded us more pleasure than the glimpses we get, from time to time, of the character, efforts, and liberality of the church of which Dr. Boaz was pastor for so many years. They generously supported him in all his plans of usefulness. They took care that he should want nothing while in England. During his second visit they waited patiently in the hope that his health would improve; and when he honourably resigned his pastorate as soon as he found a return to India was hopeless, they did not at once withdraw their aid. On hearing of his decease, they testified their respect and affection for him with delicacy and warmth. The correspondence between the pastor and the church is invariably conducted with great delicacy and kindness, and is most honourable to both parties. He took no advantage of their liberality, and they maintained it to the end.

We have heard the inquiry, Why was this memoir written? Had Dr. Boaz been a man of distinguished literary or scientific attainment, or a profound thinker, or a poet, such a question would have been deemed an impertinence, even though there were no striking incidents to record, of which however Dr. Boaz's life supplies an abundance. And yet this book may even be more useful than the biography of such as we have named. Surely the lives of *workers* are as important as those of thinkers. Both leave their impress on the generations following. Besides, working is often more conducive to mental improvement and correct judgment, especially on moral and religious questions, than mere thinking. We often see the workers with clearer and stronger, if not loftier conceptions of truth and duty, than the thinkers. "*If any man will do His will, he shall know of the doctrine whether it be of God.*"

It was our privilege to know Dr. Boaz somewhat intimately, after his return to England in the spring of 1859. We were with him in a neighbouring county, under the same hospitable roof, for a fortnight, and parted from him when he went on his *last* missionary journey. In less than three weeks we heard of his death. His cheerful disposition, genuine kindness, varied general knowledge, and catholicity of spirit, made him a most pleasant companion; while his ability as a speaker—for he possessed much natural eloquence, and a poetic turn of mind—his sympathy for the beautiful in nature and art; his godly sincerity and ardent missionary zeal—gave him considerable power as an advocate of any cause in which he felt interested. He was, therefore, very effective on the missionary platform, for in the cause of missions his heart was bound up.

We have refrained from making extracts from the work to illustrate and justify our views of Dr. Boaz, though very many, both useful and striking, might have been made. We have preferred to indicate the general character of the work. Its perusal will do any thoughtful reader good; and we heartily recommend it with this view, as much as from a consideration for the widow and orphans and for him whose life and labours it records. It supplies some exceedingly interesting details of mission life and labour in India, and shows

how an ardent mind, not engaged in direct mission work to the heathen, may greatly help that work while presiding over and preaching to a church consisting mainly of Europeans and their descendants.

Brief Notices.

Calvin's Institutes: New Translation. 2 vols. Edinburgh: T. & T. Clark.—The Church of Christ owes some of her richest treasures to the spirit of persecution. The apostle Paul wrote the most powerful of his Epistles whilst a prisoner at Rome. Luther's captivity in the fortress of Wartburg afforded him the opportunity and the inducement to translate the Scriptures into the German language. A cell in Bedford Jail was the honoured birthplace of Bunyan's glorious dream. And Calvin's immortal work, "The Christian Institutes," came into existence as a defence of the French Reformers against the calumnies and cruelties of Francis I. Calvin thus states the fact in the preface to his commentary on the Psalms: "Whilst I lay hidden at Basle, and known only to a few people, many faithful and holy persons were burnt alive in France; and the report of these burnings having reached foreign nations, they excited the strongest disapprobation among a great part of the Germans, whose indignation was kindled against the authors of such tyranny. In order to allay this indignation certain wicked and lying pamphlets were circulated, stating that none were treated with such cruelty but seditious persons, who, by their perverse ravings and false opinions, were overthrowing not only religion, but also all civil order. Observing that the object which these instruments of the court aimed at, by their disguises, was not only that the disgrace of shedding so much innocent blood might remain buried under the false charges and calumnies which they brought against the holy martyrs after their death, but also that afterwards they might be able to proceed to the utmost extremity in murdering the poor saints without exciting compassion towards them in the breasts of any, it appeared to me, that unless I opposed them to the utmost of my ability, my silence could not be vindicated from the charge of cowardice and treachery. This was the consideration which induced me to publish my 'Institute of the Christian Religion.'"

The "Prefatory Address," to the King of the French, prefixed to this edition, is a masterpiece of calm, dignified, and eloquent protest. The work itself it is needless for us to commend. Its literary and theological merits have been acknowledged in the strongest terms of eulogy by many eminent scholars and divines. It exhibits a fair and full view of the doctrines of the Reformation, and attacks with force and vigour the leading tenets and superstitions of the Romish Church. We, of course, wish that the great Reformer had dealt as impartially with the ordinance of baptism as he has with other topics. His arguments in favour of Pædobaptism have, however, been so often and so ably answered, that we are not in the least disconcerted by their reproduction.

We offer Messrs. T. & T. Clark our sincere thanks for this "New Translation of Calvin's Institutes." The superior style in which these volumes are got up, the bold type in which they are printed, the ample tables of Scripture quotations, the copious indices, and above all, the addition of the Hundred Aphorisms, will, we trust, render this a standard edition, and secure for it an extensive sale.

Freedom and Happiness in the Truth and Ways of Christ. By the Rev. James Stratten. London: Nisbet & Co.—A volume of sermons, dedicated, to use the author's words, "to the many hundreds who loved my person, and were accustomed to listen to my voice." Those who are entitled to this honourable recognition will highly prize these discourses, not less on account of their intrinsic excellencies than for the thrilling recollections they will doubtless revive. Nor will the interest awakened by them be limited to the circle of Mr. Stratten's immediate friends and hearers: they will be read with delight and profit by all devout and intelligent Christians who may happen to meet with them. The selection of subjects is quite miscellaneous, embracing, however, many favourite and striking topics of the Christian ministry. Sound in doctrine, rich in experience, and not deficient in continued and pungent practical application, these sermons can scarcely fail to prove extensively useful. We had marked down some of them as deserving special atten-

tion; but upon comparison, we find so many others equally good, that our only course is to recommend the whole volume; and this we do most cordially.

Mick Tracy, the Irish Scripture Reader. London: The Book Society, 19, Paternoster Row.—The story of this Irish Scripture reader is as entertaining as it is instructive. Strange and terrible as are some of the incidents it narrates, one cannot resist the impression of their genuineness. The author has evidently been an eye-witness of the scenes he so accurately represents. The portrait of "Father Fogarty" is, we fear, no caricature. We recommend "Mick Tracy" as an amusing book, and one that will enliven the fireside these long winter evenings.

From the Cradle to the Crown. By the Rev. JOHN HUNTER. London: Nisbet & Co.—We have read this little book with unfeigned pleasure, and hope it will obtain a wide circulation. There are many passages which we would gladly lay before our readers, did our limits permit. We give the following extract, not as the best specimen of the author's style, but because it gives so faithful a picture of the neological tendencies of the age:—

"Modern infidelity rejoices to find itself within the pale of the Church. It is willing to clothe itself in her garments, to utter the language of her dogmas. But it is only to alter the meaning of the one, to stain the purity of the other. The Bible may still be considered the word of God, provided its authority is submitted to the infallibility of human criticism. And men who scoff at the claims of inspiration would fain exalt their own canons of investigation to the vacant throne. Although the sound of this attack is uttered against the written word, the point of its scarcely-concealed sword is directed against the 'Word made flesh.' Sciences that are very young are set in array against the book that is very old. Under a cloud of learned verbiage, the endeavour is made to remove alike the terrors of retribution and the mysteries of love. An argument which suffices to deliver from the awful prospect of a Judge, also frees from the humiliation of accepting a Redeemer."—P. 129.

Trees and their Uses. London: Wertheim, Macintosh, & Hunt.—A small, elegant volume, answering to its title, and beautifully illustrated. Just a suitable holiday present for our young friends.

Heads of Prayer for Daily Private Devotion. By the Rev. J. H. TITCOMB, M.A. London: George B. Simpson.—This book contains no form of prayer. It merely suggests suitable topics; in every case supporting the recommendation by an appropriate Scripture reference. This concise manual may be read with profit, even by those who decline its use as a permanent rule of action.

Ada Malcolm. By ELIZABETH MORPETH. London: S. W. Partridge.—A simple tale of young life in a religious boarding-school. A fair specimen of the large class of publications to which it belongs.

Ancient Empires: their Origin, Succession, and Results. With a Preliminary View of the Unity and First Migrations of Mankind. Religious Tract Society.—This anonymous production traces the rise, extension, and fall of ancient empires, and attempts to set forth the influence which each had, in its turn, upon the general condition of mankind. It is manifest that so vast a theme can only be presented in outline within the compass of a single volume, and that it must require very eminent skill in composition to make a summary of such events attractive reading. Such skill the writer of this book does not possess; but every page reveals the industry with which the ordinary sources of information upon this part of history have been explored, and the devout spirit in which the results of such inquiries have been studied. It is likely to be of use to those who wish to ascertain the recent conclusions of historical students; and it suggests many reflections which will enable such readers to observe the wonderful wisdom of God. But to all other persons it will be of small value, in consequence of the omission of all references to the authorities upon which the statements in the text depend. An anonymous publication ought to have supplied this guarantee of its general accuracy.

The Bible and Modern Thought. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. New Edition, with an Appendix. Religious Tract Society.—This volume has been prepared at the request of the Committee of the Tract Society as an antidote to the unbelief of the present day. The well-known "Essays and Reviews" suggested not only many of the topics for discussion, but the form into which that discussion should be thrown. Thus the Reasonableness of Miracles, the Prophecies of the Old Testament, the Interpretation of Scripture, the Bible and Modern Science, the Bible and Natural Conscience, are the titles of several chapters in which Mr. Birks deals with questions which the Essayists had raised. But in addition to such special reference to modern unbelief, the author has brought together much valuable information as to the historical truth of the Scriptures, and has discussed with great acumen many

of the difficulties which are usually magnified by unbelievers. The book has evidently been prepared with conscientious carefulness, and is well fitted to assist the inquiries of those who wish to know how to answer the plausible objections which are raised to the structure and scheme of revelation. We give it our hearty commendation.

The Bible and Hostile Criticism, addressed to Young Men. By the Rev. R. BRINDLEY, Bath. London: Nisbet & Co. Price 6d. —We thank our friend Mr. Brindley for this seasonable address, and trust that it will find its way in thousands of instances to the hands of young men.

Thoughts of Sunshine in Sorrow; and Pilgrim Thoughts. London: Nisbet & Co.— Consisting of various thoughts upon portions of Scripture and hymns of no mean order, this beautiful little book can scarcely fail of its design to comfort the afflicted. The writer is evidently one who has passed through deep waters, and is anxious that others should share the profit of her sanctified afflictions.

The Happiness of the Pious Dead: a Sermon preached at Camberwell on occasion of the Death of Mrs. Steane. By JOHN HOWARD HINTON, M.A. London: Jackson, Walford, & Hodder.—In this sermon we have a concise, yet complete and most consolatory exposition of the words, "Blessed are the dead which die in the Lord." All who are called to preach funeral sermons would do well to follow the example set by Mr. Hinton, in the absence of that fulsome eulogy of the departed which so often mars the profit of such occasions.

PUBLICATIONS OF THE SUNDAY SCHOOL UNION, 1862-3.

The Union Magazine.—The Bible Class Magazine.—The Biblical Treasury.—Notes on the Scripture Lessons.—The Child's Own Magazine—The Teacher's Pocket-Book for 1863. — *The Sunday School.* — *Illustrated Almanack,* 1863, &c., &c.—The objects contemplated by these works, and the care with which they are edited, are gratifying proofs of the zeal which animates the Committee of the Sunday School Union. *The Union Magazine* provides much valuable information for teachers, and contains an admirable portrait of our friend Mr. W. H. Watson. *The Biblical Treasury* is a collection of anecdotes and quotations, in elucidation of texts of Scripture. *The Pocket-Book* is one of the most convenient and most handsome we have seen, and in addition to the information usually found in such productions, it contains much that is pertinent to the life and labours of the teacher.

Recollections of the Conversation Parties of the Rev. Charles Simeon. By ARTHUR W. BROWN, M.A. London: Hamilton, Adams, & Co.—Few individuals have exercised so large an influence upon the Established Church as Mr. Simeon. As the leader of the Evangelical party, in days when it was far feebler than now, he was a fearless advocate of truth, and cheerfully paid the price of scorn and derision which his conscientious attachment to the Gospel involved. Mr. Brown aspires to be Simeon's Boswell. There is much that is good in his book, but the majority of these recollections might have been forgotten without injury to society. It is surprising to us to hear Mr. Simeon say, "I do not wholly approve of prayer-meetings" (p. 217); and we think the following quite an unique argument for infant baptism:—"Baptists will allow that baptism is the rite by which we become members of the Church of Christ on earth; the Epistles to the Ephesians and to the Colossians were addressed to the Church of Christ at those places; but parts of these epistles are specifically addressed to children, to infants in years; therefore, infants in years were members of the Church, and therefore they had been baptized in the Apostolic churches" (p. 231). We think that Mr. Brown might have been more careful of Mr. Simeon's reputation for good sense than to publish such absurdity as this.

The Graver Thoughts of a Country Parson. London: Strahan & Co. Price 3s. 6d.— Those who have met with the Country Parson in his recreations, will rejoice in the freshness and vigour of his pulpit exercises. Charming specimens of them are presented in this volume. There is a fragrance like that of "incense breathing morn" on every page.

The Baptist Hand-Book for 1863. London: J. Heaton & Son. Price 6d.— The information formerly published in the Manual of the Baptist Union, and that contained for several years in the supplement to the Baptist Magazine, are here combined into a very economical and efficient Hand-Book to the denomination.

Rose and her Mission: a Tale of the West Indies. By Mrs. HENRY LYNCH. London: Hamilton, Adams, & Co.—A most attractive story for young people, illustrating how much can be accomplished by consistent piety in early life.

Speaking to the Heart. By Dr. GUTHRIE. London: Strahan & Co. Price 3s. 6d.— The naming of a book is ofttimes as dubious and difficult a task as the naming of a child. This volume, the author tells his readers, obtained its title through a mis-

understanding with the publisher. The accident is a happy one, for to men's hearts its winged words will assuredly find their way.

Parish Papers. By NORMAN MACLEOD, D.D. London: Strahan & Co. Price 3s. 6d.—This also is one of the valuable series called "Strahan's Family Library," now in course of publication. It comprises papers on the greatest subjects that can occupy the human mind: "Thoughts on Christianity," "The Final Judgment," "Future Life," "Future Punishment," "Revivals," &c., &c. The author is so well known as a master in Israel, that his name is a sufficient guarantee for the excellency of the book; but we are bound to add that its great topics are discussed in a thoughtful and forcible manner. We commend the whole series as suitable for the Christian family.

Intelligence.

RECOGNITION SERVICES.

BOSTON.—November 20th services were held in Salem Chapel, Boston, in connection with the settlement of the Rev. J. K. Chappell. The Rev. W. Goodman, B.A., of Lincoln; the Rev. Richard Bayly, of Newark; Professor Thompson, of Cavendish College, Manchester; and the Rev. James Edwards, of Nottingham, conducted the services.

LANCASTER.—The Rev. S. Todd, of Rochdale, having accepted an invitation to become pastor of the church which has been recently formed in Lancaster, a meeting was held in the Lower Assembly Room on November 18th, when about 190 members and friends met. Mr. H. Shaw was in the chair. The Revs. D. Peacock, F. Bugby, J. Cordingley, and other friends, addressed the meeting. The new place is opened under encouraging auspices.

MORRISTON, SWANSEA.—December 1st the recognition of the Rev. R. Richards as pastor of the church in Zion Chapel, Morriston, took place, when sermons were preached by the following gentlemen:—Revs. R. A. Jones, of Swansea; Titus Jones, of Neath; Evans, of Neath; Williams, of Cardiff; T. A. James, of Glyneath; D. Davies, of Landore; D. Davies, of Clydach; T. Edwards, of Ystalyfera; C. Williams, of Ystalyfera.

HISTON, CAMBS.—A service was held on December 2nd, to recognise the Rev. George Sear as pastor of the church. The Revs. R. Blinkhorn, of Willingham; T. A. Williams, of Haddenham; J. Wooster, of Landbeach; J. T. Wigner, of Lynn; J. Wisby, the late pastor; and J. Smith, addressed the church and congregation.

MISCELLANEOUS.

DISS.—September 29th, services were held to commemorate the twenty-fifth anniversary of the pastorate of the Rev. J. P. Lewis. The Rev. C. Elven preached, and addresses were delivered by Revs. H. Platten, R. Horne, W. Woods, J. Webb, J. Dawson, H. Sparham, and James Betts, Esq.

BURES.—Services to celebrate the enlargement of the chapel were held on Oct. 22, and the following Sabbath. The preachers were the Revs. C. Elven, of Bury; J. Steer, and W. Bentley, of Sudbury.

NEWTON ABBOT.—The foundation of a new Baptist chapel was laid here on the 7th Oct., by W. Rouse, Esq., of Chudleigh; the Rev. Messrs. Peters, King, Keller, and Doke, and Messrs. Michaelmore and Branscombe, assisting at the ceremony. A sermon was preached in the afternoon by the Rev. T. Peters, of Kingsbridge, and addresses were delivered by the above-named ministers, and by the Rev. Mr. Dennison.

COLEHAM, SHREWSBURY.—The church have at length succeeded in obtaining a most eligible site situate at the bottom of the Wyle Cop, Shrewsbury, being the premises of the inn known as the "Spread Eagle," which they have purchased for the sum of £780; and it is their purpose, with the Divine blessing, to erect thereon a commodious chapel which shall fitly represent the Baptist body.

NEW WHITTINGTON, DERBYSHIRE.—Oct. 9, the foundation stone of a Baptist chapel was laid by William Sissons, Esq., of Sheffield. An address was delivered by the Rev. C. Larom, of Sheffield. A public meeting was held, William Sissons, Esq., in the chair. Addresses were delivered by the Revs. C. Larom, Messrs. Devine, Sydney Smith, Sawyer, Spendlove, Mason, T. D. Ingram, and other friends.

REDDITCH.—Nov. 9th, a Baptist church was formed in this rapidly rising town.

Sermons were preached by the Revs. M. Philpin, of Alcester, and H. E. Sturmer, of Worcester. In the afternoon addresses were delivered by the Revs. T. James, J. Phillips, H. E. Sturmer, and M. Philpin. A public meeting was held, presided over by the Rev. I. Lord, of Birmingham. An eligible site for the erection of a house for God has been purchased, and liberal promises of money have been obtained. The Rev. T. James, of Studley, has been authorized by the Worcestershire Association to appeal to the friends of the Redeemer on behalf of Redditch.

MIDDLESBOROUGH, YORKSHIRE. — The want of a Baptist chapel in this rapidly increasing town is felt to be a very great necessity. For the furtherance of this object, on Sunday, Nov. 9th, the Right Hon. Lord Teynham preached. The Rev. W. M'Phail, pastor of the church, preached in the afternoon. On the day following a *soirée* was held in the hall, where some 600 persons were present. The chair was ably occupied by T. Shiel, Esq., and very interesting addresses were delivered by Lord Teynham, the Revs. W. Walters, of Newcastle, J. Lewis, of Witton Park, J. Hunter, J. Hargreaves, and W. M'Phail. It was stated that various sums had been given and promised, amounting to about £50, and during the evening a note was passed to the pastor from a gentleman, requesting the acceptance of his name for the sum of £8.

DISTRESS IN LANCASHIRE.—We have received from the Committee of the Lancashire Association a list of contributions, making the total amount on December 14th, £4,127 9s. We regret that we cannot find room for the particulars.

COVENTRY.—Nov. 17th a meeting was held in St. Mary's Hall, Coventry, on the occasion of the Rev. W. T. Rosevear leaving that town for Abingdon. Members of his congregation and friends from other congregations met in large numbers to bid the rev. gentleman adieu, and to desire him success in his new sphere of labour. After tea the Rev. E. H. Delf took the chair. Mr. Booth, at the request of the chairman, read an address to Mr. Rosevear, and presented him with a purse contributed by the church and congregation. The Revs. W. Shillitto, G. B. Johnson, J. J. Brown, T. A. Binns, and C. Vince, also addressed the meeting.

MERTHYR TYDFIL.—December 1st a meeting was held under the presidency of David Joseph, Esq., the senior deacon, to take leave of the Rev. G. W. Humphreys, B.A. The Rev. B. Lewis, Mr. R. Jones, Rev. J. T. Davies, M.A., Rev. R. G. Jones, Rev. John Lloyd, and Rev. J. Evans, addressed the meeting. An address was also read by Mr. A. Harris from the church and congregation. A beautiful teapot was also presented to Mrs. Humphreys, and a purse of money to Mr. Humphreys. Mr. Humphreys leaves for Wellington amid the universal regrets of his friends at Merthyr.

MINISTERIAL CHANGES.

The Rev. J. F. Stevenson, B.A., has resigned the pastorate of the Baptist church at Mansfield Road Chapel, Nottingham, and has accepted an invitation to the pastorate of the Independent church at Trinity Chapel, Reading.—The Rev. W. B. Davies, late of Faversham, has accepted the unanimous invitation of the church meeting in Cow Lane Chapel, Coventry.—The Rev. Robert Johnston has resigned the pastorate of the church in St. Andrew's, Fife. His address is, 10, York Terrace, Queen's Road, Peckham.—The Rev. J. Beard, late of Tenbury, has accepted an invitation from the church at Garway, Herefordshire.—Mr. I. Thomas, of Pontypool College, has accepted the unanimous invitation of the Baptist church at Amlwch, Anglesea.—The Rev. Charles Clarke, B.A., of Huntingdon, has accepted the unanimous invitation of the church at Ashby-de-la-Zouch.—The Rev. H. Owen, late of Crewkerne, has accepted the cordial invitation of the church at Milford Haven.

RECENT DEATHS.

REV JAMES COUSINS.

THE subject of this brief memorial was born in the parish of Freystrop, near Haverfordwest, Pembrokeshire, in the year 1788. Not favoured with the advantages of early culture or religious education, his childhood and youth were marked by estrangement from God, and by many sad proofs that "the imagination of man's heart is evil from his youth." When he had attained his 17th year it pleased God to visit him with those gracious influences which ultimately led to an entire change of character, so that he forsook the path of evil, and was made willing to consecrate his service unto the Lord. An elder brother, who had recently become thoughtful, induced him to attend the house of God, where he heard a powerful discourse from Isa. liii. 6, "All we like sheep have gone astray." The preacher exhibited in a vivid light man's ruin and remedy, his fearful departure from his Maker, and the only way in which he

could be restored to the Divine favour and image. The heart of my young friend was touched by the force of truth, and melted by the love of Christ. "As a guilty, hell-deserving sinner," he remarks, "I was enabled to approach the Majesty of heaven through the merits and intercession of Him who died the just for the unjust, that he might bring us unto God, and through whose atonement, and for whose sake, I hope that I obtained the forgiveness of my sins, the justification of my person, and peace with God."

From that hour religion was regarded by him as the one thing needful. It called forth his best energies, and engaged his noblest powers. At once he abandoned his former pursuits and companions, and though called to suffer reproach for the name of Christ, he cheerfully took up his cross and followed him. On a profession of faith he was shortly after baptized, and joined the people of God in Haverfordwest, to whom he was sincerely and strongly attached.

Feeling that he was no longer his own, he at once recognised the claims of the Redeemer and of his perishing fellow-men. He engaged in plans of usefulness in the neighbourhood, till his pastor and brethren encouraged him to preach the Gospel, and by a course of study to seek preparation for more stated labour. Conscious of unfitness for so vast and responsible a work as the Christian ministry, he drew back for a time, but at length sought and obtained admission to Bristol Academy, then under the presidency of the excellent Dr. Ryland, whose praise was in all the churches, and whose memory is still blessed.

Mr. Cousins devoted his college life chiefly to the study of theology, and to immediate preparation for the great work before him. At the request of his esteemed tutor, he visited the church at Kingstanley, Gloucestershire, in April, 1818. Having spent a vacation with the people, he was heard with growing interest, and favoured with tokens of Divine approbation. At the close of this period he received a cordial invitation to the pastorate, which he accepted. He was ordained in the following November. The interesting service was held at Shortwood. The excellent ministers who took part in it have long since rested from their labours, and their works do follow them.

In the retired life of a country pastor we do not look for much of striking incident, nor have we anything of the kind to relate in reference to our departed friend. He entered upon his work "determined not to know anything among men, save Jesus Christ, and him crucified." To this determination he constantly adhered, making the personal glory and finished work of the Redeemer, in its varied aspects and practical effects upon the heart and life, his chosen and delightful theme. He pursued the noiseless tenor of his way from month to month, and year to year, labouring to make full proof of his ministry. During his pastorate at Stanley, which lasted twenty-five years, and was his only one, amidst many fluctuations and changes, the church increased; 250 were baptized, 75 of whom were the fruit of Sabbath school instruction. The present chapel and chapel-house were built and the debt removed chiefly by the untiring efforts of the pastor.

From the year 1843 until his death Mr. Cousins lived in retirement, preaching the Gospel in various adjacent places. For the last two years his health had been visibly declining, and, after a short but painful illness, during which he manifested perfect resignation to the will of God, and unwavering reliance upon that Saviour whom he had proclaimed to others, he peacefully expired, August 1, 1862, "looking for the mercy of the Lord Jesus Christ unto eternal life."

Mr. Cousins was twice married. His first wife, Miss Webster, esteemed and beloved by all who knew her, was the mother of several children, three of whom survive. After years of painful suffering, borne with Christian meekness and patience, she died comparatively young. May his surviving widow be sustained by the widow's God, and all the family finally meet their parents in "the better country."

WILLIAM AUGUSTUS CHARLES, ESQ.

W. A. CHARLES, Esq., of Steel Bank, Sheffield, has recently joined "the general assemby and church of the firstborn." On Lord's-day evening, October 5th, he was in an eminently happy frame of mind. He sung many of his favourite hymns, and so thoroughly did he enjoy the exercise, that he paused for a little, and exclaimed, "I hope to sing with my latest breath, 'Jesus, thy blood and righteousness.'" On the following morning, as was usual with him while dressing, he again sung. The hymn then was, "Oh for a closer walk with God!" During the day he appeared pretty well. At half-past nine o'clock that evening he retired to rest. He soon slept, but epilepsy-coma, into which he had sunk, merged into apoplexy, and at one o'clock he was gone. "Absent from the body, present with the Lord."

"The memory of the just is blessed."

Mr. Charles was born at Sheffield, on February 6th, 1810, and in his twenty-third year was baptized by our esteemed brother the Rev. C. Larom, pastor of the church worshipping in Townhead Street. In 1834 he seceded with several others to form the second Baptist church in Sheffield, which first met in Eldon Street school-room, and subsequently in Portmahon Chapel. Esteemed as a devoted member of this church, he was called to the deaconate in 1842. The duties of office he discharged with exemplary zeal, until circumstances arose that induced him and some others in 1859 to repair to their first spiritual home in Townhead Street. In the following October, he and his elder brother, John Charles, Esq., were elected deacons. Here the latter still continues much esteemed and greatly loved—the former has entered on service in a higher sphere.

Mr. Charles' theological views were clear. The Bible he regarded as the fountain of all evangelic truth. Here he drank largely, as well as greatly prized the writings of the good old Puritans. While emphatically a Calvinist, and rejoicing in "the doctrine of grace," he ever spoke of "holiness to the Lord" as the Christian's grandest motto. To exalt Christ in a sermon was to rivet his attention and to gladden his heart. His piety was deep. He abounded in prayer. His aspirations after holiness were ardent. He longed for complete conformity to the Divine image. The numerous bereavements he experienced rendered him only more sensitive to impression from "the powers of the world to come," and of late years, his growth in that "spirituality of mind" which "is life and peace," was apparent to all who knew him. Though not a stranger to "doubts and fears," his "anchor-hold was firm in Christ." Though occasionally called to drink of "affliction's bitter cup," he could say, even while bringing it to his lips, "though he slay me, yet will I trust in him." There was nothing morose in his piety. He was a happy Christian, and looked like a pilgrim who was "returning to Zion with songs."

Candour pre-eminently distinguished him. He was remarkably outspoken. A friend has justly remarked, "There was a transparency about him that allowed both friend and foe to see the man at once. This endeared him to the upright, whilst, unhappily, it allowed others to injure 'an honest name' which they could not destroy." His was a catholic spirit. He loved all who reflected the Saviour's image, and could truthfully say, "I am a companion of all them that fear thy name." Yet he was denominational. He evinced this in the interest he took in all the enterprizes of the Baptist community, in his extensive knowledge of our history, in his hospitality to our ministers, and in the joy with which he ever heard of our increase and prosperity. "Now this virtue," says the friend already quoted, "is of surpassing value in an age like the present, when men publicly boast that they 'don't care a straw' to what denomination chapels, or people, they belong. Surely such persons do not consider that we are separated from many of our brethren by *principles* sacred as the honour of God, and *truths* precious as the law of the Lord. Our deceased friend felt this, and therefore, for 'the truth's sake,' he was a Baptist, but not a bigot."

Mr. John Charles deeply and justly mourns the loss of such a brother. They were together the principal means of erecting the chapel at Portmahon. Mainly through their liberality and indefatigable exertion, it now stands a beautiful and commodious structure, unencumbered with debt, and, for years to come, it will be their memorial.

Mr. William was a widower more than once. To his affection as a husband and a father, witness was borne by those who preceded him to glory, and those who are following in his steps, add, in gratitude and in tears, their united testimony. He frequently spoke of his departure to the spirit-world, yet always with calmness, and even with joy. His only fear had reference to that which he was mercifully saved. "The pain" of parting was lost in "the bliss of dying," so suddenly did the invitation from the skies, "Come up hither," fall upon his ears. He heard and obeyed, and now waits to welcome his widow and children, and other loved ones, where death never invades, where no enemy ever comes, and whence no friend ever departs. Many as they muse on his memory, are reminded of the words of Job xxix. 11, 12, 13. We knew him well. He was not perfect, but in the language of one who, speaking from an intimate acquaintance with him, extending over thirty years, we affirm, "None so well as himself understood his imperfections, and none more deeply than he mourned over them." He walked with God. May those who visit our graves be able to pronounce these words over us with all the emphasis with which we can repeat them by the tomb of William Augustus Charles!

Southport. S.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History: Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to the department.

CONTRIBUTIONS TO THE HISTORY OF THE BAPTISTS FROM THE PUBLIC RECORDS.

No. I.

The facility of access to the Public Records afforded by the courtesy of the Master of the Rolls, has prompted us to transfer to our pages a series of extracts illustrative of our denominational history. It is not our intention to adhere to chronological order, but to select, as we come upon them, documents whose publication cannot fail to interest our readers, and which may serve to lighten the labours of the Macaulay of the Baptists at some distant date. Our first research is conducted in the Domestic Series of the reign of Charles II., a period of our national history always fraught with instruction to the general reader, and momentous in the annals of the English Baptists. The great profusion of State papers of this date is not only an evidence of the disturbed condition of the nation, but it also bears testimony to the frequent demands made upon the merry monarch's time by affairs of State. The oft-repeated sign-manual, and the special endorsements in his Majesty's name, show that, dissipated as he was, a considerable portion of his life must have been spent in the council chamber, where the royal pleasure was taken on petitions, warrants, depositions, informations, and all the odd variety of unpublished history comprised in the series now before the writer.

The 29th of May, 1660, had scarcely passed, when all who had favoured the royal cause seem to have taken pen in hand to petition the restored sovereign for some court post. Such was the attachment to his sacred person, that it seemed as though the lives of the petitioners depended upon their residence within the precincts of the court. Most mournful plaints are raised by contractors on the brink of ruin through the failure of the authorities in army and navy to meet their engagements. Loyal clergymen plead for promotion to vacant livings. Singing-men and singing-women sue for royal favours; wounded Royalists pray for pensions; lenders of money crave payment; and in this paper-rain of loud protestations of fidelity to his Majesty, and his "martyred father of ever blessed memory," we find here and there some light thrown upon the circumstances of the so-called Anabaptists.

Baptists in Bristol, 1660–3.

RI. ELLSWORTH TO MR. SEC. NICHOLAS.

Domest. Chas. II. vol. xxi.—107.

"Right Hon. Sir,—My last unto your honour was by the last post, and not being ascertained of its safe conduct, I thought it my duty by this post also to present you with the purport thereof; to wit, that Mr. Henry Creswicke (Mayor), Mr. Walter Sandy, Mr. William Colston, and myself, have spent some part of the last, and all this week, in the administration of the oaths of supremacy and allegiance unto the citizens of this city, according to, and in discharge of the trust by his Majesty's commission to that purpose to us reposed, which will take the most part of our time this next week too. But be pleased to take notice that no Quaker, or rarely any Anabaptist, will take these oaths; so that the said oaths are refused by many hundreds of their judgments, being persons of very dangerous principles, and great enemies (in this city) to his Majesty's royal person, Government, and restoration, and some of them petitioners to bring his martyred Majesty, of blessed memory, to his trial, and will undoubtedly fly out again and kick up the heel against his sovereign authority, should it be in their power, therefore are not worthy his Majesty's protection, refusing to swear loyalty to him. Besides, their said refusal (if suspended or connived at) will cause a general discontent and repining in, by those his Majesty's loyal subjects who have already taken, or are to take the said oaths; for 'tis already the language of many of them, and these not a few, 'Why should any oaths be imposed on or required of us?' and the Quakers, Anabaptists, and others (his Majesty's enemies) be gratified with a suspension thereof. And 'tis the answer of others, 'If the Quakers, Anabaptists, and others (of dangerous practices and principles) do (or are enforced to) take the said oaths, then will we. In the interim, we want the same liberty which is to

them afforded.' Wherefore we humbly desire your honour to vouchsafe us a few instructions by the next post, how we shall proceed against these wilful refusers of the said oaths; whether by imprisonment of their persons, or binding them over to answer their contempt, on such their refusal, at the next general sessions, &c.; or what way else his Majesty will direct. For by our commission we are only to certify unto the chancery the names of those who will take the said oaths, and 'tis no security to the peace of this said city to suffer them to go at large, or without sureties of their peaceable living and deportment, unless, as a testimony of their submission to his Majesty's Government, they take the oaths aforesaid. Sir, these (I had almost said) monsters of men with us are, yea, more numerous than in all the West of England; and here they all centre and have their meetings, at all seasons till 9 of the clock at night, and later, sometimes about 1,000 or 1,200 at a time, to the great affrightening of this city as to what will be consequent thereof if not restrained, or should a suspension of the said oaths be to them given. Thus heartily wishing your honour all tranquil prosperity, and unto his Majesty a long and most prosperous reign, it will be my greatest happiness to be esteemed

"Your honour's
"Most humble servant,
"RI. ELLSWORTH.

"*Bristol, this 24th of September*, 1660.

"These for the Right Hon. Sir Edward Nicholas, Knight, Principal Secretary of State, and one of his Majesty's Most Honourable Privy Council, at Whitehall, London."

SIR JOHN KNIGHT TO SEC. BENNETT.

Vol. lxxxi. 73.

"Bristol, the 12th October, 1663.

"Right Honourable,—I have yours of the 9th current, and on receipt thereof I presently posted away the enclosed letter to Sir Hugh Smith, and immediately sent to the deputy lieutenants here in this city, and caused guards of the militia and others to be settled; and in the evening yesterday two companies of foot kept the guard, and this day all the militia of the city had a general muster. The Duke of Richmond and Sir Hugh Smith being both of them in the city, I shall, God permitting, to the utmost of my power join with them, and give my best assistance in all things to the security of his Majesty's service and the peace of the city, and shall put in execution his Majesty's pleasure against the Sectarists in this city and their seditious meetings. I did, on receipt of yours of the 10th current, cause the house of Richard Moore, the bookseller, and his shop, to be searched, but could not find any seditious books or papers, excepting only two books called 'Mirabilis Annus Secundus,' and the second part of the 'Seven Years' Prodigies;' and I found three other seditious books of that sort in another shop, which I shall cause to be burnt. I cannot find who were the authors of them. I believe they have been printed a year since. I find by letters that the said Moore hath sold many seditious pamphlets and books formerly, which he hath received from London; but of late he hath not, as I can find, received any. Here enclosed is his examination, and also certain letters, the last of which letters having neither name nor date unto it, makes it somewhat doubtful. There are terms in it of a dangerous consequence. He confesseth that he received the letter from Mr. Thomas Brewster, a bookseller in London, on Thursday last. The letters by the post this day have been searched, and as the carrier cometh to the city his packets shall also be searched for these pamphlets. I have imprisoned the said Richard Moore, who saith that he hath not received any pamphlets, nor doth he know or hath advice of any that are coming to him. I cannot make him explain what Brewster meaneth in his letter by 'the words to the Athenians,' nor by that expression that 'the Lord is going on to do his work.' When you have examined Brewster, I desire your word if I shall still keep the said Moore in custody, which is all at present.

(Signed) "&c., &c., &c.
"JOHN KNIGHT.
"1663."

Postscript in Sir J. Knight's own handwriting.—"Mr. Ewens, who is the party mentioned in Brewster's letter, is the most dangerous Anabaptist and Sectarist that ever lived in this part of England. It is he that I committed the last week. He has within the last thirteen years seduced many thousands by his seditious preaching."

J. F. TO MR. WILLIAMSON, SEC. TO SIR H. BENNETT.

Vol. lxxxiii. 60.

"9th November, 1663.

"Sir,—Yesterday there being a meeting of Quakers within six miles of my house, upon information I granted forth my warrants for their apprehending, and this day seven men were brought before me; one of them a gunsmith, who con-

fourth of some arms which he lately fixed for another of his profession and opinion, which I intend to send for. Those persons are by mittimus sent to jail at Launceston. Their speaker being a stranger, I have missed; but if information serves me right I may make a considerable discovery, for I am told that there is a stranger which frequents both the Quakers and Anabaptists' houses, and which doth enlist men and arms. If any truth comes of this you will speedily hear from me. Pray in your next a word what has become of my Lord of Bristow.

"Your servant,
"J. F."

Endorsed "*Somersetshire.*"

BAPTISTS IN LONDON, 1662.

Vol. lxv. 65.

December 28th, 1662.

A letter to my Lord Chancellor, sending to him a list of prisoners in Newgate and the Gatehouse (about 280 Anabaptists), and letting him know the King's inclination to set them free, they taking the oath or giving security, and desiring my Lord Chancellor's opinion thereon.

BY MR. JAS. BENNETT.

NUMBER OF PRISONERS IN THE GATEHOUSE AND NEWGATE.

Vol. lxv. 65, 1.

"In the Gatehouse are twenty prisoners for seditious practices, two Preists for saying Masse, and nyne for felonyes (31).

"In New Gate Anabaptists and such others taken at unlawfull meetings, &c., two hundred fowerscore and nyne; that are convict of severall felonyes and repreived by the Court, five-and-thirty; and two convict of high treason repreived by his Majesty; and for suspition of felonys and other misdeameanors there are committed eightcen; committed since the sessions upon suspition of felonyes, thirteen. In all, about 355.

355
31

386

"Of these there are about two hundred and fowerscore Anabaptists, and such others that have bin droven from theire meetings and who refuse to take oaths."

Although the following letter refers but incidentally to the Baptists, it is too interesting to be omitted from our collection:—

SIR JOHN FINCH TO LORD CONWAY.

Vol. xxviii. 42.

"Jan. xi. 1660
1661

[The original is in the collection of the Marquis of Hertford].

"Our great news here is, that since his Majesty's departure to Portsmouth there have been two great alarms. Upon Sunday night about fifty Fifth Monarchy men, at ten of the clock, came to Mr. Johnson, a bookseller at the north gate of St. Paul's, and there demanded the keys of the church, which he either not having or refusing, they broke open the door, and setting their sentries, examined the passengers who they were for, and one with a lantern replying that he was for King Charles, they answered they were for King Jesus, and shot him through the head, where he lay as a spectacle all the next day. This gave the alarm to the main guard at the Exchange, who sent four files of musketeers to reduce them; but the Fifth Monarchy men made them run, which so terrified the city that the Lord Mayor in person came with his troop to reduce them; but before he arrived they drew off, and at Aldersgate bring the constable to open the gate, and so marched through Whitecross Street, where they killed another constable, and so went into the woods near Highgate, where, being almost famished, on Wednesday morning, about five of the clock, fell again into the city and with a mad courage fell upon the guard and beat them, which put the city into such confusion that the King's Life and all the city regiments advanced against them. These forty men beat the Life Guard and a whole regiment for half an hour's time. They refused a l quarter; but at the length Venner, their captain, a wine-cooper, after he had received three shots, was taken, and nine more, and twenty slain. Six got into a house, and refusing quarter, and with their blunderbusses defending themselves, were slain. The Duke, and the Duke of Albemarle with 700 horse, fell into the city, but all was over before they came. This, my lord, is strange, that all that are alive being examined, not one person will confess anything concerning their complices, crying that they will not betray the servants of the Lord Jesus to the kings of the earth. Ludlow Major is committed close to the Tower for saying he would kill the King. These things have produced these effects: that no man shall have any arms that are not registered; that no man shall live in the city that takes not the oath of allegiance; that no person of any sect shall out of his own house exercise religious duties, nor admit any into his house,

under penalty of a riot; which troubles the Quakers and Anabaptists, who profess they know not of this last business.

" &c., &c., &c.,

" JOHN FINCH."

(*To be continued.*)

L.

CLEMENT OF ALEXANDRIA.

Query LXXXV. Vol. LIV. p. 524.

In writing the passage referred to, Clement probably had in his mind the words of our Lord to Peter (Luke v. 10), "From henceforth thou shalt catch men." See also Matthew iv. 19. Converts, therefore, were represented by him as fishes "taken out of the water," that is, brought into the Church by baptism.

The catechumens are styled παῖδια in the Apostolic Constitutions (lib. viii. c. 6), perhaps because a large portion of them consisted of young persons. That they were not infants is clear enough, for the baptismal service prescribed exercises in which they were to take part, and responses which they were to make. There was no baptismal service for infants at that time.

There is a very odd allusion to fishes, in the spiritualized sense of the word, in Tertullian's work, "De Baptismo," c. 1. The passage certainly deserves a place in the "Curiosities of Literature." Adverting to some persons who rejected baptism altogether, he calls them vipers and venomous beings, and says that they are rightly so styled because such creatures seek for *dry* and *waterless* places. He then adds, "But we little fishes are born in water, according to the will of OUR FISH, Jesus Christ"! The heretics, he observes, kill the little fishes, by taking them away from the water. Such is patristic theology!

J. M. C.

Acadia College, Nova Scotia.

[*For the benefit of our less learned readers we add, that the reason why Tertullian called Jesus "our fish," is found in the fact that the initial letters of the words* JESUS CHRIST, SON OF GOD, SAVIOUR, *in the Greek* (Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ), *form the word* ἰχθύς, *a fish. Hence a fish was a common symbol of the Saviour, and this became the watchword among the early Christians in times of persecution. Hence also "piscina," literally a fish-pond, came to be the name of a baptistry.*—EDS.]

Query CIV., p. 728.

In reply to Mr. Brown, as to the meaning of the word (*Presbuterion*) *a Presbytery* (1 Tim. iv. 14), I would observe that the word *Presbytery* is not applied in any other part of the New Testament to the elders, pastors, or bishops of a church; but it is twice used of the Jewish Supreme Council or Senate—an organized ruling body (Luke xxii. 66; Acts xxii. 5). The late Dr. A. Carson, in his reply to Mr. Ewing, says, on the passage in question, that the word *Presbytery* signifies the "*Stated Association*" of the elders who compose it, both their "plurality and *union*;" that the *accidental* or *occasional* meeting of the elders of a number of churches would be a meeting *of the elders* (*presbuteron*), not *a Presbytery* or *Eldership*" (*Presbuterion*); "that in no language is there formed a word of this kind, except when it is required to distinguish *a certain kind* of plurality," as among the Jews it denoted a council of the elders. It is taken for granted, he remarks, in such a kind of expression as "the Presbytery," that it was "*a definite well-known body* of men *acting in association.*" Now, as it appears from the New Testament that "every church" had its Presbytery, and as it does not appear that there was any Presbytery formed of the elders of *different* churches, it must be the elders of *one* church who are referred to here. I refer Mr. Brown to p. 769 of the MAGAZINE for December 1861, where he admits "that in each of the apostolic churches there was *generally* a *plurality* of elders, if not *universally*;" and again to the number for March, 1862, p. 179, where he further strengthens this position by admitting that this plurality was universally the case in the primitive churches, so that he can be at no loss in arriving at the meaning of the word *Presbytery.*

Mr. Brown now wishes to know if there be anything corresponding to this *Presbytery* in the generality of Independent churches. I presume Mr. B. is aware that the *general* practice, at least in those churches, is *one sole elder* to each; and this being the case, it is simply impossible that such a church can have *a Presbytery.* If at any time such an association be thought needful, the modern practice is for the church so requiring, to borrow for the occasion from the neighbouring churches till a sufficient number is had to constitute a *plurality.* That such a Presbytery is not according to the apostolic practice, must appear from what has been already stated.

J. S.

Letterkenny, November 11th, 1862.

Query CIV. p. 728.

the Query of brother Brown on 'Presbytery," not much can be liably and satisfactorily. The word τεριον occurs only three times in ew Testament (Luke xxii. 66; Acts ; 1 Timothy iv. 14). In the two ssages it is used of the Sanhedrim, at council of the Jews; and in the he Christian ministry, or the gifted n who engaged in setting apart y to the Christian work, when he ed a good confession before many es, of whom at least the elders part. I say *elders*, for this is the translation of the word here an- rarely rendered "Presbytery," a rence rather than translation. We ly have not, nor can we have, such mong us; for whoever may have he parties in it, Paul was one of 2 Tim. i. 6), in which passage what affirmed to have been the action Presbytery," is said to have been y the apostle *without any notice of* er. Besides, in the case in hand, rties engaged appear to have been ta, and the imposition of hands was panied with prediction properly so and the affair was partly a con- of a supernatural gift of the Holy *by means of* the prophets, or perhaps ng to the prophecy they delivered ling him. In other words, the on of hands, and the prophecy, and t, were concurring parts of the See 1 Tim. i. 18, and compared with s here said to be given by prophecy, *laying on of hands of the Presbytery*, is was rather an accompaniment of iving by prophecy the gift. The thing done, and the endowments of rsons engaged in it, entirely take our line of things.

bjoin part of the note of Bengel on t from his "Gnomon:" Διὰ προφητείας κεθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου ophecy, with the laying on of the (viz., by prophecy) of the Presbytery. aul laid his hands on Timothy . i. 6); *i.e.*, the Presbytery consisted l himself (comp. 2 John i.; 1 Pet. and Silas, or others also. Many copies have *Presbyteri*, "of the yter." The imposition of the hand perly done by one person, and that, person more dignified. But pro- was also exercised by equals, viz., by than one, who, while Paul was laying nds on Timothy, were offering con- lations, and augured every good ; perhaps even the absence of Timo- "This is an energetic young man," they said: "God will do much good by him."

THOMAS OWEN.

Cranfield, Beds.

CHURCH RATES.

In reply, at page 369, vol. liv., to Query XIII., I omitted to include the memorandum of a case at Lichfield, plainly indicative of the existence of a customary law which exempted parishioners and tithe-payers from all claims or rates for the maintenance of at least the eastern portion of the fabric of the church. It occurs in the *Commons' Journals*, under date 18th Feb., in the first year of Charles I., on the occasion of the second reading of "An Act for annexing the Prebend of Freyford, being in the collation of the Bishop of Coventry and Lichfield, unto the Vicarage of St. Mary's Church, situate near unto the Market-place of the City of Lichfield, and for making the said Church a Parish Church."

Mr. Dyett [observing], "That the inhabitants of the city of Lichfield prescribe *in modo decimandi* for non-payment of tythe of wool and lamb, in consideration that they repair the chancel of the church of ..... [here a hiatus occurs], which of common right is to be repaired by the parson;———— *moveth*, That the parties interested may be heard by their counsel at the Committee,—and to have notice,—and some ten days' time before the Committee sit, in regard of the far distance of Lichfield from hence."

Should it be objected, that the above case leaves untouched the question of church repairs, *other than the chancel*, I reply, that the practice of those days, when a church was not impropriate, was to execute all such repairs by voluntary contributions. In an affair of church restoration at St. Peter's, Marlborough, Wilts, the names of all the subscribers are still preserved.

J. W.

AUGUSTINE THE MONK AND THE WELSH BAPTISTS.

It is asserted by many Baptist writers that Augustine, the monk, required the British Baptists to admit infants to baptism, which they had not done before, and that on their refusal he prophesied that they would fall by the swords of the pagans, or, as some say, threatened them with destruction.

IS THIS TRUE?

Fabian, the old chronicler, who lived at London in the early part of the sixteenth

century, in giving an account of the interview between Augustine and the British bishops, states, that they refused to submit to his demands, that is, to place themselves and their churches under his authority as the Pope's representative. He then goes on to say that Augustine addressed them in the following words. "Sens ye wol not assent to my hests generally, assent ye to me specially in three things. The first is, that ye keep Ester-day in due fourme and tyme as it is ordayned. The second, that ye geve Christendome to children. And the thyrde is, that ye preach unto the Anglis the word of God, as aforetimes I have exhorted you." Augustine is thus represented as requiring them to "give Christendom to children," or, as would now be said, to renounce their Baptist principles.

But Fabian refers to Bede as his authority. In fact, Bede is the only authority. What, then, is Bede's statement? Here are his own words: "Ut ministerium baptizandi, quo Deo renascimur, juxta morem sanctæ Romanæ et apostolicæ ecclesiæ compleatis;" that is, "That ye complete the ministration of baptism, by which we are born again to God, according to the custom of the holy Roman and apostolic Church." Here is nothing about "giving Christendom to children." The only meaning that can be fairly given to the words is this: that they should "complete" the administration of baptism, by using the ceremonies adopted by the Roman Church. There is no mention of children. Were this narrative the only source of information, we could arrive at no conclusion on that subject.

It is not my business to vindicate or excuse Fabian. I know not how to account for his representation of the case. He has either given a grossly incorrect translation, or he has been unfairly quoted, or one of the editions of his work has been tampered with. Some learned antiquarian may perhaps throw light on the subject.

Then the inquiry takes a wider range. Were the British (or Welsh) Baptists ignorant of infant baptism? Had it never been practised among them before Augustine's coming.

Infant baptism sprang up in Africa about the middle of the third century, and was the offspring of the unscriptural and superstitious notions respecting the efficacy of the ordinance of baptism which had for some time prevailed. Error is swift-footed. Intercourse with Rome, the metropolis of the empire, being at that time frequent, the new ceremony would soon find its way to Europe, and would be gradually adopted by the churches. France received it from Italy, and from France the passage to Britain was easy, as there was constant travel between the two countries. Three British bishops, one of them probably the Bishop of Caerleon, were present at a council held at Arles, A.D. 314. British bishops were also present at the Council of Sardica, A.D. 347; and at the Council of Rimini, A.D. 359. Those bishops had opportunities of knowing the state of the churches in those quarters, both with regard to doctrine and practice. The general desire for unity would incline them to receive whatever was maintained and held by their brethren on the Continent.

That infant baptism, among other things, was imported into England in this way, is highly probable. If we may rely on the authority of the *Liber Landavensis* (a very ancient Welsh record), it was practised in Wales in the fifth century, for in the "Life of St. Samson" it is said that "the name of Samson was given him by St. Illtyd, who lifted him up out of the sacred font and baptized him." The same work tells us of St. Teilo, who died about A.D. 563, baptizing seven children in Carmarthenshire.

Our information on these points, it must be confessed, is very scanty and imperfect. During the wars that succeeded the arrival of the Saxons, everything Christian—churches, monasteries, records—was purposely destroyed. The barbarians spread devastation throughout the land. Gildas, the British historian, expressly attributes the defectiveness of historical knowledge respecting Britain to this circumstance.

It would be an interesting task to trace the progress of thought and discussion, and to review the methods by which the unchristian crept in and gained favour, and the biblical struggled hard for life. As it is, we must be content to pick up the fragments wherever we can find them, and piece them together as we are best able.

Baptist historians ought to be particularly careful. In these days of lynx-eyed criticism, no doubtful statements will obtain currency without being roughly challenged. All history is undergoing revision. It is our duty to take part in the scrutiny, and to subject all our historical materials to renewed and close examination. We shall lose nothing by it.

I. M. C.

Acadia College, Nova Scotia.

THE MISSIONARY HERALD.

THE KARENS.

Under this general title are embraced two or more tribes of people, found scattered throughout Burmah, and among whom one of the most successful missions of modern days has been established. Their language indicates a Tartar origin, while their traditions point to the countries lying to the south of Thibet and west of China as their original seat. Both in feature and mental qualities they come in close alliance with the great Mongolian family, but their religion and mythology differ in most important respects from the Burmans among whom they dwell. Some ethnologists have thought that the Karens were the aborigines of the country, since they retain peculiar beliefs which have never been obliterated among the masses of the Buddhist population. Probabilities seem, however, rather to point to their immigration from the north, after Buddhism had become the religion of the Burman people, and subsequent to the period when the followers of Buddha were animated by an ardent spirit of proselytism; for the Karens have retained all their ancestral beliefs, and remain free from the peculiar doctrines and religious rites of Buddha. Certain it is that there yet remain on the borders of China tribes corresponding with the Karens in language, habits, and manner of life, and possessed of a somewhat higher degree of civilization than their southern brethren. The Burman Karens have become more or less tributary and dependent on their conquerors; while the Karens of the north have maintained their independence, and successfully resisted the numerous attempts made to subjugate them.

As known to the American missionaries, the Karens are divided into two main branches—the Sgau Karens and the Pwo Karens. Karen is a word of Burman origin. The name the Karens themselves recognize is *Pwah-Kenyan*, which in their own language means *man*. The Pwo Karen dialect resembles that of the Sgaus; but there is reason to believe that the tribe is of somewhat mixed origin, and not so purely primitive as the other. In physical character the Pwos are more robust, and darker in complexion, than the pure Karens; these are smaller in stature, and give striking indications of deterioration as a race. They more resemble the Chinese than their neighbours.

The traditions of ancient days floating among the Karens give their religious history peculiar interest, and go far to account for the prompt and wide reception of the gospel among them. No other nation, removed as they have been from the influence of Jewish and Christian revelation, presents in its national recollections so many points of correspondence with the Scripture records. This is the more remarkable, as the Karens had no written character, and have no annals or manuscript documents. What

they know they have retained merely by oral communications from father to son, generation after generation; and the singular conformity of these oral traditions with the narratives of the Bible, gives us a practical illustration of the possibility of the stories of early events in the history of the world, being with a tolerable degree of faithfulness perpetuated by such an apparently doubtful method.

So striking is the resemblance of some of the Karen traditions to the language of Scripture, that the missionaries at first thought the people to be descendants of the long-lost ten tribes of Israel. A further acquaintance with the Karens, and with their language, soon led to the abandonment of this idea. Even their name for God has a striking similarity to the Hebrew term Jehovah. It is *Ywah*. Notwithstanding the influence which the atheistic creed of Buddha might have had on their belief, the Karens hold very exalted ideas of the Supreme. Recollecting how all other nations have departed from the true knowledge of God, their possession of these conceptions can only be accounted for by their having once enjoyed the blessings of a revelation, or by their having at some early period in their national life stood in close relation with a people who had that knowledge. Thus their traditions say: "God is immutable and eternal. He was from the beginning of the world." "He is everlasting, and existed in the beginning of the world. He existed in the beginning of time. The life of God is endless." While all the nations around them were regarding matter as eternal, and the universe as a mere emanation or development of the eternal, the Karens believed in a personal God, and in Him as the Creator of the world and of man.

"In ancient times God created the world;
All things were minutely ordered by Him.
In ancient times God created the world;
He has power to enlarge and diminish it at pleasure."

Again:—

"He created man, and of what did He form him?
He created man at first from the earth,
And finished the work of creation.
He created woman, and of what did He form her?
He took a rib from the man and created the woman."

Again:—

"He created spirit, or life. How did He create spirit?
Father God said:—
'I love these, my son and daughter;
I will bestow my life upon them.'
He took a particle of his life and breathed it into their nostrils,
And they came to life, and were men.
And God created man.
God made food and drink, rice, fire and water,
Cattle, elephants, and birds."

The Karen tradition of the origin of evil is, if possible, still more striking in its correspondence with the Scriptural narration. The fall of man was accomplished by a wicked being, to whom they give the name of Nauk'plau, in allusion to his having tempted men to forsake God, and then abandoned them to destruction:—

"Nauk'plau at the beginning was just,
But afterwards transgressed the word of God.
Nauk'plau at the first was divine,

But afterwards broke the word of God,
God drove him out, and lashed him from his place;
He tempted the holy daughter of God.
God lashed him with whips from His presence,
He deceived God's son and daughter."

The tradition then goes on to describe the garden in which "Pa Ywah," our Father God, placed his son and daughter. It contained seven different kinds of trees, with as many different sorts of fruit. One was not good for them to eat, and He gave them a command not to touch it. "If you eat of it, sickness, old age, and death will come upon you. Eat not of it. Consider, every thing which I have created, all, I give to you. Select to eat and drink whatever you desire. Once in seven days I shall come to visit you. Hearken to all I command you. Do not forget me. Worship me each morning and evening as they return." Then follows a long and most interesting account of the conversation between our first parents and the adversary. The tempter argues with them; tells them that they shall not die if they eat of the forbidden tree; that God does not love them, that he is unjust and envious. At length the man refuses, and leaves the place. The tempter then plies his art on the woman. She yields. She is then told to go to her husband, and entice him till he also eats. "When this was done, and her husband had eaten the fruit, she went and told the devil, and said to him, 'My husband has eaten the fruit.' Whereupon the devil laughed excessively, and said, 'Now, my son and my daughter, you have done well in listening to me." On the morrow, Ywah (Jehovah) comes to them. "But they no longer followed God, or met his coming with their songs and their hymns of joy." The curse is pronounced upon them, "'Now, old age, sickness, and death shall come upon you. But it shall be in this way. Some of you shall sicken and recover, and some shall die. There shall be those among you who shall die after the life of a single day. There shall be those who shall live two days and die, three days and die. There shall be those among you who shall die in their youth—virgins and young men shall die. Women shall die when but half their births are finished, and others shall die when their bearing is past. There shall be some among you who shall die when their locks are white, and others shall die when old age has come upon them.' Thus God commanded and cursed them, and God ascended up from them."

Another tradition gives the woman's name as "E'u," and the man's as "Thaynai." It also speaks of the curse as entailing severe toil and hard labour. The tradition of the deluge tells us that only two brothers escaped, on a raft, one of whom appears to have been subsequently lost. In reference to the dispersion of the race, the tradition runs thus:—"Men had at first one father and mother, but because they did not love each other they separated. After their separation, they did not know each other, and their language became different, and they became enemies to each other, and fought." The Karens call themselves the elder brother, but through unbelief, they broke away from the commands of God. The younger brother, whom the Karens call "the White Westerner," begged them to return, but they would not. The younger brother returns, and finds God, and a final separation takes place between the brothers.

It is very singular that the traces of Scripture history in the Karen

traditions after this become exceedingly feeble and obscure. With the separation, the Karens seem to have held no further intercourse with those portions of the human family in the west who retained the knowledge of God. The retention, therefore, of these traditions becomes the more remarkable, and appears to afford an independent testimony to the truth of the events to which they refer. That these traditions should exist at all, seems only explicable on the theory that the Karens must have received them previous to the Dispersion, at a period antecedent to any written records. They are, therefore, echoes of facts known to many tribes of men at the time of the Dispersion, but preserved in this remarkably pure form by the Karens alone of the many tribes who migrated eastwards from Babel.

But while enjoying these memories of primeval truth, the Karens lost the true worship of God, and although they have not fallen into idolatry, or been led to accept the precepts of Buddha, they pay great regard to numerous beings similar in character and power to the fairies and gnomes of European mythology. These inferior beings are personifications of the elements of material nature. The most important of them go under the name of Kelah. Every object has its Kelah, an imaginary existence, forming, so to speak, the *spirit* which underlies all appearances. Articles of food and animals have their Kelahs. Man himself has also his attendant spirit, and very curious ceremonies take place at his death to secure the survivors from its return to the body. The Karens also believe in ghosts and spectres, and in common with the Burmans pay a kind of religious homage to the Nats, who have power to assume the form of an animal. These, they say, were created by the Lord of men, in consequence of man's disobedience. There is a heaven reserved for the enjoyment of the good, while *Lerah*, or hell, swallows up the wicked.

Individuals from time to time appear among the Karens, who claim to be prophets, and obtain great influence over them, by professing to foretell future events. They even claim to see the lot of men in the future life, and sometimes to recall them to earth. These prophets are the chief authors of the poetry and ballads found among the Karens. They are described as being for the most part feeble, nervous, excitable men, such as would easily become somnambulists, or clairvoyants. Indeed they seem to be adepts in mesmeric practices.

Another class of men exists who appear to act as religious leaders at feasts, but who do not enjoy the repute of the prophets. The office is often filled by the hereditary chiefs of the villages.

Such a people are evidently ready to receive the gospel, coming to them as it does with a confirmation of so many of their beliefs, and fulfilling traditions or prophecies, which foretel the advent of white men who should restore to them the long-lost word of God. Not having suffered from the depraving influences of idol-worship, and, though immoral, yet having a high reverence for truth and honesty, the Karen is like "good ground," prepared of the Lord for the reception of the "good seed." So, through the Divine blessing, the word of the Lord has had free course among them. Some 20,000 baptized converts evidence their hearty response to the invitations of the gospel; while many thousands more, dwelling in hundreds of villages, have thrown aside their superstitious

fears, have placed themselves under Christian teachers, and to a very large degree voluntarily sustain their ministers and the institutions of the gospel.

A return before us of one district alone will suffice to exhibit the extent and nature of this work of God. It relates to the district of Bassein. There are no fewer than sixty-two churches there, having 5797 persons in membership. The native pastors number sixty, besides whom there are forty licensed preachers. The baptisms in 1861 were 280. For the maintenance of the work, the people themselves raised more than £1000, besides giving 4774 baskets of rice, worth at least £1200, for the support of their pastors. The schools contain 1065 children, which are also supported out of the above funds.

The rapidity and extent of the spread of the gospel among the Karens can only be compared with its progress among the negroes of the west. These, of all modern missions perhaps, come nearer to the triumphs of the cross in the primitive age. Let these blessed results be received as the first-fruits of that great harvest which is preparing to the glory of His grace, who hath called us and them out of darkness into His marvellous light.

THE BARASET MISSION.

BY RAM KRISHNA KOBIRAJ.

[This station lies about fourteen miles to the north east of Calcutta, and has for some years been carried on entirely by two native brethren. Ram Krishna is an old and highly esteemed native brother, and we are sure that our readers will like to have in his own words a report of his labours. Baraset is populous, and almost entirely inhabited by natives; but there is a large government school, from which many intelligent youths are in the habit of visiting the missionaries to inquire about the Gospel.]

During the last two years I have visited upwards of fifty villages besides this station, and several *hats* and *melas*. Both Hindus and Mahomedans have heard the gospel attentively, with few exceptions, taken our books eagerly, and received me friendly. The knowledge of the gospel is spreading far over the country, and a spirit of enquiry has arisen among many. Several of the inhabitants of the nearest villages come to me almost every day, and those of the distant villages have frequently come to enquire after the truth; they discuss the subject of Christianity and take books. I read scriptures and sing our hymns to them, and refute their false arguments, show the errors of their religion, and the deplorable state in which they are. I lend them several books, and persuade them to believe in the Lord Jesus Christ. While I thus labor among them, I am not unmindful of my weakness; but with prayer and supplications I seek the blessing of God who alone can give success.

By the blessing of God several persons have become regular enquirers; they daily come to my place, read scriptures, sing our hymns, pray with me privately, and on Lord's days they gladly attend our place of divine worship. Although on account of the epidemic fever, which is very fearfully raging here, those people have several times been detained at home, yet no sooner they get well, than they come to me, and resume their holy course. And although they have been very strongly forbidden by their relatives to come to us, yet they come and worship with us. Thus in the midst of idolatry and ignorance, the gospel

of our Saviour has been honoured, and the gracious Lord has given me some token of success, and the enjoyment of true happiness; but I *have* my sorrows, which I need not mention here.

The following is a short account of the conversion of a young Brahmin, shortly after my coming to Baraset. This Brahmin youth came with some of his friends to see me, intending to defeat me in arguments; but on the contrary he himself was defeated. Hearing the pure doctrine and precepts of the Bible he was so much amazed, that since that time he began to come frequently to read scriptures, and to converse on religious subjects. After reading with me throughout the New Testament, and Dr. Gregory's Evidences of Christianity, during eighteen months, he was convinced that the Bible is the Word of God, and believed that the Lord Jesus Christ is the only Saviour of the world.

When he began to behave as a Christian, and threw away his sacerdotal thread, and forsook every everything which is of Hindooism, he became the object of displeasure to his father, relatives, and friends. Once, some time ago, when he went down to Calcutta to see the baptism of one of my sons, some one told his father that he was gone to be baptized. His relatives without loss of time went down to Calcutta, and snatched him away from our Colinga Chapel. Since that time he suffered much; but he stood firm, relying on the Lord. On the 26th July last he was baptised by me in the Colinga Chapel. He is an intelligent and promising young man, and it appears that he loves the Redeemer with his whole heart. Owing to his conversion, some few persons in this place have expressed their anger towards me, in my absence; but when I returned to Baraset from Calcutta, I found all quiet. Enquirers and others are coming to me regularly. I go out to preach whenever I wish without any opposition.

There are now eight enquirers, some of whom I hope will soon embrace Christianity openly. I trust there are many elect of the Lord in this district. This place is very encouraging for missionary labor. Some more preachers are required for this station. I asked Mr. Pearce and Mr. Lewis, but they advised me to write to you on the subject. I therefore beg to ask that some more preachers and teachers may be given to me to labor in this field—teachers to inculcate Christian knowledge to the children and young men of the poorer class, as I have found good opening for vernacular schools. You will kindly give this matter your prayerful consideration, and I have no doubt that if you do something more for Baraset, you will, by God's blessing, soon rejoice to hear good news from this place.

THE NATIVE CHURCHES IN JESSORE.

BY THE REV. W. A. HOBBS.

I find by referring to my journal that I have communicated no particulars respecting my work since Aug. 6th, but I think it desirable to give you a glimpse of the existing state of things at the different stations under my superintendence, detailing briefly the events of the year, that you may be able to form an opinion whether progress has or has not been made.

JESSORE (NATIVE NAME KOSBA.)

When we removed into the station, in February last, the church here consisted of ten members (three living many miles away.) The preachers were dispirited and lazy, and if they earned 5 R's. out of the 21 R's. they received monthly, they certainly did not earn more. The average attendance at worship was five.

The school for heathen boys numbered fifteen.

The amount of money raised in the station, 6 R's. monthly.

After a few weeks, a little batch of Christians who formerly belonged to the

Propagation Society, finding I was likely to remain in Jessore, came to worship with us, and have continued among us. Our attendance at divine service is now somewhat respectable, averaging twenty, and on ordinance sabbath amounting to nearly thirty. Their behaviour is consistent.

The preachers have considerably improved; they are willing, and to the best of their ability help me, but they are not the men for a town, and I know not where to get better. A clever deist can silence them in two minutes; they know this, and do not like to go to the magistrates' or collectors' Kacherry unless I accompany them.

The number of members in the church is now eighteen; consisting of the original ten, two added by baptism, five by dismission from Churamonkotte, and one by dismission from Calcutta.

One candidate is waiting for baptism.

One heathen received into the Christian community.

The church supports two widows.

School averages fifty-five.

50 R's. taken for the sale of Gospels and Scriptures.

Contributions from the station raised from 6 R's. monthly to 25 R's.

Donation of 50 R's. from the Chief Commissioner, for new school house.

Nearly 1,000 educational and semi-religious works sold at a reduced price.

About 4,000 tracts distributed.

Preaching in the Hát [market] twice a week.

By repeated discussions with the members of the Brahmo Shomáj at their own meetings, we have made them as quiet as lambs, so that they never now oppose me at the Hát, at the Kacherry, or anywhere else.*

CHURAMONKOTTE.

In February last, the church at this place numbered twenty-four, but as a goodly number of them were in some way or another employed by Mr. Anderson or myself, Mr. A's leaving for England almost broke up the little family party. I am glad of it. Until they are taught to look to their own energies for a livelihood, instead of having the path smoothed for them, they will be no credit to the Mission, and no source of comfort to the Missionary. Foreseeing that the establishment at Churamonkotte must be broken up, I have induced as many of them as I could to move to some other of our Christian stations; fifteen have removed, viz.:—Four have gone to Begampore, five have removed into Jessore, two have gone to Khoolneah, two to Dacca, one to Barisal to be married, and one, a *native preacher*, has been excluded. This would leave nine at Churamonkotte, but there are thirteen; the difference of four being accounted for by three baptised and one added by letter. The preachers there (three) *have done what they could.* (These are their words, not mine.) Sometimes they have been in the Mofussil, and at other times preaching in the villages round about.

Dear Gogon has worked with all his strength, and amongst many other things has translated the "Philosophy of the Plan of Salvation."

Relative to the other two, I cannot say much. If they are told to do this work or that work, they do it, if not, *they do not find work.*

I have had them over on market days, and made them accompany me to preach.

I would have kept them near me (to instruct them in theology) during the rains, but I was so often laid by with fever that I could not attempt anything definite, and when I recovered, they or some of their family were ill.

The church is under the management of Gogon, and he superintends it with credit to himself. I go over about two or three times a month, but I have little more to do there than look around me, and express my satisfaction. Why do you not make him an assistant missionary? We pray to God to raise up fit men; I think we should put them in a suitable position when they are

* All this seems a good deal to look at, but the Spirit of God has not been poured out upon us.

given to us. Gogon has sacrificed a farm of several thousand acres, is intelligent, holds a first-class certificate, and ought not to be kept in the humble position he now occupies at 22 R's. per month.

The Church of England Missionary Society offered him 60 R's. per month, a year or two ago, which he nobly declined.*

The school for teaching English has been revived, is attended by thirty young men, and is self-supporting. They not only pay the teacher, but keep the school house in repair; and more than this, they drop their English studies for an hour daily, to listen to a religious essay, or to the explanation of the bible in Bengali (Gogon, lecturer.)

The only discouraging thing I have to mention in connection with Churamonkotte, is Raghab, a native preacher. He will be cut off from the church, and dismissed from the work of the ministry.

JHINGERGATCHA.

This station is as it was, with the exception that the band of preachers has been lessened by one. He was the most stupid and ignorant of them all, but Mr. Johnson remarked that he wanted just such a person as Cheela. I was glad to part with him, although I should have preferred relieving the Society of 108 R's. per year, for which in return they get little.

This station numbers ten members. I feel very downcast about it, for all efforts seem thrown away. The people round about seem very hardened, and the preachers thoroughly discouraged. The movement among the Muchees our years ago, has been unfortunate every way.

They saw money spent upon chapels and houses, and concluded the missionary had inexhaustible funds. Finding Brother A. was not so rich as they expected, they one by one drew back or joined the Catholics, leaving us with a single family (who are really pious.)

I am of opinion that it will be better to break up the station (they are only preachers and their families) and to locate them elsewhere until better times shall come for Jhingergatcha.

BEJAMPORE.

Now, I can write comfortably again. Peace has dwelt here all the year. There has been but one occasion for church discipline, and that only an affair of a mother beating her daughter rather too earnestly.

The church has been increased by one baptised, and four dismissed from Churamonkotte, and now numbers twenty-six members. The Christian population is forty-seven. A family have just come over from the Catholics.

The introduction of Christian instruction into the day school has not been successful here.

The school only numbers fourteen; but better have fourteen under bible instruction than thirty who get what secular advantages they can from us, and then in after years oppose us openly in the markets.

BONYEALLI.

At this place, three members (Muchees), and several renegades wish to return, but I am afraid of them. I shall put them on trial for some months before I receive them.

GENERAL SUMMARY.

Number of members in Jessore, Churamonkotte, and west of district, 72.

This is just the number that they stood at when I took charge on the 20th December last.

From that date until now I have baptised seven and received one by letter; but this has been counterbalanced by four who have gone into Mr. Johnson's division of the district: two to strengthen the church at Dacca, one to swell the number of the Barisal Christians, and one excluded.

I can honestly say that I have laboured hard, and have tried to stir up my native brethren to make them feel more intensely the value of the soul. I have had hard work with them, for since the days of Mr. Parry they have fallen asleep; and at first they thought me very exacting to want so much more

* Mr. Anderson has the authority of the committee to meet this interesting case.

work from them than they had ever before done, and hardest of all, to want it done at such regular times. They see now, however, that it is all not only for the Lord's glory, but for their own good also, and with one or two exceptions, we work heartily and harmoniously.

Some busybody has been circulating the rumour in Jessore (I fancy the priest), that I am to be removed to another district. Yesterday and to-day the people have been begging me not to leave them, and can hardly believe me when I tell them that I have no intention of leaving Jessore.

A MISSIONARY TOUR IN BENGAL.

BY THE REV. E. JOHNSON.

It is with much pleasure that I now send you the following short account of an itinerary through the Zillahs of Jessore, Fureedpoor, Magoa, and Jinidah.

On Saturday, 16th August, taking with me Kalachand, whom I have temporarily employed, I embarked in my boat, and took a direction up the Attara Bunka towards Gopalgunge; on Sunday 17th we remained at anchor, when I took the Lord's Supper with such of the Kalishpore members I had with me (it being that church's time for the receiving of the ordinance). On Monday the 18th, we pushed on, and arrived at Gopalgunge just in time to preach at the market. Here we obtained a good audience, and though the people were very wild, and in their eagerness to obtain tracts more than once precipitated me from my mora into the mud, yet their disposition I consider good, as they are very anxious, and attentive, and hear the word, and the field altogether seems far from unpromising.

In the Fureedpore district we stopped at Cassanea Bazar, where we preached to a deeply attentive audience, some of whom seemed much interested in the word of salvation: here an interesting circumstance occurred. A great rush was made to obtain tracts, and even after we had taken refuge in our boat, numbers followed us with petitions for tracts; young men and boys clung with a desperate eagerness to the sides of the boat. We satisfied their wants as far as our limited stock and reserves for other stations would allow, but at length finding our tracts disappearing rapidly, we put off into the stream; but even here the zeal of our young applicants received no check, three followed us in a leaky dingy, and the remainder swam; admiring their zeal, we again made demands on our fast-diminishing stock, and the happy possessors of tracts holding their acquisitions in one hand, struck out with the other towards the shore,—some endeavouring to obtain a passage in the dingy, but its owners, fearing an upset, drove them away. At length a little boy who had striven harder than the rest, but had not obtained a tract, implored us to give him one, which we did. He then craved a passage to shore in the dingy, but was refused, though the boat was now in the middle of the stream; the little fellow, nothing daunted, holding his hard-acquired prize in the left hand above water, struck gallantly out for the shore, but the boiling waters of the Barashee, swollen and turbid by the heavy rains, would not allow him to proceed far. Uttering a cry of fear he let the hard earned fruit of his toil drop into the water. Seeing his danger, we requested the dingy not to delay but to stand off to the shore, and on the way to take him in; but even the dingy was unable to make much progress in the angry flood. Twice the little fellow's head was almost immersed, when, seeing his imminent danger and the inability of the dingy to reach him, we pulled hard and picked him up, just as his strength was almost exhausted. Then rewarding his perseverance with another tract, we put him safely ashore. In the afternoon we arrived at Acpatiat, near the Meergunge indigo factory. There, finding an enormous tree, I and Kalachand mounted its roots, from which elevation we preached to a crowd consisting of nearly the whole of the hât. But we were not allowed to remain long undisturbed, for certain Demetriuses, greedy of gain, came up and commanded us in

a peremptory tone to depart, that we were ruining the hât, which was Gooroo Das baboo's. One explained that if I did not go, I should cause him to lose 10 rupees profit at the hât. After a little remonstrance one took a tract and departed, whilst another went grumbling away.

Friday 22nd.—Passing by the town of Magoa, we arrived at a very large hât (Isa Khadda) where we preached to a small but attentive audience. Here only those who were able to read obtained tracts. At the close of the preaching, and when retiring to my boat, a Hindoo came up and asked me my address. He then read aloud a portion of the tract (Holy Incarnation) saying, "These are good words; I should like to know all about this religion." He requested a Bible, and I thought would follow me to my boat; but some how or another in the crowd he disappeared. Here a little boy bought for four pice the book called "Anecdotes of Providence," saying he would buy some oil in the Bazaar, and sit up all night and read.

Saturday 23rd.—Arrived at Jinidah, where forming a walking party, consisting of my two servant boys, the boatmen and Kalachand, we proceeded to visit the scene of my first labours and trials (Badpuker). We stopped here all Sunday, held service, and preached at Gilipore hât, as of old; the audience at this hât were very attentive, and some were much affected when we sung the hymn. But the state of Badpuker christians we found alas! no better. In an individual case there may be a shadow of improvement, but the same disputes and law suits between the brothers Ram Chonder and Gopeedhan are still carried on as fierce as ever.

Wednesday 27th.—Arrived at Metiapore hât, where we preached; a Hindoo who appeared to listen for some time very attentively, at length exclaimed, "What are you driving at, Sahib? it is of no use your trying to convince us, we all know that it will be the religion, therefore why do you preach?" I answered, "Yes, it it will be; but how do you know that it will be so in your time, or in that of those who are now bearing rice; therefore for their salvation and gains we are now preaching." In the evening we again continued our journey, and going with almost railway speed down the rushing torrents of the Nalogonga and Cheetra, we arrived at Khoolneah on Tuesday 28th, after an absence of 13 days from home. In this tour 64 gospels at a pice-and-a-half each were sold, more than double that number of tracts distributed, and 3 Bibles given to three earnest applicants for them. At more than one place we came upon the track of other English evangelists who had visited some time previously. All these tend to show us that God is carrying on his work in India. But the hour is not yet come. It is our place to labour. We may not see the happy day, but our predecessors will, when numbers in India shall flock together to the sound of the church and chapel bell, when the inhabitants shall say, I am no more sick, and when peace and happiness shall reign triumphant everywhere. In the meantime we should receive none into our communities but those who *believe* the christian religion able to save their souls; nothing short of this should satisfy us.

By only receiving those who love the Lord Jesus Christ, our numbers will be very few, certainly, but better to have a few than to have a congregation of worldly and ill-conducted people, who weary the newly arrived Indian missionary, shake his faith, and at length drive him in disgust from the shores of that country for whose benefit he had forsaken his all.

THE NATIVE MINISTRY OF JAMAICA.

BY THE REV. D. J. EAST.

[At the suggestion of the Deputation, arrangements were made by the Committee of the Calabar Institution and the Home Committee, that a portion of the vacation in each year should be spent by its highly esteemed tutor in visiting the native brethren who had entered the ministry in the island, or received their education at Calabar. The following brief account of Mr. East's visit,

during the late vacation, will, we are sure, be gratifying to our readers. It will show that the efforts the Committee has made to train an indigenous ministry in Jamaica are meeting with an ample reward]:—

"In one of my letters from Annandale I intimated that I was carrying out the purpose for which we had taken up our abode in that locality. Besides Coultart Grove, I made a visit to Waltham, Stacey Ville, Moneague, Mt. Nebo, and Mt. Angus. These visits afforded me no small degree of pleasure and encouragement in connection with the labours of our native brethren. At Waltham there was a social gathering of the people—the little chapel quite crowded. At Stacey Ville I found our good brother Dalling, with his family, in occupation of the new Mission-house, which was in progress when you were there. It is really a comfortable home, and an object pleasant to look upon amid the wilderness by which it is surrounded. Although, owing to the miscarriage of my letter, the chapel was not full, there was a good attendance; many threw down their hoes and left their provision-grounds for the chapel, on unexpectedly hearing the sound of the bell summoning them to a public service. I was much pleased with the order of our brother's household, as well as with the good spirit which appeared to pervade the church and congregation. At Moneague I spent a Sunday, and attended a church meeting, at which the pastor of course presided. The business was conducted with great propriety, and while much freedom of speech was allowed, the strictest order was observed. There being some deficiency in the fund for carrying on a day-school which had recently been opened, a subscription was set on foot forthwith, and the amount was raised at once. At Mt. Nebo the attendance was small, but the spirit manifested was pleasing and promising. I had not been there for ten years, and the improved condition of the chapel was very gratifying. At Mt. Angus I spent a Sunday. There the attendance was large; and at the church-meeting, held after the morning service, a fine spirit was developed. A day-school was to be re-opened by a female teacher the next day. Altogether it seemed to me that at each of these stations the work of God was being efficiently carried on. In these visits my plan was to hold a social gathering, either of the members of the church or of church and congregation, with the pastor, and to have a free-and-easy talk with the people. The topics chosen were such as have not, from their nature, so much prominence as others in the ministrations of the pulpit: such as promise-keeping, fidelity to contracts, chastity and marriage, education in day and sunday-schools, chapel repairs, pastoral support, &c. And I found the people in every case willing to listen for from an hour and a-half to two hours, with unflagging attention, to this kind of talk, in connection with a full and free denunciation of social evils in contrast with the subjects referred to. Indeed, I must confess I have never been engaged in any labour which seemed more promising of good. And I should rejoice exceedingly if our congregations generally could be more frequently gathered for similar services by visits on the part of some of our senior brethren.

"On the 8th of last month a meeting of the Calabar General Committee was held at Kettering. A good deal of free conversation was had in reference to the working and results of the Institution. On enquiry of pastors present, it also appeared that there are several promising young men—some six at least—anxious, in due time, to become candidates for admission to the Theological Institution. The plan you proposed—for the students to pass their vacations with pastors of churches—has lain dormant, and it was agreed that the last year of a student's course should be thus spent. A plan was also adopted with a view to economise funds in boarding the young men, and to meet their Creole tastes in cooking and food. There will be a large falling off in Missionary contributions, and I fear Calabar will suffer with other departments. The present number of students is small; but until we have help I dare not encourage applications for admission. In addition to expected candidates for the theological class, I know of a very considerable number of young men prepared to become candidates for the Normal School. Several are only waiting for their two years' membership to expire."

DESCRIPTION OF A MELA IN BENGAL.

BY THE REV. A. M'KENNA.

An area of very many acres of land, laid out in small fields, with a ryot here and there at work upon them, with mango groves and stagnant tanks in patches over that area, suddenly, in the course of some seven days transformed into a large and flourishing canvas city, with its streets, lanes, and markets in regular order, and the population of a European city crowded into one tenth the space; the heat overhead, it being the hottest month but one of the year—unbearable and dangerous, and striking up as hotly almost from the parched and cracked ground, with the people at jolting distance pressing in closely on all sides, ("'twixt upper, nether, and surrounding fires"), and withal a rumbling, pervading, and impressive noise of voices innumerable, so that conversation between two in close proximity becomes difficult—such is an idea of the mela in its formation and being. The people go there nominally to worship, (a few of them do) but in reality to trade. The senior magistrate gives a signal, when, as if by magic, shops fly open simultaneously in every direction, elephants, camels, bullocks, horses, ponies, let loose, are driven about in the wildest confusion, and throughout everybody appears excited and confused, trying apparently to excite and confuse everybody. The mela lasts one week only, its decline and fall afterwards being even more rapid than its rise. But indeed to this there is one painful and melancholy exception, for many who go there thinking to return, never do, but, seized by grim and desolating cholera, leave their bodies to the vultures, and their bones to whiten on the plain. A day or two passes, and the last vestiges of everything living has disappeared, and there reigns but the stillness of solitude and death. The native brother reports that in the mornings and evenings he carefully distributed among the crowds the 350 scriptures and 400 tracts entrusted to his care, trying to convey some idea of their contents, and urging upon the people a careful and faithful perusal of them. In the heat of the day also, in the shade of the mango grove, where his quarters were, he had repeated attentive and small congregations of Hindoos and Mohamedans, to whom he proclaimed the word of life. Work at this mela has been owned and blessed of God in times past. We trust that it may be so now.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Rouse has left Sewry for Calcutta, where he will join Mr. Wenger, on his arrival, in the work of translation.

SERAMPORE.—The health of Mr. Trafford has suffered much of late, so as to compel a painful operation. It is hoped through divine mercy, that the effect will be to enable him with restored vigour to continue his useful and successful labours at the college.

SEWRY.—The girls' school is taught by two daughters of Mr. Williamson, assisted by two monitors. Besides the children of the native Christians, for whose benefit it is more especially intended, a few Mussulman and Hindu children also attend it. During the hot and rainy seasons, Mr. Williamson has been able to continue his labours among the people, who receive his message with great attention. A visit has been paid to an outstation called Cooltie, where one convert has been added to the little christian band. Four persons have been baptized at Cutwa from among the heathen. The Christian character of the converts in Sewry is spoken of as very satisfactory.

MONGHYR.—Through the dismissal of the Bengali Master of the School much inconvenience has been sustained. He is now replaced by a more trustworthy person. Three Europeans have been added to the church; two of them attributed their conversion to the instructions of Mr. J. G. Gregson. One had been brought up as a Roman Catholic. There is one native inquirer.

DELHI.—During the year a small church has been formed in H.M. 82nd Regiment. The native church has also had some interesting additions, and others are waiting baptism. A few converts have been drawn over to the Propagation Society's mission. The new chapel yet remains to be built, and a larger sum will be necessary than is now in hand.

COLOMBO.—Mr. Allen has returned from the mountains; but is still far from strong. A house has been taken in Matacooly in anticipation of the arrival of Mr. and Mrs. Pigott. It is near the new chapel, and in a district very favorable for missionary labour.

MORLAIX.—The usual services at the chapel continue to be well attended and a spirit of enquiry exists among many of the working population. The Sunday school is encouraging, and also the Bible Class on Thursday mornings. During the winter, Bible readings are held in cottages and private houses, for those who have not courage to attend the public worship. Recently the Redemptorist fathers were driven, by public feeling, away from the town. They were actually hissed, and finally expelled by the authorities.

CHINA, CHEFOO.—Under date of Aug. 28, Mr. Kloekers mentions the death of another missionary from cholera at Tangchow. With this exception all others who had been seized were convalescent. Mr. Kloekers continued to enjoy good health; but many thousands of the Chinese had fallen a prey to the frightful scourge. From a Chinese newspaper we learn that a statement in a former Herald as to Dr. Lockhart's opportunities of spreading the gospel in Pekin, was incorrect. He is forbidden by the English ambassador to impart religious instruction to the patients who crowd daily his hospital. At the same time Roman Catholic priests are allowed openly to carry on their labours in Pekin.

HAYTI, JACMEL.—Mr. Baumann has paid a visit to the mountain district of La Voute. During the day the houses of the members were visited, and in the evening services were held for the people. A good number attended, who listened with much and sustained attention.

TRINIDAD.—Mr. Gamble informs us that on a recent visit to the native churches in the interior, he baptized nine persons and observed the ordinance of the Lord's supper with 70 believers. The chapel at San Fernando gets on very slowly, the weather hindering. The Sabbath School is held twice on Sundays, and Mr. Gamble has a class for religious instruction on Wednesdays, in connection with the public schools, in which religion is not suffered to be taught. He has also three other meetings during the week, two of them in the neighbourhood of the town.

SAN SALVADOR, BAHAMAS.—Mr. Laroda informs us, that he baptized 20 persons in October, in four of the churches. There are also several inquirers. He mentions that the reading of Mr. Spurgeon's sermons had been very useful to many.

JAMAICA, ANNOTTO BAY.—Mr. Jones informs us, that about £300 are still required for the completion of the chapel. The price of produce and wages being very low, there is much distress among the people, so that their contributions have fallen much below the usual amount.

ST. ANN'S BAY.—Mr. Millard corroborates the statements of Mr. Jones as to the hard times which are passing over the island. He mentions that several estates this year will be worked at a loss, while several thousand people are out of employ. At the same time some kinds of food are double the usual price.

VAUXHALL.—Amid much personal affliction, and notwithstanding the hard times, Mr. Milliner tells us, that the chapel at this station will soon be finished, and that without foreign aid. At Wallingford, materials are being collected for the erection of a mission house. The spiritual state of the churches is discouraging. In the two day schools there are 89 children, with an average attendance of 61. The salaries of the teachers are secured with great difficulty and self-denial by the prior.

VERE.—Our native brother, Mr. A. Duckett, relates his difficulties in raising the means for the indispensable repairs of the chapels his congregations occupy. He thinks that Christian friends in England would kindly assist him, if they knew the need. We shall be happy to receive contributions on his behalf.

CAMEROONS, AFRICA.—Mr. Saker reports a most unusual and destructive fall of rain, accompanied with high winds, which did great injury to the cliff on which the mission house stands, and to the house itself. Five inches fell in less than that number of hours.

FERNANDO PO.—During a brief visit to Clarence, Mr. Smith enjoyed some pleasant opportunities of spiritual intercourse with the native Christians. About forty attended together to receive instruction and spiritual exhortation. He reports the death of Mr. Peter Nicholls, a member of the church from the commencement of the mission. By his industry and uprightness he had acquired a good position and much influence among the people. He died in the faith. Sickness at Clarence had carried off more than 70 men from the Spanish guardships in the harbour.

JOHN AQUA'S TOWN.—Mr. Diboll has visited Bumbari and some other places, and receives frequent invitations from the chiefs to carry to them the Word of God. He hopes at the close of the rainy season to proceed to their towns, and has engaged a man named Dido, formerly known to the missionaries, to act as his interpreter. A school has been commenced in the town where he resides; and for the use of the children he will be happy to receive articles of clothing, as well as for other natives who visit him.

HOME PROCEEDINGS.

During the past month several interesting Missionary meetings have been held. The Rev. F. Trestrail has addressed congregations at Regent's-park Chapel and Hammersmith, and attended Missionary meetings at Cardiff and Swansea, in South Wales. Mr. Underhill has taken part in meetings at Cross-street, Islington, Windsor, and Staines. At three of these places the Rev. J. Williams was also present, besides visiting, for the Mission, various places in Lincolnshire and Sussex. The district around Haverfordwest has enjoyed the services of the Rev. J. Sale, who also took part in the Swansea meeting. The Rev. W. Rycroft has been engaged in Buckingham, in Sussex also, and at Waltham Abbey.

Mr. Phillips has been usefully employed in visiting various places in the counties of Bedford, Herts, and Hampshire. His Missionary lectures, with dissolving views, give very great satisfaction.

Our friends at Isleham write that they have enjoyed very interesting Missionary services, the Rev. W. Keed, of Cambridge, acting as their deputation.

On the 10th of December, the friends of the Mission at Cross-street, Islington, celebrated the formation of an auxiliary among them by a public meeting. The chair was taken by J. C. Marshman, Esq. Besides the presence of Mr. Underhill and the Rev. J. Williams, as a deputation from the Parent Society, the Revs. A. Hannay and Mark Wilks (Independents), A.C.Thomas, the pastor, took part in the meeting. The proceedings were intermingled with special prayer for China. It will give us pleasure to learn that other metropolitan churches follow this excellent example. Through the exertions of the Rev. A. C. Thomas, the meeting was a most delightful and gratifying one.

Repeated attacks of fever have at length so prostrated Mr. Robert Smith as to compel him to leave the coast of Africa for a temporary change. He safely arrived at Liverpool on the 13th ult.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

As it may happen that the usual circular may not reach some of the pastors of the churches to whom they have been addressed, we beg again to remind our friends of the simultaneous offering usually made after the ordinance of the Lord's Supper, on the first Lord's-day of the year, for the above object. Nineteen widows, with numerous orphans, are now receiving aid from this fund which greatly needs an augmentation in amount.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21st, to December 20th, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

ANNUAL SUBSCRIPTION.

	£	s.	d.
Winter, T. B., Esq.....	2	0	0

DONATIONS.

"Bible Translation Society," *for T.*	200	0	0
Bickersteth, Rev. Edw..	1	1	0
Combs, Mr., Frome, *for Mrs. Hutching's, Greenock-le-Mar*	2	0	0
Dunn, John, Esq., *per "Record"*	2	0	0
J. "Weekly Offerings"	0	10	0
L. V. C., *for India*	5	0	0
Proceeds of Sale of Bronzes, contributed by a Friend.....	20	0	0
Scott, W., Esq., Dundee	1	0	0
Williamson, Robt. Esq., *for Rev. J. Williamson, N.P., Savory*	12	10	0
For Rev W. K. Ryecroft's Chapels—			
"A Friend," at Poole	0	10	0
Do., at Portsea	0	10	0
Do., at Salisbury ..	0	10	0
Baker, Miss, Andover	1	0	0
Barnett, W. Esq. Brigtn	0	10	0
By Rev. G. Isaac, do.	1	10	0
By Rev. J. Wilkins, do.	1	0	0
Child, W. Esq. Brighton	1	0	0
Comely, R., Esq., Taunton	0	10	0
Cornish, W., Esq., Brighton	0	10	0
Critchett, —, Esq. do.	0	10	0
Cuttack, Mr. & Mrs. do	0	10	0
Hannington, S. Esq. do	1	1	0
Kimber, W. Esq Nitton	0	10	0
Lambert, Mrs. Brightn	0	10	0
Lane, Robt., Esq., do	0	10	0
Read, Thos., Esq., do	0	10	0
Russell, Rev. J. Blackheath-hill	2	0	0
Smith, E. C., Esq., Stockley	0	10	0
Under 10s., Brighton..	0	10	0

LONDON AND MIDDLESEX.

Bermondsey—			
Sunday School, for *Rev. F. Johnson's Schools, Clarkson-ville, St. Anns, Jamaica*	5	0	0
Little Evelyn Street, Wenlock Street, New North Road—			
Contributions	1	0	0
Peckham, Rye Lane—			
Contributions	1	0	0
Walworth, Lion Street—			
Contribs. on acc.	3	0	0
Do., for *N.P., Delhi*	3	15	0

BERKSHIRE.

Wallingford—			
Contributions	22	15	3
Do., for *China*	2	6	0
	25	1	3
Less expenses ..	1	5	6
	23	15	9

CORNWALL.

Looe—			
Contribution, W.H..	1	0	0

	£	s.	d.
Penzance, Clarence Street—			
Contribs. on acc.	20	0	0

CUMBERLAND.

Broughton—			
Contributions	3	0	0
Do., for *W. & O.* ..	0	10	0

DEVONSHIRE.

Ashburton—			
Collection	2	7	6
Do., Broadhampton	0	10	4
Do., Denbury.....	0	12	2
	3	10	0
Less expenses ..	0	2	0
	3	8	0
Bovey Tracey—			
Contributions.....	5	4	2
Less expenses ..	0	8	0
	4	16	2
Chudleigh—			
Contributions	27	7	5
Do. for *China*.....	12	0	0
Do., Juv. Ass. for *Rev. J. C. Page's, N.P., Barisal*....	12	0	0
Exeter, Bartholomew St.—			
Contributions	18	4	10
Do., Sunday School	2	2	2
Tavistock—			
Contributions	2	2	0

ESSEX.

Braintree—			
Contributions	14	14	3
Less expenses	0	9	0
	14	5	3
Waltham Abbey—			
Contributions	25	14	9

HAMPSHIRE.

Ashley—			
Contributions.....	1	9	4
Lymington—			
Contributions.....	10	3	8
Mottisfont—			
Collection	1	7	6
Southampton—			
Contributions.....	5	5	0
Wallop—			
Contributions	7	1	3

HERTFORDSHIRE.

Hitchin—			
Donation.....	5	0	0
Profits of Lecture by Mr. J. R. Phillips..	1	0	0

KENT.

Edenbridge, Bethel Chapel—			
Contributions	5	2	1
Eynsford—			
Contributions	1	0	0
Folkestone—			
Contributions	17	15	4
Less expenses ..	1	1	0
	16	14	4

LANCASHIRE.

Colne—			
Collection	6	0	0
Do., for *China*	1	3	9
Liverpool, Athenæum, Everton—			
Collection	13	1	7
Juvenile Society ..	3	7	11

	£	s.	d.
Athol Street—			
Juvenile Society ..	2	15	6
Bootle Chapel—			
Contributions	12	11	11
Juvenile Society	2	9	2
Do. for *Rev. W. K. Rycroft, Bahamas*	2	10	0
Myrtle Street—			
Collections	43	12	7
Do., Juvenile....	7	5	3
Contrib. for *Breton Mission*	0	7	6
Pembroke Chapel—			
Contributions	1	0	0
Do., for *Schools, Intally*	14	0	9
Do., for *Rev. W. Dendy's School*..	10	0	0
Stanhope St. (Welsh)			
Juvenile Society ..	5	0	1
Soho Street—			
Contrib. for *Rev. J. C. Page, Barisal*....	6	4	0
	134	6	3
Less expenses ..	9	6	0
	115	0	3
Rochdale—			
Collections at West St. & Drake St. Chapels	54	9	9
Contributions 143	14	5	
Do., for *Additional Missionaries*	50	0	0
Do., for *China*	20	0	0
	268	4	2
Less expenses of Deputation, &c.	8	5	0
	259	19	2

LINCOLNSHIRE.

Boston, Ebenezer Chapel—			
Collection for *T.*	1	0	4
Great Grimsby—			
Contributions	10	7	1
Do., Sun. School....	0	5	0
	10	12	1
Less expenses ..	1	4	3
	9	7	10
Horncastle—			
Collections	4	6	0
Do. Mareham-le-Fen	1	7	10
Contributions	5	8	0
Do., Sunday School	5	0	0
	16	1	10
Less expenses ..	1	6	0
	14	15	10
Lincoln—			
Contributions	27	16	5
Do., Sunday School	1	11	4
	29	7	9
Less expenses ..	2	17	7
	26	10	2

NORTHAMPTONSHIRE.

Kingsthorpe—			
Collections	1	10	0

	£	s.	d.
Nottinghamshire.			
Nottinghamshire Auxiliary—			
By John Heard, Esq.	195	0	11
Oxfordshire.			
Coate—			
Collections	6	9	1
Do., Aston	0	10	1
Do., Bampton	0	10	0
Do., Brizemorton	1	10	11
Do., Buckland	0	14	5
Do., Ducklington	0	10	6
Do., Lew	0	4	2
Do., Standlake	1	0	0
Contributions, Coate	18	18	6
Do., Sunday School	0	4	4
Do., do., Aston	0	8	0
	31	0	0
Less expenses	0	10	0
	30	10	0
Chipping Norton—			
Contributions	11	10	6
Suffolk.			
Suffolk Auxil., on acct., by S. H. Cowell, Esq.	80	0	0
Sussex.			
Battle—			
Contributions	5	2	0
Do., Sunday School	0	1	3
Wiltshire.			
Salisbury—			
Contributions	15	5	4
Do., Sunday School	23	6	9
	38	12	1
Less expenses	0	15	7
	37	16	6

	£	s.	d.
Worcestershire.			
Astwood Bank—			
Contributions	10	12	6
Do., Sunday School	7	15	4
Do., do., Webheath	0	3	10
	18	11	8
Less expenses	0	10	0
	18	1	8
Great Malvern—			
Contribution, 1861	5	0	0
Do. 1862	5	0	0
Yorkshire.			
Hebden Bridge—			
Contributions	25	14	8
Huddersfield—			
Contribs. for *Female Educatn. in the East*	6	8	6
NORTH WALES.			
Flintshire.			
Bagillt—			
Contributions	1	17	4
Flint—			
Contributions	0	19	8
Holywell—			
Contributions	3	3	10
Penygelli—			
Collection	0	4	7
Rhyl—			
Contributions	19	6	4
	25	11	9
Less for Local Home, Miss. & Expenses	8	2	11
	17	8	10

	£	s.	d.
SOUTH WALES.			
Carmarthenshire.			
Carmarthen, Tabernacle—			
Contributions	28	8	6
Less expenses	3	10	0
	24	18	6
Monmouthshire.			
Pontypool, Crane Street—			
Contributions	9	6	10
Less expenses	0	9	6
	8	17	4
Usk—			
Contributions	2	1	10
Do., Sunday School	0	10	6
Pembrokeshire.			
Blaenllyn—			
Contributions	9	7	2
Newtown—			
Contaibutions	2	6	3
SCOTLAND.			
Dunfermline—			
Sun. S., for *Rev. J. C. Page's Sch., Barisal*	3	9	0
Edinburgh, N. Richmond St.—			
Sunday School	0	6	5
Perth—			
Donation	2	0	0
FOREIGN.			
New Zealand.			
Nelson—			
Ralph Turner, Esq.	5	0	0
Tasmania.			
Launceston—			
Rev. Henry Dowling, by Mr. Muller, Bristol	2	12	0

FOREIGN LETTERS RECEIVED.

Africa—Cameroons, Diboll, J., Oct. 15 and 16; Saker, A., Oct. 28, 29, and 30.
At Sea, Smith, R., Nov. 28.
Asia—Baraset, Kabiraj, R., Oct. 8.
Barisaul, Martin, T., Nov. 8; Reed, F. T., Oct. 4; Reed, S., Oct. 2.
Benares, Parsons, A. B., Oct. 17.
Calcutta, Lewis, C. B., Oct. 9 and 23, Nov. 3; Rouse, G. H., Nov. 1.
Colombo, Allen, J., Oct. 31; Dunlop, R., Oct. 23.
Delhi, Broadway, D. P., Oct. 25; Broadway, M., Oct. 31; Evans, T., Oct. 20, Nov. 1.
Howrah, Morgan, T., Sept. 8.
Jessore, Hobbs, W. A., Oct 2 and 20.
Kandy, Carter, C., Oct. 28.
Monghyr, Lawrence, J., Oct. 27; Parsons, J., Nov. 3.
Rangoon, Brandis, R. S., Sept. 23.
Serampore, Sampson, W., Nov. 3; Trafford, J., Oct. 6.
Sewry, Williamson, A., Oct. 4; Williamson, J., Sept. 30.
Australia—Nelson, Dolamore, D., Aug. 8.
Bahamas—Inagua, Littlewood, W., Nov. 1.
Nassau, Laroda, J., Oct. 24.
France—Morlaix, Bouhon, V. E., Nov. 26; Jenkins, J., Nov. 21.
Paris, Monod, A. W., Nov. 25.
Jamaica—Annotto Bay, Jones, S., Nov. 7.
Brown's Town, Clark, J., Nov. 6 (two letters).
Calabar, East, D. J., Nov. 1, 4, and 7.
Kingston, Merrick, E., Nov. 8 and 24; Oughton, S., no date.
Lillyput, Milliner, G., Nov. 5.
St. Ann's Bay, Millard, R., Nov. 6 and 7.
St. Helena—Craig, T. R., Oct. 28.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JANUARY, 1863.

FUNDS.

CONTRIBUTIONS are greatly needed. The diminution and diversion of Funds on account of the Lancashire distress render extra help of urgent importance. Prompt and liberal aid is earnestly requested.

PORTADOWN.

THE Rev. A. MACDONALD having spent three months at Portadown, supplies the following brief statement of the position and prospects of the Baptist church in that town :—

"The friends at Portadown are at great pains to impress strangers with the importance of their town. They are proud of the rapid increase of its population, which has doubled itself during the last few years. They show that it has not only a thriving general trade, which gives its market-place and streets a bustling and lively aspect at all times, but that it is, besides, one of the great centres of the linen trade of Ireland, and that several of the great lines of railway converge at this point. They hope through these and other advantages which it enjoys, that it will grow to be one of the large towns of the country, and they see a promise of this in the extension of the various branches of its manufactures, and the easy and direct means of communication it possesses with the coast and inland towns.

"The surrounding country is also very populous. Knots of houses are dotted all over the district, and along the roads, by which it is traversed in all directions. Pedestrians in every description of dress, and vehicles of every form of construction, are met with in great numbers. This being the case, the friends there have been surprised that its claims were not recognised sooner, and such an important place occupied some years ago as a station by the Baptist Irish Society. If the denomination is to increase, and extend beyond its present limits, how can this be done but by establishing stations in towns growing in wealth and influence? If, as Neander said, 'There is a future for the Baptists,' would it not be wise to prepare for that future, and hasten it at the same time, by planting churches at such commanding points as would be centres of influence from whence the truth might be spread abroad, and the surrounding country operated upon?

"The people generally have shown much less prejudice against the Baptists than was anticipated from the accounts received previous to commencing work there. It is true they do sometimes, with a characteristic sense of the ludicrous, denominate them 'Dippers;' but in this respect Baptists are not in a worse plight than their fellow-Christians of other Protestant persuasions, who are styled 'Swaddlers' and 'Soupers,' as the case may be; epithets which, though somewhat expressive, are by no means of a very choice or refined character. Not only has this prejudice to a considerable extent been removed, but a kind and hearty feeling of interest in the movement has been excited; and if warm expressions of goodwill are an evidence of friendliness in Ireland, as elsewhere, such were manifested in no ordinary measure. The last meetings in the Town Hall were very well attended, but it was in the less formal district meetings, where the restraint imposed by a regular religious service was removed, that the feelings of the people found expression, and it will be a long time ere the impressions left on the mind by the kindness then shown are obliterated from the memory.

"Of the little church itself, it can only be said that the members did their duty nobly. They have been abundant in labours for Christ, while peace and harmony reigned within. Considering the history of the cause, before it was adopted as a station by the Society, it is matter for thankfulness that such can be said respecting it. Any one acquainted with the vicissitudes through which it has been made to pass must be surprised that it is now in existence. Such an experience should be very trying to any constitution, however strong; and it augurs favourably for the future of this little body, that, in its infancy, it had sufficient vitality and vigour to survive such an accumulation of evils."

On Friday evening, the 14th November, there was a very pleasant meeting held of the members of the church and other friends, to bid farewell to Mr. Macdonald, and to give a true Irish welcome to his successor, the Rev. H. H.

Bourn, from Riddings, Derbyshire, to whose care the Society has committed the station, and who made his first appearance amongst them on that occasion.

Mr. Bourn has since given an encouraging statement of the reception with which he has met, and of the prospects of usefulness in the town and neighbourhood. He speaks of the sphere of labour as both extensive and interesting. A lecture on "the Bible," delivered by him in the Town Hall, was attended by a very crowded audience, consisting of persons of all denominations, and was listened to with deep interest. The attendance at the services held in the town, and at several out-stations, is very hopeful. Mr. Bourn states that he does not intend to conduct more than four services, in addition to those held in the Town Hall, as he wishes to devote himself as much as possible to domiciliary visitation. Several persons are anxiously inquiring after the way of salvation, of whom he hopes soon to report that they are rejoicing in the Lord.

Mr. WILSON, who has taken much interest in the effort at Portadown, says :—

"With much earnest prayer and hard work we shall succeed. We have reason to be thankful that the Society have adopted this station; and they have no reason, so far as I can see, to regret it. We were all very sorry to part with Mr. Macdonald, but I think you were right in saying that Mr. Bourn would be found a worthy successor."

Mr. Bourn makes an earnest request for a good supply of tracts. Will any friend furnish him with these important helps in household visitation? The secretary will be happy to receive and forward them.

BALLINA.

ATTENTION is specially directed to the following appeal from Mr. STOKES, in behalf of the poor in his district :—

"There is a number of my poor people here in great distress at present. They are unable to attend the preaching services for want of clothing. If some of our kind brethren, to whom the Lord has given the means, would assist me a little by sending a small donation in the way of cast-off clothing, they would facilitate my labours very much. I am well aware of the many calls that are being made on their Christian sympathy from other parts at present, and feel that this could not come in a worse time. But then I do not despair because of that. The principle of giving to the Lord's cause is somewhat like the spring of a good well—the more that it is drawn from, the more pure will its waters become, and the more abundantly will they flow, for the fountain whence they come is inexhaustible. So, likewise, that pure stream of Christian charity which flows through the Church of Christ on earth cannot be exhausted, for it is infinite. It is supplied from the throne of God in heaven, and shall flow onward till time shall be no more.

" ' Who can thirst while such a river
Ever flows their thirst t'assuage?'

"O then, I trust that some dear brother or sister, whose aim it is to do good, will do so, by directing the stream a little this way, and assist their poor Irish brethren; surely they should not yet be altogether overlooked. I can assure our brethren that they will receive both the prayers and warmest thanks of many who are cold and destitute, as well as my own."

Mr. Berry, of Athlone; Mr. Brown, of Conlig; and Mr. Eccles, of Banbridge, also greatly need supplies of clothing for the destitute poor in their congregations and around them. Contributions of this kind will be thankfully received, and forwarded by the secretary. The praiseworthy efforts made in behalf of the suffering population of Lancashire have greatly lessened such gifts for the poor in Ireland. The kind consideration of Christian friends is earnestly entreated, that our brethren may be able, in some measure, to "clothe the naked."

ATHLONE AND NEIGHBOURHOOD.

MR. BERRY states, in a letter dated November 8th :—

"Through another month I am preserved, and encouraged, and blessed. In my last I informed you that three young Christians were to have been baptized at Rahue, and now I have the joy of telling you that two of these young Christians

baptized in the Silver River, Rahue Chapel. The father of ndidate was present, who told son was called away suddenly ion in the constabulary, and t off with a sorrowful heart could not be with us on that ıe whole congregation, though wet and stormy, accompanied lver River,' and were thought- and attentive; and, thank re reached the water, the rain the sun shone brightly. God ıe Sun of Righteousness may into the hearts of all who . I pay a weekly visit to the some three miles from here, nd prayer, to whom I referred letter. He is still very sick, ıres he is fully resigned, and in the dear Redeemer. My ry acceptable to him, and I d will sanctify and bless. On ıe, last week, I visited a poor y afflicted. I thought on ; there was not then much rayer, but my joy was great rd the fervent 'Amen' to my prayer, and when they frequently expressed their gratitude for my visit. This week again I called, and the member of the family I met was equally glad to see me.

"I have this month visited at Ballyscarvin, Kilkatrine, and Myvoughly. At each place I was, as usual, well received, and I hope the prayer offered up in each house will have brought blessings. These places are nine, ten, and eleven miles from this town. I have preached at Moate, Athlone, Rahue, Knockanea, and Ferbane. The Methodist minister of this town having been unwell I was requested to preach to his congregation. Though very sorry for the illness of my brother, I was glad to have another opportunity of preaching Christ; thus having the joy, and the strength, and a beautiful day to travel twenty miles, and preach three times. At Ferbane, yesterday, I arranged to preach a mile out of town to a few friends who will meet me there at mid-day. At Craggon, also, a few friends wish me to preach for them on my return from Moate; and at Castledaily, which I have visited, another small congregation propose to assemble."

te November 13th, Mr. Berry also writes :—

ı I have already given you a f the labour and fruit of the o happy to-day that I cannot month withhold from you my joy,

ıy there was a hard frost and the sun shining beautifully, bracing and invigorating. I ıy the rail to the Geashill rty miles distant from the r parish. I crossed the Bog of visit to the brethren there, ve the young converts whom ıtly baptized. I was received the old and young members. met a man who I had heard was iry. He was very unhappy, , among other things, he was ate; and, among other causes, d his daughter, whose foolish- rildness irritated him. Pre- up a beautiful, healthful girl, s beaming with intelligence, cture of health. 'O father, re up talking for a little; take and put sods yonder for Mr. ı cannot cross, for I was knee path just now.' I saw at od man's difficulty. I spoke a father. I told him what expected, and what he would a such a daughter. I told him 's perfect work, and how, by him, his irritation would pass ubts be removed, and his passion subdued. I saw the right impression was made, and we parted with many blessings poured upon me by this man. In Killillary I heard a farmer had lately come to the farm whose wife is a Baptist. I waded through the Bog and found my information was correct. She was baptized twenty-five years ago, but ever since was far away from Baptist churches. Great, indeed, was the joy of this dear sister to meet me, and great was her joy when I knelt with her large family in prayer. As I was leaving, she said, 'I will (D.V.) be at your church next Sunday,' though she knew the distance was nine miles. At this house I heard of a Christian woman who was afflicted. I visited her; they were preparing for dinner, upon which I said, 'I will not interrupt you.' 'Oh,' said she, 'sweet, precious prayer! Oh, do have prayer.' I knelt there also, and I felt, indeed, that God was with me. After visiting another family, I preached at Killillary, at five o'clock, to an interesting and attentive congregation. After service there I walked to the town of Geashill. There the large school-room was filled. I preached from Luke xiv. 23. Dr. Atkins followed from Luke ii. 10. Another gentleman prayed and read extracts from interesting letters, referring to work for God, and happy results. I felt, indeed, this to have been a happy evening. I started for the late train, reached home a little before twelve, after sixty miles by

rail and several miles' walk through a bog, four visits, and two sermons. I felt happy, indeed, and also felt that I could for the same results make a similar journey to-day."

"Dec. 12, 1862.

"My dear Brother,—'Tis a long time, indeed, since I have been so unwell as during the last fortnight. I was, however, only a week confined to the house. My dear wife and all my children were very sick, too, but, thank God, we are all spared and better. The poverty and misery around is extreme. The graveyards are almost every day receiving their dead. The young, the strong, and the aged are indiscriminately seized upon. A strong, healthy-looking man was last week, in a moment, called into eternity; a lovely, beautiful young lady, whom I saw at the prayer-meeting on Monday, was on the following Friday in eternity; and it is to us cause of comfort that myself and wife brought before her the great salvation in our intercourse with her. I have both written to and visited the bereaved parents, and it may be that my own bereavements have fitted me for imparting comfort; but, notwithstanding the sickness, and poverty, and deaths, crime, alas! is fearfully present. Surely the Gospel alone can change this state of things. But let me turn away from this, and communicate to you the joy I feel in other respects. In Geashill revival meetings were commenced some time ago. Many persons have been converted. I preached last night at five o'clock in Killillary to a most attentive congregation, and at seven I proceeded to Geashill. A young gentleman delivered a lucid and powerful lecture founded upon 2 Corinthians v. After he concluded, the clergyman presiding requested me to follow. I spoke from 2 Cor. v. 17. During both addresses the large and respectable congregation, some of whom came a distance of seven miles, were most attentive. Indeed, I felt that surely God was there. With the exception of Ferbane, I have visited and preached at my usual places, and it is likely I will soon have the pleasure of informing you that another large town will be on my list. I have visited some sick and afflicted and inquiring friends, and am sometimes, I believe, blessed in bringing comfort, or in giving suitable encouraging answers to anxious inquirers. Will you kindly send us a few bales of clothing?"

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from November 18th to December 19th, 1862.

	£	s.	d.
London—			
A.	0	5	0
Camberwell—by T. Young, Esq . .	16	1	3
Harlow—Edwards, Rev. F., B.A. . .	0	10	6
Leicester, Belvoir Street—by J. Bedells, Esq.	16	16	6
Newtown, Montgomeryshire—by Mr. E. Morgan . . .	2	13	6
St. Albans—by Rev. W. Upton . . .	12	6	6
Taunton—by T. Horsey, Esq. . . .	2	8	3
By Rev. R. Hands.			
Ashdon	0	2	0
Boston	0	2	6
Bourn	3	2	0
Castle Camps . .	1	8	8
Caxton	1	0	3
Coningsby . . .	0	5	0
Lincoln	1	18	9
Melbourn . . .	0	11	0
Peterborough . .	0	15	0
Saffron Walden . .	2	13	6
Shelford . . .	0	10	0
Spalding . . .	1	4	3
Wisbeach . . .	3	2	0
	£15	14	11

Norfolk. By Rev. P. Griffiths.	£	s.	d.
Buckenham . .	1	8	5
Ellingham, Great .	1	15	2
Fakenham . . .	1	5	0
Foulsham . . .	1	10	0
Horstead, Mr. Cooke .	1	1	0
Kenninghall . .	2	7	8
Neatishead . . .	0	13	0
Necton	0	15	3
Swaffham . . .	4	2	3
Worstead, by Rev. J. F. Smythe . .	4	1	0
	£18	18	8

Yorkshire. By Rev. S. Green.	£	s.	d.
Bramley . . .	2	5	3
Burlington . . .	1	10	7
Driffield . . .	1	9	3
Hebden Bridge . .	0	3	6
Hull	13	16	9
Leeds	1	11	0
Lockwood . . .	1	0	0
Rawdon	1	0	0
Scarborough . .	4	0	0
	25	16	4
Acknowledged before	8	10	0
	£17	6	4

South Wales. By Rev. T. Wilkerre.	£	s.	d.
Aberdare . . .	2	4	0
Abergavenny . .	1	11	0
Aberaychan . . .	0	2	6
Bridgend . . .	0	13	6
Caerphilly . . .	1	15	0
Cardiff	7	8	0
Carmarthen . . .	2	1	6
Chepstow . . .	1	7	7
Dowlais . . .	1	14	6
Haverfordwest . .	2	12	0
Llanelly . . .	3	0	0
Merthyr . . .	1	12	6
Newport . . .	6	2	6
Neath	1	6	7
Pembroke . . .	0	10	0
Pembroke Dock . .	0	18	6
Ditto, by Rev. W. B. Bliss . . .	1	5	10
Ponthir	3	10	0
Pontypool . . .	1	6	0
Swansea . . .	3	18	1
	44	19	7
Acknowledged before	20	0	0
	£24	19	7

The thanks of the Committee are presented to friends at Canterbury for box of clothing.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1863.

THE LATE J. SHERIDAN KNOWLES, ESQUIRE.

We are not sufficiently versed in modern dramatic history to pronounce authoritatively upon the comparative merits of recent contributors to theatrical literature. We have an opinion, however, that in this age of the decline of the legitimate drama, there are few writers who have held so important a position in this department of letters as that occupied by the honoured gentleman whose name stands at the head of this paper. Mr. Sheridan Knowles has been for several years known as a devout Christian, a member of the Baptist denomination, and, so long as his strength would permit, a frequent and most acceptable preacher in our pulpits. We therefore feel that we should fail to discharge our duties as Editors of this Magazine, and confiscate the claims of an illustrious name, if we did not present to our readers a brief sketch of his personal history.

Mr. Knowles was born in the year 1784, in the city of Cork. His father, Mr. James Knowles, was a lecturer of English reading and elocution, and the author of an English dictionary, which bears his name. The only facts connected with his childhood which we have been able to gather are, that when he was eight years old, his father removed to London; and that, at the early age of twelve, the son gave intimations of his future career by writing a play for a company of juvenile actors, of which he was himself the leader. The first production of his pen which issued from the press, was a ballad entitled "The Welsh Harper," which made its appearance when the author was but a boy of fourteen. While yet a lad, it was his good fortune to be admitted to a circle of illustrious men, which included Coleridge, Hazlitt, and Charles Lamb. This honourable and beneficial alliance was brought about by the genial patronage of Mr. Hazlitt, who greatly befriended the young candidate for honours in the arena of letters, and whom Mr. Knowles was wont to designate his "mental father." In later years, Mr. Hazlitt bears honourable testimony to the character of his young friend, representing him as "unaltered in sentiment, and

unspoiled by success; the same as when he first knew him; unconscious of the wreath he had earned; talking of his play just as if it had been written by any one else; and as simple-hearted, downright, and honest, as the unblemished work ('Virginius') he has produced."

It is no part of our design to follow Mr. Knowles in his literary career, nor to trace in their historical succession the productions of his pen. But his life would be very inadequately presented to our readers, if we did not at least mention the extent of devotion to the drama to which his genius carried him at a subsequent period. After residing in London with his family for fourteen years, he removed to Dublin, and became the ornament and the charm of the intellectual circle in which he moved. It was here that he conceived the idea of choosing the stage for a profession, and actually entered into more than one engagement. We record, however, without any regret, that his attempts in that direction were by no means successful. Yet they were not wholly abandoned, and he was only diverted from them by an unexpected opening to a new and more dignified pursuit. This was as teacher of elocution and grammar in Belfast, where, however, he continued his literary efforts, and suffered not his zeal for the drama to be quenched by his attention to his pupils. The estimation in which he was held by those who were under his instruction, may be inferred from the testimony of Mr. Napier, the Attorney-General for Ireland, who was one of them. "He was," says Mr. Napier, "neither our schoolmaster nor our schoolfellow, he was both, and sometimes more than both; but we loved him, and he taught us." We shall find, further on, other testimonies to his character of a like hearty and affectionate tenor.

Mr. Knowles wrote very many dramatic pieces, most of which were well received, and some achieved signal success. His reputation extended beyond his native land. In the year 1836, he paid a visit to America, "where a public dinner was given to him, and he was received with every demonstration of respect." We of the BAPTIST MAGAZINE are not supposed to have much acquaintance with that department of literature in which Mr. Knowles excelled. But so far as we can judge, his reputation was well-deserved, and so also was the pension which supported and solaced his declining days. We notice in his works a classic purity of style, a total absence of all profane and immodest expression, and a chastity of thought, which contrasts most favourably with the elder playwrights, whom he took for his models in every excellency, while he carefully avoided their vices. This will be rare praise in the judgment of every one who knows what a foul mass of moral corruption is imbedded in the stage literature of this Christian country. It is a great triumph for Mr. Knowles to have escaped the contagion, and yet to have lost nothing in the way of theatrical effect. We will, however, instead of any further remarks of our own, give the opinions of a friendly critic, one more competent to this subject than ourselves.

"To him the modern stage is indebted for paintings of the heart in which human passions, human thoughts, and human feelings, are delineated with a force, and expressed with an intensity, worthy of that intellectual school whose works adorned

the Elizabethan era. Adopting the style of the elder dramatists, he has had the courage to think for himself. As an actor, he knew, like his great masters, how to suit his characters to the players of the time. In writing for the stage he forgets the closet, and always recollects that the eye has to be pleased as well as the ear. He knows the value of placing his characters in the most striking and picturesque situations, and for this often sacrifices clearness of plot to produce striking effects. His imitation of the style and diction of the elder dramatists has been objected as being inconsistent with modern words and ideas. It has been urged, too, that he should have chosen for his subjects the passions and humours of his own age, and should have expressed them in the language of his own day. In the structure of his plots he is sometimes defective; but, generally, in his plays, there are to be found combined, unity of intent, settled purpose, and precision of outline. In portraying female characters, his excellence is universally admitted. The genius with which he has pictured the purity of woman's heart and her affections, is full of truth, exquisite delicacy, and tenderness. 'I wish,' said a lady to him on one occasion, 'I could speak on behalf of my sex, and thank you as you deserve for the way in which you have drawn us.' 'What else could I have done, my dear madam?' said Knowles, in his own hearty way. 'God bless you, I painted them as I found them. Subjects for pictures like Virginia, Julia, and Mariana, are still to be found, but where are the painters?'"

We now advance to the most memorable epoch in the life of Mr. Knowles — that of his conversion to God. The exact date of the change is not known; but we learn from a letter we have received from the Rev. J. Kings, of Torquay, that it took place in that town somewhere about seventeen years ago: "He became concerned about salvation on reading the Saviour's words, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' He said, 'Is not this good news?' and then falling on his knees he proved the truth of the promise. His mind was not fully enlightened, however; and not finding the simple Gospel he needed in the Established Church, he attended the ministry of the Rev. Alfred Pope (now of Leamington), who was then preaching in the Union Hall, Torquay, and derived much benefit therefrom. About this time, those verses in John's Gospel, 'This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent,' were applied to his mind with great power, giving him clear views of the way of salvation." On this change, Mr. Thomas, in his funeral sermon, thus remarks:—*

"Our dear friend, Mr. Knowles, came to the possession of this true life and true object of exultation *very late in life*. I do not know the date, but probably more than *sixty years* were spent without a true object of glorying. I know that this may be contested by many present, who still pursue the profession he pursued for so many years. I take my stand, however, by the word of God, and repeat, that if I have made one thing clear this evening it is this, that sixty years (say) of our dear friend's life were mis-spent—were without a true object of glorying. I do not mean wasted so far as to have no real bearing upon the good of mankind; I mean, fell far below the end for which those great powers of nature were given to him; far below the end for which life was prolonged, and for which he at last came to live."—pp. 19, 20.

Particular circumstances relative to the great change to which we

* "True Life the Object of True Glory." The Funeral Sermon for Sheridan Knowles, Esq. Preached at Cross Street Chapel, Islington, by the Rev. Alfred C. Thomas. With a Biographical Sketch, containing interesting facts supplied by Mrs. Knowles. Elliot Stock, 62, Paternoster Row.

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now refer, have been communicated to us in a letter from the Rev. Alfred Pope, of Leamington, to whose ministry Mr. Knowles acknowledged himself under great obligations. It appears that the semi-Popery then (1847) prevalent in the Established Church at Torquay first drove him to the Baptist chapel, where he was led, though by slow degrees, to a full knowledge of himself as a sinner, and of Christ as a Saviour. But this point attained, only urged him onward (to quote the words of Mr. Pope) "in search of Gospel doctrines, which he resolved to learn at any cost. He acquired a knowledge of the Greek language, simply for the purpose of studying the New Testament in its original tongue. It was surprising to witness his ardour in this effort. He not only could read and understand it well, but could repeat from memory whole chapters, in Greek, from the Gospel of St. John. All this was due to the principle of taking nothing for granted." Indeed, although "he was ever ready to listen with the docility of a child to any remarks that might be addressed to him, yet he was ever sure to examine for himself into the Scriptural force of every statement, whether from the pulpit or in private conversation." Mr. Pope adds a general estimate of Mr. Knowles's character to the following effect:—"There was much simplicity and great humility about him. His affectionateness of disposition was most engaging. Great candour, too, was apparent in his decisions on men and things. He was a man of wide views, though very determined in holding what he considered to be the truth; and on the whole, he was one of the most loveable men I ever met with."

Every one is aware that Mr. Knowles, after his conversion, became a preacher among the Baptists. Of his preaching, various accounts are given; some assert that he preached with indifferent success. This, however, is certainly not true. Large congregations were gathered, and powerful impressions were made; although it would be hard to determine how much of this was due to the fact that this strange being had been a "'play actor,' my dear, but was now happily 'converted,'" &c. *The Glasgow Daily Mail* probably expressed the truth:—"His ministrations attracted crowds. His graceful elocution, observed principally in the reading of the Scriptures, was the source of attraction. The magic of his melodious utterances operated like a charm upon his listeners, giving a new and profound meaning and sense to passages hitherto considered quite ordinary. His reading of the grand Old Hundredth Psalm was something to hear. From his lips it was a masterpiece of declamation."

With respect to the last illness and death of Mr. Knowles, we feel that we cannot do better than insert a letter from a very intelligent lady, in whose house he resided many months, and which has been forwarded to us by the Rev. J. Kings, of Torquay:—

"It will afford me much pleasure to be able to bear any additional testimony to the Christian life and character of our late dear and venerated friend, Mr. Knowles. I can truly say, the eight months he spent under our roof I consider to have been some of the most

ivileged of my life. The ample resources of his vigorous intellect l cultivated mind, his courteous behaviour, and kind and affectionate osition, would, at all times have made him a welcome and honoured st; but these qualities, though estimable in themselves, were thrown the shade by the brighter shining of those Christian graces which l such a lustre on his daily life. I believe he lived much in the ient of prayer, and that the mercy-seat was his continual and urite resort. His thoughts frequently, when he considered himself eard and alone, took the form of prayer audibly, and at family devo- s he was always most earnest in his supplications; also, at special ons, either of joy or sorrow, his first impulse seemed to be to unite rayer. On one occasion, in particular, this was manifested in a very resting way. For some months before the time I am speaking of, ad been praying most earnestly for the conversion of a lady, who convinced under his preaching while in London. I think I should be wrong in saying, that many days and nights were spent in ent supplications on her behalf. One day, I remember, he was ttle depressed about her, fearing the subtlety of error would bind ain round her too strong for her weak faith to dissever. She had n all through life a devout Catholic. He spent the evening at a nd's house; during his absence a letter had arrived for him; on his rn, after a kindly greeting to the family party, he hastily resigned of his crutches, and, leaning against a table, began eagerly to peruse contents; he had not finished, when, throwing it aside with the racteristic fervour of his Irish nature, and a heart rejoicing in the ration of souls, he almost shouted out, 'Glory be to God, she is ed!

> '"Wonders of grace to God belong,
> Repeat his mercies in your song."

; us sing and pray, my dear friends. I'm sure you will unite with in thanks to God for our dear sister's deliverance from the gall of terness and the bonds of iniquity;' and, there and then, leaning on crutches, with his tearful eyes raised to heaven, he poured forth his ises and thanksgivings, as only those can do who have been instru- ntal in saving a soul through the merits and blood of Jesus from second death. To add to his happiness, he had the pleasure a few nths after of seeing this dear friend and sister buried with Christ in ptism by the beloved and respected pastor of the church he was then communion with, in Torquay; and not long before his death, he gave the pleasing intelligence that she continued firm in the faith she then fessed. The same day he received the letter he took a severe cold, d for eleven weeks after he was confined to his room with gout, nchitis, and sciatica, as his daily and nightly companions; but even m, the sunshine of his cheerful and buoyant spirit made his sick mber a pleasant resort; and not only his resignation *to*, but his quiescence *in*, the will of God, taught a lesson to his friends which would be well if they had learnt more perfectly.

"Another lesson which the grace of God enabled him to teach, was

practical love for the poor. 'Freely ye have received, freely give,' was his motto, and he acted upon it with almost lavish generosity; he was one of those large-hearted Christians who estimate the value of money according to the happiness it confers on the poor and needy, and many were the kind acts he performed which will never be made known till the great day of account. To servants he was uniformly kind and sympathizing, always designating them in family prayer as 'the sisters who did the work of the house.' In this respect, and many others, he had indeed learnt of Him who was meek and lowly in heart. To the young, also, in particular, he was the pious adviser, the judicious friend, and the delightful companion. Seldom or never did he converse with young persons without endeavouring to lead them to the Saviour, and trying to convince them of the benefits and blessings of early piety; with almost the freshness and vivacity of youth, he would sing to them sometimes a few simple ballads, or at other times his own beautiful air of "Rock of ages, cleft for me," in his own inimitable style. How many hearts still thrill with the remembrance of those never-to-be-forgotten hours, dear sacred memories of one of the kindest and most loveable of friends. In speaking of his dramatic writings one day, he said, 'I hope there is nothing in them that would do harm; I had always a desire to benefit others when composing them, and before commencing many of them, I prayed my God that I might not write anything that would be injurious or offensive. Indeed,' he said, 'on one occasion, when William Tell was performing, in the part where Tell's wife says to her son Albert—"Knelt you when you got up to-day?"

"*Alb.* I did; and do so every day."

"*Emma.* And think you, when you kneel, to whom you kneel?"

"*Alb.* To Him who made me, mother."

"*Emma.* And in whose name?"

"*Alb.* The name of Him who died for me and all men, that all men and I, by trust in him, may live."

"'In this part,' he continued, 'one gentleman was heard to say to another, I did not come here to be preached to, let us hiss him, which they did accordingly. I was annoyed then, but I look back on that scene now with humble gratitude, that even there, where Satan's seat is, and in my days of darkness, I was allowed to bear testimony to the value of the death and merits of Jesus.'

"Another time, on presenting some friends with a copy of his works, he said, 'I would rather it were a Bible, but I hope you will not find anything there that would offend the most pure-minded female.'

"Notwithstanding this, I do not remember having heard him recite any passage from his dramas but once, and that was William Tell and the Eagle. He rarely spoke of those days when he had been flattered and caressed, and his company sought after so much, that in one year he formerly spent in Torquay he only dined home twice; but although, as he used to say, he lost caste when he joined the ranks of the despised few, yet it never cost him one pang of regret, or one moment's uneasiness: he had counted the cost, and was ready to take up any cross for the

name and sake of Jesus. Just one thing more, and I must close this, I fear, tedious account. About two years since, a friend met him, as she was going to see a dying man; with his usual urbanity, he accosted her, and she told him the nature of her errand, and asked his advice how she should speak to him, as she feared he was very dark. 'Ah! my dear,' he said, 'don't go with a message from Sinai, but with the kind, sympathizing, inviting words of Jesus; take a message from Calvary, and may the Spirit use it, to bless and save.'"

We close this article with a passage from the funeral sermon by Mr. Thomas, and which we cordially recommend to our readers, both for its intrinsic merits and for the interesting information which it contains. Mr. Thomas says:—

"It is confessed by all who have sketched the character of our departed friend, that he abounded in *strength* and *simplicity* of character. He united in himself more forcibly and more beautifully than is even common with men of genuis, strength of intellect and simplicity of heart. There was at times a piercing brilliancy, but more frequently a subdued and subduing tenderness in his lustrous grey eye. He was gifted with a woman's tenderness, a man's resoluteness, and the playfulness of a child. These qualities were conspicuous in his religious character, as they should have been; for religion is not repugnant to nature, is not sent to supplant, but to direct it. When he began *really to live*, his natural simplicity became Christian transparency and guilelessness, his manly resoluteness became Christian firmness, and his childlike playfulness became chastened into Christian cheerfulness. It is God's plan to make of men 'little children,' to verify Christ's words, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' It excites our wonder to see the scheming man of the world, when he comes under the transforming influence of the Gospel, become a 'little child' in simplicity and trust; but it is more beautiful, because more natural and less restrained, to see Christianity build itself upon natural and uncorrupted simplicity of character, if that be not weakness—but if allied with manly strength of intellect and purpose, there is every ennobling element, all the material for spiritual beauty and grandeur of nature."

THE WEAKNESS OF THE CHURCH; OR, EMINENT HOLINESS ESSENTIAL TO EMINENT USEFULNESS.

BY THE REV. W. LANDELS.

It is recorded in the Gospels that when our Saviour and the three disciples "were come down from the hill" on which he was transfigured, "much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth

from him. And I besought thy disciples to cast him out; and they could not." How fitly this narrative represents the condition of the world and the attitude of the Church; the want of the one and the weakness of the other! The world is possessed of demons; selfishness, pride, injustice, falsehood, and other evils, have possession of its heart; and it is the work of the Church to cast them out. She tries to do this, as blindly, perhaps, yet, in many instances, as earnestly, as the disciples in the case before us; and how often with no better success. Notwithstanding her efforts, the world holds on its way, torn by its own evil passions, groaning under their tyranny, foaming with rage because of its frequent disappointments, in a state of perpetual unrest; and from all parts of the Church the question comes, Why cannot we cure the world, why cannot we expel the demons, what means must we use, what plans adopt for this end? And still, albeit, occasional and partial success attends her efforts, it is, generally speaking, as true as ever, that when the possessed are brought into contact with the professed disciples and representatives of Christ, they prove unable to effect their cure; they cannot expel the demons from the world's heart.

Now, we do not affect to propound any novelty, but simply to re-assert a truth which has never been denied, though frequently lost sight of, by the Church; nor do we undervalue in the least degree the various efforts, ordinary and extraordinary, which are now put forth, when we say that, in our estimation, the great want of the world is AN IMPROVED CHURCH.

The evangelistic activity of the Church being assumed, the great condition of success appears to us to be very clearly indicated in the apostle's second letter to Timothy.* "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." We do not, indeed, rest the argument exclusively on this, as if it were the only proof; but it does appear to us plainly to express the truth which other passages support, that *holiness is an essential qualification for usefulness, and that on the degree to which we are sanctified the measure of our usefulness depends.*

This statement does not imply any denial or oversight of the truth, that the Holy Spirit is the author of conversion; and indeed it seems strange that we should need to make such a qualifying remark. It is surely no denial of the Spirit's work to say that he prefers to work with certain instruments. A work is not less my work because I make choice of the tools with which it is done; nor is a gift less mine because I choose the medium through which it is conveyed. So conversion is no less the Spirit's work though he uses for this purpose only those who are holy.

It may be questioned if there be not something wrong in the sensitiveness of some Christian people in relation to this matter. They contend loudly for the Spirit's work, and declaim against the alleged denial of it in

* Chap. ii. ver. 20, 21.

ner which appears very praiseworthy; when perhaps it might be
r them to reflect if their noisy zeal be not occasioned partly by a
f their own remissness. If we speak of conditions of success, or
qualifying themselves for usefulness immediately, as if we were
the work out of the Spirit's hands, some one who has done
: for years, perhaps, begins to tell us how powerless the Church is
Spirit's absence, and launches out into a series of illustrations to
s how vain is all human instrumentality without the Spirit's
anying power. The painting or the statue, he says, may be very
nan; but without the animating principle which no artist can
it cannot perform any of the functions of life. Spite of all that
agency can achieve, it remains cold and motionless as a stone.
gine may be complete in all its parts; every wheel, and crank,
t, may be highly finished and properly adjusted; but not until
ective force is applied will it move as a thing of life along its
y. The ship may have all her sails set, every rope may be in its
place, she may be of the best construction for speed; but until
from heaven fill the sails she lies motionless as a rotting log
ıe waters. Even so a Church may be scripturally constituted; its
ations may be of the most perfect kind; its members may fill
veral places, and exercise their various gifts; it may be distin-
l at once for its liberality and activity; but without the Spirit's
anying power, her ministrations will be productive of no saving

, these are very good illustrations, and what they teach is no
ery true; the only objection to them is that they are not called
en used. The parties to whom they are addressed do not deny,
they overlook the truth, which they illustrate. Much as is now
out the denial of the Spirit's work, and frequently as we are
ed against it, and warned of the danger which attends it, it
be difficult to find any Christian men by whom it is denied.
ll admit, and do sincerely believe, that the Spirit is the author of
ion. To the best of our knowledge, they are prepared to main-
it no man ever was or ever will be converted except by the Spirit's
They habitually employ as applicable to this work that Scrip-
hraseology which attributes it exclusively to God. "Not by
nor by power, but by my Spirit, saith the Lord of hosts."
re denounced for not believing that the Spirit converts, when
lieve it no less than their censurer; they only do not believe his
tion of the mode in which the Spirit operates. And on a point
terious as that confessedly is, it does not become one man to
to dictate to another. It is devoutly to be wished that religious
stead of showing how sound they are by attributing to their
Christians doctrines which they abhor, thus widening the dis-
etween sections of the Church of Christ, and severing those who
be closely united, would look at those qualities in their brethren
re worthy of commendation, and so draw closer the ties which
en to each other. A weighty responsibility, no doubt, rests on

the man who denies the truth or propagates error, but a responsibility no less weighty pertains to him who for unworthy purposes prevents or interferes with the cultivation of a Christian spirit.

Let it not be supposed that we think lightly of a denial of the Spirit's work; on the contrary, we should deem it fatal to the prosperity of the Church were the Spirit so dishonoured. It may be questioned, however, if the danger of such a denial does not lie in a different direction from that which is generally indicated. We speak of the Spirit as absent from the Church, to account for her want of success. Is there no denial of the Spirit's work in this assumption? We speak of him as absent when he is unquestionably present; we hinder his operations, and then, because we do not witness their natural result, we say he does not operate; we attribute to the absence or inactivity of the Spirit what is the consequence of our own remissness. And what denial of his work is more to be deprecated? The Church is powerless, it is said, when the Spirit is absent. Yes; but when is the Spirit absent? Did not the Saviour promise that the Comforter should abide with the Church for ever? When there is little or no progress, it is said the influences of the Spirit are not powerfully exerted. True; but why are they not? Is it because they are arbitrarily withdrawn, and not rather because there is something in the Church which interferes with their exercise?

Search the whole of Scripture, from Genesis to Revelation, not one passage will be found which countenances the notion that God arbitrarily, or for his own pleasure—*i.e.*, without reason in his creatures—withdraws the influences of the Spirit. We invariably find their withdrawal attributed to the sinfulness of his people. If the Lord "be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night"—if he "be as a man astonied, as a mighty man that cannot save"—it is because "our iniquities testify against us," and because "our backslidings are many." If there be few displays of saving power, it is not because "the Lord's hand is shortened that he cannot save," and "his ear heavy that it cannot hear," but because "our iniquities have separated between us and our God, and our sins have hid his face from us, that he will not hear." The Holy Spirit does not operate powerfully, because his operations are hindered by the remissness of his people. His influences are not copiously and efficaciously exerted, because, by unholy qualities in his people, these influences are quenched. As it was with the Saviour, so is it with the Comforter whom he hath sent, he cannot do many mighty works, because of prevalent unbelief.

The fact that God is the author of conversion gives us no right to assume that the measure of our usefulness is not dependent on our own fitness, or that, however well qualified we are to labour successfully, our labour may prove fruitless, in consequence of our being dependent on God for success. Such an assumption is based on one of the most injurious and blasphemous heresies which the Church can possibly entertain. Think of it, reader. The Holy Spirit backward to convert!

the Spirit less solicitous than you are for the salvation of sinners! You active in this work and the blessed Spirit idle! You conforming to God's plan, and complying with the conditions which he prescribes, and he failing you notwithstanding! Ah! can it be that he is less benevolent than you are—has less desire for man's welfare and his own glory? Will you at once impugn his faithfulness and limit his love? Oh! would you but ponder those descriptions of his character which his Word contains—the feelings to which he gives utterance in view of the sinner's perdition—his desire for his salvation so repeatedly and so earnestly expressed—you would hesitate ere you thus pronounced the Spirit backward to convert, and less eager than you are for the salvation of the lost. You would see that his desire for their conversion is much surpassed yours, as the infinite surpasses the finite—as the heavens are high above the earth. You would see that just because you are dependent on God for success, the measure thereof can never fall short of the measure of your qualifications, but that God will use you just in proportion as you are qualified for use.

For how should we conceive of God? What is the representation which the Bible gives of his character? We are told that "God is love." He is represented as boundless in his benevolence. Both as regards its gifts and its objects, his love is shown to be infinite as his own nature. His favours are not confined to a few who are his friends. "He is kind to the unthankful and the evil." "The Lord is good to all, and his tender mercies are over all his works." "He openeth his hand and supplieth the wants of every living thing." From the fountain of his love he is constantly sending forth streams of blessing into all parts of the universe, flooding with joy the most distant provinces of creation, and giving gladness to his creatures proportioned to their capacity for enjoyment. The intensity of his love has been shown in the gift of his Son for the world, that whosoever believeth in him might have everlasting life; while he declares on oath his unwillingness that any should perish, and his desire that all should turn and live.

Now, with such a view of the Divine character, it is impossible to avoid the conclusion that God will use us just in so far as we are qualified for use; and that our limited success, or our non-success, is exclusively owing to ourselves. When his love is so boundless—when he delights in the happiness of his creatures—if we do not succeed in making men participate in the blessings of his grace, it is not because he withholds the blessing, but because there is something in us which interferes with its communication. He desires the salvation of all with an infinite desire, and he will never refuse to save any while he has instruments which may be used in affecting their salvation. His love being infinite, will go forth to bless his creatures whenever it finds an appropriate medium. There is no scarcity in the fountain; and if the stream which flows from it be limited in amount or confined to a few, it is only because of the narrowness or the obstructed condition of the channel. We are but as the conduits, through which the living waters of an

infinite fountain flow; if those waters do not flow very copiously—if they do not spread far—if but a small part of the moral wilderness is refreshed and fertilized,—it is not that the fountain will yield no more, but because the conduit will communicate no more. We are but as the windows through which the rays of the Sun of righteousness shine on a benighted world; and if the Light does not extend to many, it is not because the Sun has become dim, but because the window is so small or so stained with filth. It is our narrow-mindedness, or our impurity, that prevents our success. We are not straitened in God, but straitened in ourselves.

What the Church needs, then, in order to her success in the conversion of sinners, is the cultivation of a higher style of character. In this her strength lies; the want of this accounts for her present weakness. Professing Christians, as a rule, have been more careful of their orthodoxy than their consistency. Time and energy have been spent in controversy on doctrinal minutiæ, while comparatively little attention has been paid to the fundamental principles of morality; and, accordingly, with a strict adherence to the apostles' creed, there has been no slight deviation from apostolic practice. "When I take the New Testament in my hand," said one in our hearing once, "and look around among my acquaintances, I cannot point to one and say—There is an embodiment of the principles contained in this book;" and who among us is not compelled to assent to the statement? This is the great lack of the Church, and this perhaps more than any other thing is the hindrance to her progress. She must present to the world living embodiments of her principles; her members must be living epistles of Christ, living representatives of what the Saviour was, men who live over again his life, before she can command the world's homage, or prove the instrument of its conversion. She may preach eloquently and soundly; truth may flow from her lips, and fall in learned phrase and silvery accent on the ear of the world; but if her character be at variance with her teaching—if her deeds do not harmonize with her words—if while she preach humility she practise pride—if while professedly the friend of the poor, she shun the poor and fawn upon the rich—if while speaking of heavenly-mindedness she seek by questionable means to augment her earthly possessions—if while self-denial and benevolence are on her lips an intense selfishness be the dominant principle of her life—if while she speak of promoting man's welfare she prove a barrier to every movement which is fitted to ameliorate his condition, or which tends to the promotion of human progress,—the force of her preaching neutralised by her practice, will fail to startle the world from its slumber, or to shame it from its sin. The Church which is to regenerate the world, to raise the world from its deep degradation, must bring to bear upon it the influence of a superior character. She never can raise others above her own level; and if she is to make the world better, she must be better than the world. She cannot expel the demons of selfishness and falsehood and pride from the world's heart while these demons have possession of her own. She may stand in all the stateliness of a high-

sounding profession, she may pronounce over it the charm of a well-arranged orthodox creed; but if the world can say, Physician, heal thyself, her charm will be powerless; the evil spirits which she sought to expel, in spite of the stateliness of her profession, will fall upon her, and prevail against her, and leave her wounded and naked.

It has been often said that the masses of our population are imbibing the principles of infidelity, and that the Church is fast sinking into contempt, especially among working-men. If it be so, it is mainly owing to the discrepancies which are discoverable between her profession and her practice. We talk of the importance of lectures, and we deliver lectures to working-men, and write books, for the purpose of counteracting these infidel tendencies; and doubtless these as means are not to be despised. But what we need, after all, is not so much lectures as holy lives. Your lecture and your book may be very convincing, and very satisfactory; but the keen-sighted, practical-minded working-man, candidly as he may listen to the argument, will shake his head incredulously as he looks at the contradictory life. But give us the living argument, and the written or the spoken will scarcely be required. Without either the lecture or the book, men will acknowledge the divinity of your religion. An infidel one day haranguing a crowd, attributed to Christianity all the evil which existed in the world, very much, as it appeared, to the satisfaction of his hearers; when a young man with a pale, spiritual-looking countenance, followed by another who appeared to have lately endured great privation, made his way from the outside of the crowd to where the demagogue stood, and said, "Stop. I found that man homeless, penniless, hungry, haggard, clothed in rags; I took him home; I fed, and clothed, and nourished him. Christianity taught me to do that." The preacher was nonplussed, and the effect of his eloquence was lost on the auditory. That one fact was a more powerful argument for Christianity than words could have framed or books presented. And, without doubt, this is the kind of argument which is wanted now. When we can show that Christianity teaches us to do deeds like these—that it makes bad men good, and good men better—that it makes drunkards sober, and tyrants tender, and profane swearers devout—that it makes the churlish man liberal, and the proud man humble, and the selfish man generous—that it makes the merely repectable man large-hearted, and enlarges his heart who was generous before—that it surrounds the character of the virtuous man with the graces of the Spirit, and imparts to the daughter of many graces and many virtues a new and peculiar charm,—its effects will refute the accusations of its foes, and the eloquence of our lives will convince where the eloquence of our lips would be disregarded. This is the way to effect the conversion of the world. Far be it from us indeed to quarrel with the sending of missionaries to the heathen. God knows we send too few—too few for the wants of the world—too few for the claims of Christ—too few for our own ability. But we do say that the most natural mode of procedure is for the Church to send forth her influences in gradually increasing radiation as from a centre. First

bring those nearest to her to feel the force of her teaching and her life, and they will form the best mediums for the communication of her influence to those which lie beyond. Give us a converted nation—a nation in which the principles of the Gospel are embodied—yea, give us but a thoroughly consistent and earnest Church, and it will not be long before we have a converted nation and a converted world.

THE WALK UPON THE WATERS.—Matt. xiv. 22—27.

It was on the evening of a day noted for one of Christ's mightiest miracles—the feeding of the 5,000 with five loaves and two small fishes—that he constrained his disciples to embark in a little vessel and go without him to the other side of the lake. They were unwilling to depart, possibly because they knew of the purpose of the multitude, who desired to take Jesus by force and make him a king. The miraculous multiplication of the loaves and fishes seems so thoroughly to have brought to the minds of the Jews the manna in the wilderness, that they were prepared to recognise in Jesus a new leader, like Moses, who should break the bonds of their slavery and re-establish their freedom as a nation. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John vi. 15). But before he sought this retirement he insisted that the disciples (probably too much inclined to favour a scheme which would promise them positions of influence, and wealth, and power) should depart from the place, while he dismissed the thousands whom he had blessed and fed. Having sent away the multitude, Jesus followed this day of toil by a night of supplication. "*He went up into a mountain apart to pray.*" Still he did not forget the disciples. He had sent them on the sea. He knew that they were there. His eye tracked the course of the ship, and he saw it "in the midst of the sea, tossed with waves; for the wind was contrary." And when his followers were in their greatest strait, and there seemed no possibility of help and succour from his hand, then he, who "alone spreadeth out the heavens, and treadeth upon the waves of the sea" (Job ix. 8), made a pathway through the waters and upon the waters. "In the fourth watch of the night Jesus went unto them, walking on the sea." From which we may learn three things:—

I. *The Saviour often sends his disciples into scenes of toil and trial.*

II. *While they are there he watches and prays for them.*

III. *When they have been enough tried, he will appear for their rescue, gladden them by his presence, and reward them with his blessing.*

I. Jesus Christ often sends his followers into scenes of toil and trial. "He constrained his disciples to get into a ship, and to go before him unto the other side." Hard work and patient endurance were both required. There was labour involved. "He saw them toiling in rowing" (Mark vi. 48). And there was trial involved; for the tempest arose, and the

ship was tossed with waves, and the wind was contrary. And still further, it was amid the darkness of the night; and yet more than all, the Saviour was not there; or, with "Christ in the vessel," they might have smiled at the storm. And this transaction is simply a type of Christian experience. In it we see either what we remember in the past, or realize in the present, or anticipate in the future. The life of the man of God is to be a life of toiling industry, of patient endurance, of "much tribulation," of "divers trials." We do not wish to make the strait gate straiter, or the narrow way narrower, or the hard cross harder. Still the gate is strait, the way is narrow, and the cross is hard; as when the children of the captivity rebuilt the walls of Jerusalem, "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon" (Nehemiah iv. 17). A most graphic portrait of the Christian life. Industry in spiritual toil; readiness for spiritual trial. Working and watching. Neglecting not the patient piling of one stone upon another in the building up of our souls for eternity; yet never forgetting the weapon at our side, which is to be not only worn, but wielded to the discomfiture of our foes and the glory of our God.

We recognise, then, labour and suffering as Divine appointments. And when we are tossed upon life's stormy sea, and we row, and make but little progress, and the winds are let loose, and the billows rage and swell, and the night seems very dark, and we fancy there is no Saviour at our side, we will turn to his word and bless him for this sentence, "And *Jesus constrained* his disciples to get into a ship and to go before him to the other side." We will regard our trials as the allotments of his wise and loving providence, and be grateful that in the vastness of his generosity and munificence unto us, "it is given on the behalf of Christ, not only to believe on him, but also to *suffer* for his sake." A hard saying, but a true one. For the disciples were sent by Jesus, and sent by him to labour and to suffer. The voyage was not one of their choosing, but of his appointment. He constrained them to undertake it. And as then so now, the Saviour frequently sends his disciples into scenes of toil and trial.

II. But while they are there he watches and prays for them. They were on the sea; he was on the mount. They were working; he was praying. Darkness covered them; but the darkness and the light are both alike to him, and he "saw them toiling in rowing." Little did they think while the wind was so contrary that the incense of his prayer was ascending to heaven on their behalf, and that the might of his arm would soon be awakened for their rescue. All day long he had been engaged in beneficent toils; instructing the ignorant, healing the sick, and feeding the 5,000; but how could the Brother born for adversity seek repose when the disciples were in a storm, and how could that voice which ever had power with God and prevailed be silent when "his own" were in circumstances which called first for his intercession and then for his interference?

And it is almost impossible for us to read of Jesus in the days of his humiliation, going up into the mountain to pray for his disciples, without thinking of Jesus in the time of his glory, "now that he reigns exalted high," appearing in the presence of his Father, as the representative of his people and the pleader of their cause. We think of no mountain on the face of the earth but of what the beloved disciple saw through the "door opened in heaven," when he said, "And I looked, and lo, a Lamb stood on the Mount Zion." Perhaps we too much overlook our Lord's intercession on behalf of those whom he has left to struggle with the contrary winds, and to endure the angry tempests of "the life that now is." We value, and rightly, the prayers of Christian friends, but what are the prayers of the saved to the intercession of the Saviour? The Church, it is true, constitutes a royal priesthood, but he is the Apostle and High Priest of our profession. He ever liveth to make intercession. And if the saints are placed in circumstances of peculiar trial, he will manifest peculiar sympathy, and arouse himself for a mightier effort than heretofore, and will rise up from his place of dignity and repose, and if seen at all, will be seen not as Paul described him, "sitting," but as Stephen beheld him, "standing at the right hand of God." And if one of the saints shall be exposed to hotter and fiercer trial than the rest, then He who prays for all, and therefore prays for each, will, as it were, concentrate on the single case all the force and energy of his supplication, and will intercede with "strong crying and tears" for the sifted one, as he turned to Peter, and said, "But *I have prayed for thee*, that thy faith fail not." And if he is about apparently to leave the whole Church, that without him they may hold fast their profession, his prayer shall be longer, and deeper, and intenser than before. For we can never forget that it was not till he was about to leave the world, not till "the hour was come," that the Church would be left as "sheep without a shepherd," that he offered the ever-memorable supplication recorded in the 17th chapter of the Gospel of John: Even as it was when the disciples had to go without him to the other side, that he went up into the mountain apart to pray. We have no right to these consolations when we place ourselves in scenes of temptation and trial. Not the crosses we make, but the crosses he sends, he gives us strength to bear. It is when tracing and following the indications of his providence we find obstacles and trials that we have a right to remember, and should seek to enjoy the comfortable and comforting thought of his intercession. It is when he constrains us to go to the other side, and when in the vessel in which he bade us embark we find we have to toil hard at the rowing, while the storm beats pitilessly upon us, that we will strive to believe that though we are on the deep, he is on the mount, praying for us that our faith should not fail.

"In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on his heart.

"Great Advocate, Almighty Friend!
On him our humble hopes depend:
Our cause can never, never fail,
For Jesus pleads, and must prevail."

III.—When the proper time comes, he will appear on their behalf, and for their rescue; will gladden them by his presence, and reward them with his blessing. Whilst the disciples were toiling in the ship, and the ship was struggling in the waves, a form appeared walking on the waters, and approaching the vessel. Bewildered and affrighted, they imagined it was an apparition—a visitant from the spirit-world. But there was no mistaking the tones of that voice, or the import of that sentence, "Be of good cheer: it is I; be not afraid." Thus in the fourth watch of the night, Jesus went unto them, walking on the sea.

Sometimes our unbelief prevents our recognising this cheering truth. It was to the Church the apostle said, "Take heed, brethren, lest there be in *any of you* an evil heart of unbelief." It is to us according to our faith. When Christ does no mighty works for our deliverance, it is because of our unbelief. But sometimes he does mighty works for us notwithstanding our unbelief, as he did for these tempest-tossed disciples. They did not in the least expect the deliverance he wrought for them. He was better not only than their gloomy fears, but their most sanguine hopes. Mark says, "They were sore amazed in themselves beyond measure, and wondered." And he subjoins the reason: "For they considered not the miracle of the loaves." There was the secret; had they devoutly pondered their past experience, they would have been the less surprised at their present deliverance. There are few sins to which the Church, in all ages, has been more inclined than the sin of ignoring the testimony of past experiences. No small portion of the history of the ancient Church is contained in the words, "They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the fields of Zoan" (Psalm lxxviii. 42, 43).

Let us ponder well our past experience. Let us think of the storms we have weathered and the deliverances we have experienced. Let us not forget the miracle of the loaves. "Remember the days of old, consider the years of many generations; ask thy father, he will show thee; thy elders, and they will tell thee." And then when darkness surrounds us, and the storm besets us, we will think of Christ on the mount, and will expect that he will soon be with us on the deep. We will turn in faith to him, and say,—

"Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He who never weary,
Watchest where Thy people be."

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

B.

MEMOIR OF THE LATE REV. JAMES SMITH.

THE subject of this memoir was born at Old Brentford, Middlesex, on the 19th of November, 1802. His parents, though in humble circumstances, were respectable, moral, industrious, and regularly attended the parish church. His father died when he was quite young, leaving the widowed mother with eight children dependent on her personal exertions for their support. His opportunities for acquiring knowledge were exceedingly limited. He was removed from school at ten years of age, and sent to work at a soap manufactory. Here he continued about three years, and, to use his own words, "became deeply corrupted by the example and instruction" of the men with whom he worked. His aptness for learning was remarkable: at this early age he was fond of reading, and read much. From a child he had strong religious impressions, though some years elapsed before these became permanent. He never entered upon an open and unrestrained course of wickedness. If at any time he was overcome by temptation and enticed into sin, the indulgence was immediately followed by tremendous reproofs of conscience. During all this time he was utterly ignorant of the real nature of sin, and of the way of salvation. His convictions were but the alarms of natural conscience, and were generally quieted by promises of reformation, or the adoption of certain self-imposed duties; but these as means of controlling the strong passions of an ardent mind, were weak as the new cords with which the Philistines attempted to bind Samson.

A change of employers brought him into contact with a more depraved and degraded set of men than any whom he had before known; and their companionship led him to more ungodliness. His convictions, however, returned with redoubled force. And now becoming convinced that there must be something essentially wrong in the religious system under which he had been trained, he resolved to attend the places of worship frequented by the various denominations of Dissenters. On one occasion, when he had entered the place of worship, as "hard, as carnal, and as indifferent about divine things" as he had ever been, a stranger preached. He took for his text Mark viii. 36, 37: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" The effect is best described in Mr. Smith's own words. He says of the preacher, "His manner was remarkably solemn and earnest;" and of himself, "My attention was riveted; the word was accompanied with power and demonstration of the Spirit. I felt convinced that the world, if I could gain it, would be no compensation for the loss of my immortal soul; the arrows of the Almighty were within me, and I left that place in deep distress of mind." His formal prayers were now useless, his false confidence was uprooted; he could only sigh, and cry, "God be merciful to me a sinner." His earnest prayers were answered. By faith he embraced Jesus and his finished

work; this produced love to God, love to his people, and the delightful experience of joy unspeakable and full of glory. The change in his whole deportment was soon perceived by his former companions, and a storm of persecution burst upon him.

About this time a small Christian church was formed at Old Brentford, of which, after some mental conflict and much prayer, Mr. Smith became a member. He was baptized on the 31st of March, 1820, and received into the communion of the church the following Lord's day. From the moment in which he became acquainted with the way of pardon, justification, and eternal life, as revealed in the word of God, and obtained peace through believing, Mr. Smith felt an ardent wish to be instrumental in bringing others to the Saviour. Desire for the salvation of sinners made him anxious to engage in the Christian ministry. His graphic description of the class of preachers whom he was at this time accustomed to hear, will convey a tolerably correct impression of the sentiments held by the church of which he was a member. He says, "From the ministry of some of them I derived considerable profit; but they preached a kind of wild Calvinism, dwelling almost exclusively on the doctrines of the Gospel and the experience of the Christian. The precepts and exhortations of the word were not enforced on the believer, and the message of the Gospel was not delivered to the sinner. Amidst the cry of 'The truth, the truth,' only part of the truth was preached, and my mind became warped and misdirected." His pastor, and other Christian friends, perceiving the gift that was in him, urged him to commence the ministry of the word. This introduced him to a new scene of conflict. To be engaged in the work of the ministry was his earnest wish, but to this was opposed the fear lest he should presume to enter upon a service to which God had not called him.

"The grief of mind I felt," he says, "no mortal tongue can tell. Night nor day could I enjoy any settled rest or quiet in my soul. Often I almost decided to banish the subject from my mind, and give up all thoughts of it for ever. But it would not leave me, nor could I free myself from it; it had too firm a hold on my heart to be easily rooted up." At length the path of duty was plainly laid before him. He received an invitation to preach to a small congregation at Alton, in Hampshire; and on the 19th of November, 1826, his twenty-fourth birthday, he commenced at that place a ministry, the abundant fruitfulness of which, neither he nor his most enthusiastic friends could have anticipated, and by which an amount of good has been effected, the aggregate of which, the revelations of eternity can alone disclose. "Who hath despised the day of small things?"

In the beginning of the year 1828, Mr. Smith embraced an invitation to preach to the Baptist church at Cheltenham, then meeting for worship in Bethel Chapel. That church had been recently agitated by violent contentions on doctrinal subjects. Several of the members having moderate views had withdrawn; and the advocates of ultra-Calvinism had obtained the ascendency. After some months' probation, during

which the interest in Mr. Smith's ministry had gradually increased, he was unanimously called to the pastoral office, and was ordained, May 26th, 1829. An earnest desire for the conversion of sinners by preaching the Gospel to them, could not fail, sooner or later, to clash with a doctrinal system which limits all evangelical privileges to believers, and denounces as unscriptural and unsound all pointed addresses to the unconverted.

Mr. Smith threw off these shackles. His aim henceforth was to preach the whole Gospel. The change in the general tone of his ministry which necessarily followed, drew upon him the hostility of a considerable number of the members of the church, and although a large majority would have supported him, he felt it to be his duty to withdraw, and commence a new interest in the town. In the autumn of 1835, he recommenced his ministry in a commodious room in Clarence Street, from whence he removed to a large freehold building in Regent Street, which had been used as a riding-school, and which was now purchased by his friends, and fitted up as a commodious chapel. This place was opened on January 1st, 1836. The Revs. Eustace Carey, W. Walton, of Trowbridge, and Dr. Hoby, preached on the occasion. A church was formed, consisting of 111 members; the congregation then increased till the chapel, capable of seating 600 persons, became overcrowded, and galleries were added; numbers were converted; almost every month brought additions to the church, and a course of unprecedented prosperity ensued. This was the most remarkable, and, perhaps, the most successful period of the ministry of Mr. Smith.

His popularity and his usefulness were maintained till the close of the year 1841, when, to the surprise of those who had watched with pleasing interest the progress of his successful course, and to the deep regret of his attached church and congregation, he accepted an invitation to become the pastor of the church in New Park Street, London. But his success in the metropolis was never so great as that which had crowned his work in Cheltenham. He, however, gathered a large congregation, his ministry was blessed, and many were added to the church. In the year 1850, he removed from London to Byrom Street, Liverpool; from thence to Shrewsbury, and eventually returned to Cheltenham, in the year 1852. The church of which Mr. Smith then became the pastor, met at that time in a small chapel in King Street. The congregation gradually increased; a new chapel was built in Cambray, a more central part of the town, and opened in April, 1855. Here the church greatly increased; the additions consisting chiefly of young persons to whom the ministry or writings of the pastor had been blessed.

The public labours of this honoured servant of Christ were, however, soon and unexpectedly brought to a close. On the 18th of September, 1861, Mr. Smith was attacked by paralysis, which completely prostrated him. There had been but the slightest premonitory symptoms. He had been spending the day at the house of one of the members of his church, had preached at Cambray in the evening, and conducted family worship as usual. He had retired to his room, and

was about to take his rest, when suddenly the strength of his limbs failed him, and he would have fallen had not Mrs. Smith hastened to his assistance. It soon became apparent that he had lost the use of his left side. For several weeks a second seizure was apprehended, and at times seemed imminent; but at length he gradually recovered so far as to be able to sit up for some hours, and even to ride out in a wheel-chair. During his long illness, he was greatly refreshed by the visits of his Christian friends, and spoke to them with his wonted cheerfulness, always asking them to pray with him before they left. At the commencement of his illness, when it was not thought probable that he would long survive, he was delighted at the thought of dying, and expressed an ardent longing to depart and be with Christ. When his relatives told him they feared he was too desirous of death, he would say, "I am not anxious, I only desire it, if it is *His* will. He knows I am willing to live or die, as it shall please him. I am willing to lie here seven years, or to live seven minutes, or to die in seven moments." His daughter, who was constantly with him, writes—"His peace generally flowed like a river, but occasionally he had ecstasies. He always spoke of the 6th of June as a memorable day in his experience. His countenance was lighted up with heavenly joy, so much so, that we said to him, 'Are you going to heaven, father?' 'No,' he said, earnestly; 'but heaven is come to me:' and then he told us with beaming eye, how the love of God had been shed abroad in his heart, and how it had expanded under its influence, until he had felt, as in the days of his youth, when he first loved Christ. This refreshing season lasted for several days, and was followed by a deep abiding peace, which he told us was more than he could describe."

About three months before his death, Mr. Smith resigned his pastoral office, an act which was a great trial to him, and was followed by severe illness. From that time he became unable to leave his bed. On the 19th of November (his birthday) he was remarkably cheerful, but the next day symptoms of internal disease were developed. His sufferings were now intense; but as often as opportunity served, he expressed his confidence in his beloved Redeemer, and his joyful anticipation of an abundant entrance into his everlasting kingdom. He fell asleep in Jesus on the 14th of December, 1862.

From the narrative which we have thus hastily placed before our readers, and which has been chiefly compiled from his own papers, it will be seen that James Smith was no common man. There was a native vigour about him, which made him rise above all the depressing circumstances of his early days—a vigour which, when sanctified and consecrated to the service of the Lord, could not fail to render him, in the sphere in which Providence placed him, a power for good to his fellow-men. But rightly to appreciate Mr. Smith's life and labours, it is necessary that we seek to understand, yet a little more minutely, his character at once as a man, a minister, and an author.

Mr. Smith's *physique* as a man, at first sight, very little favoured him-

in any impression which he made on the public mind. His figure was awkward and burly, his countenance was expressive of power—but of a power which, if it had not been sanctified, might have made him a leader in mischief; his eye was prominent and restless, his gait was slouching, and his walk rollicking, somewhat like that of a sailor, and when he appeared in the streets of Cheltenham, with his old umbrella under one arm, and the other behind his back, making his way to chapel, or some other public or private religious engagement, it was scarcely possible to pass him without saying—that man's a character.

Yet with all this, when Mr. Smith met a friend, a member of his church or congregation, or brother minister, the grasp of his ever-ready hand, the frankness of his manner, the smile that lighted up his otherwise grim countenance, and the rapid flow of his conversation—whether on the common affairs of the day, or the general interests of religion—the ready anecdote, the earnest manner, the quaint phraseology, the hearty laugh, the frown of displeasure as he pulled down his heavy eyebrows, the quick sharp sally as he poured out his opinions without fear, and with very little regard at times to personal feelings,—all speedily interested you, sometimes painfully, sometimes gratefully, both in the man and his mission.

Everything about Mr. Smith gave you the impression that he was an earnest man. His very brusqueness of manner helped him in producing this impression. His straightforward way of talking—often hard, sometimes harsh—seemed to clench and cap this impression. During his illness, he is said to have regretted somewhat his hardness, and to have confessed that he might have done more good, even in carrying points that he esteemed important, if he had been more loving and less severe. Still, if a man is to write his name on the rock in this short life, he must be able to use a keen instrument and wield a powerful arm, as well as exercise the gentle stroke and the careful eye in fulfilling the work of an engraver. This strong, stern element in Mr. Smith's character was needful to make up the man such as he was, and so as he will long be remembered.

The ministry of Mr. Smith was especially remarkable for pith and point. It has been esteemed a matter of astonishment that, as the pastor of a considerable church and congregation, he was able to write so much; but the fact is, that all he wrote he preached. The short essays in his different works, are all outlines of sermons. He rendered the pulpit subservient to the press, and the press the handmaid of the pulpit. Whoever has heard Mr. Smith preach, must be aware that all his short divisions in his sermons, and all his short sentences—summing up each head of discourse with a verse or two of poetry—were just so many short papers to appear afterwards in print.

Yet his ministry, all through his life, to a certain class of persons and order of mind, was wonderfully effective. He was fond of short texts; his divisions were always appropriate and telling; he was exuberant of illustration, not in the poetical sense of the phrase, but in the way of experience and anecdote. Moreover, he was marvellously plain-spoken,

in exposing people's errors. Now, it is strange, yet true, that the public —the Christian public as well as the general public—love to hear men "cut up" pretty well by the dissecting knife, still better by the scalping knife, best of all by the tomahawk. In dealing both with sinners and saints, Mr. Smith could use, with mighty power, all three methods by turns.

Above all, Mr. Smith's ministry was evangelical. However strong his language in humbling to the dust the sinner, and bringing to repentance the saint, where repentance was necessary, still, no sermon of his was without melting reference to the love of Christ; to his life in magnifying the law and making it honourable, to his death in making atonement for sin, and to his willingness and power to save to the uttermost all that come unto God by him. He was a man of strong fervour, and strongly, fervently appealed to men for his Master, and for their eternal good. This baptized all his discourses with such a savour that, whilst at times he made his audience smile, then look askance at each other, and again listen to him with profound regard; yet all left the house of God convinced that his aim was to do them good.

Much might be said about Mr. Smith's unsectarian character, in regard to his ministry. Not that he did not hold honestly, and express strongly, his own peculiar views; this he did, sometimes putting them forward with a vehemence scarcely necessary in the circumstances. But his books are especially the monument of his unsectarianism; and in that regard his character as an author stands without a spot. Very few, in this day, have written so much, and of its sort, have written so well. Some forty small volumes, besides communications to periodicals, both weekly and monthly, attest his laboriousness, and exhibit his untiring perseverance. Of all his writings it can be truly said, that their aim is to warn the sinner to flee from the wrath to come, to build up believers in their most holy faith, and to show to the whole world the love of Christ and the glory of his kingdom.

Without a doubt, the most wonderful, as well as most useful, of all Mr. Smith's works are his "Daily Remembrancers." Written early in his Christian and ministerial career, with but a scanty education, with anything but fully-formed opinions on the great verities of the Gospel, there is nevertheless a richness of Christian experience, a suggestiveness of the way and means of a high and holy daily walk with God, put in terse language, short sentences, and appropriate portions, which cannot fail to strike with amazement all who, acquainted with the author's history, peruse these volumes. We do not wonder that their sale should have been immense. Published in a form fitted for the toilet-table, and suggesting a text and a portion for the day—both easy of remembrance —it is scarcely to be wondered at that they should now be found in the houses of all classes of Christians in almost all parts of the world. Well might the author be encouraged by the many instances of usefulness which yearly came under his notice.

Mr. Smith's last years were not wholly without clouds. The heavy responsibility of a new chapel with a large debt clung around his heart,

and once and again trials in his church caused him days and nights of anxiety. Still, of his six children most were members of Christian churches. He had good congregations, and numbers were added to the church. On the day of that night in which, as we have mentioned, he was struck down from strength into childlike helplessness, he paid his last pastoral visit. Once, indeed, drawn in a wheel-chair, he appeared in his loved Monday evening prayer-meeting; but all who were present, though glad to see him once more, still felt that he had better not have been there. This was his last public appearance. For a time hopes were entertained that he might partially be restored; it was not to be so. His Master had need of him elsewhere, and to his faithful servant, after sore suffering, said to him, "Come up higher."

On the 18th of December, Mr. Smith was laid in his last resting-place. His funeral was attended by all the Nonconformist ministers of Cheltenham, by a large number of his late church and congregation, and by an immense concourse of spectators. In Cheltenham Chapel, near to which his body rests, awaiting the resurrection, the funeral services were conducted. The Rev. W. G. Lewis (Baptist) read the Scriptures; the Rev. T. Haynes (Independent) offered prayer; the Rev. Dr. Brown (Independent) delivered the address; and the Revs. B. B. Waddy (Wesleyan) and T. Macpherson (Presbyterian) gave out the hymns and closed with prayer the service at the grave. The occasion was felt to be solemn and suggestive—a master in Israel had fallen. There seemed to be but one feeling swaying the vast assembly, and that a prayer for the bereaved family and flock.

WINTER.

THE seasons of the year are so often our companions that it is wonderful we do not think more about them. And the more wonderful because neither of them remains with us long at a time, but having done its work, retires, and modestly makes room for its successor. All the seasons are loved more than Winter. The Spring has so many moods and so many smiles that few are sullen enough not to make her welcome. Summer knows well how to secure the homage of all, and is met by gladness at every step. If Autumn had no charms to win our love, she has wealth enough to bribe our greeting, and, like an opulent and generous lady, is hailed with pleasure wherever she approaches. But poor old Winter, who does not turn his face towards him with reluctance, and from him with thankfulness? This is the only season we dress in male attire, and speak of as belonging to the sterner sex. Spring is a jaunty young miss. Summer is a happy wife and mother. Autumn is a thrifty matron, treasuring up her ample stores. But Winter must be an aged sire, with wrinkled brow, and shrunken form, and faded locks, looking wearily out into the gloaming, and leaning on his oaken staff. Now, I must own that I am coming to like the old gentleman, and am

going to take his part a little. It seems to me that there are many things to be said in his favour. Indeed, if the reader were not sure to regard that as a question altogether settled, I should be prepared to dispute the fact of his being a HE at all as a vulgar error. I should also resent the ascription of great age to him as a wrong done to a worthy friend. For I should argue, that if the Old Year dies in December, then the New Year must be born in January. I am not sure, therefore, that in both these respects Winter, did he condescend to stand up for himself, might not turn the tables even on Miss Spring. However, there is no good reasoning against favourite prejudices; so I will let the gentle reader have his and her own way on these points, while I invite their favourable attention to the defence of my client. And, in the first place, I shall have a few words to say in favour of Winter:—

Considered physically.—The loss of light and heat during this period of the year produces astonishing changes. What a change has come over the face of all nature! If you look at the woods, the groves, the hedges, the fields, the orchards, and the gardens, how different their appearance now from what it was only a few weeks ago! When we contemplate it only superficially, it does not appear so much like the repose of nature as her death. The earth strikes us as more like a grave than a bed; and had we no experience to guide us, we could never think possible a resurrection of the affluence and beauty on which we gazed with so much complacency ere while. Yet how necessary is this death-like repose. Vegetation and the soil both need it. It is their annual Sabbath, without which the more active portions of the year would suffer in a thousand ways. Moreover, the processes of vegetation are not really quiescent now. Less obtrusive, more occult than at other seasons, they are still going on; and He who made winter as well as summer, is working through all the mysterious energies of nature as actively and as effectually in the former as in the latter. The cold and the frost, the ice and the snow, are all beneficent agents in the hands of an all-wise Providence, constituting a necessary part of the economy of that great house of which he has constantly to take care, and for which he has incessantly to provide. Could we trace all the benefits which every other season owes to this hardier brother, we should not only be reconciled to, but thankful for his severity.

Considered æsthetically.—I will acknowledge myself second to no one in admiration of vernal summer and autumnal beauties. No one can overpraise or love too much the glories of the world when fully decorated by the bounteous hand of her Creator. But to admire these, must I close my eyes to charms as real, though more sober, which are never seen excepting when the sun is incontinently coquetting with the southern breezes? The case may safely be left with the memory of the reader. When have you beheld effects so wonderful, and scenes which hav so indelibly impressed themselves on your spirits, as during the weeks given over to ice and snow? If you go no further than your own window, what hand is that which has been occupying the midnight hours with

these strange devices? You teach your girls and boys to draw and paint with pigment and crayon, and your pride swells high when you see in them the signs of nascent genius; but here unseen and boneless fingers have wrought effects which they can never hope to emulate. Trees and forests, lakes and rivers, sweeping valleys and long mountain ridges, alps and waterfalls, towns and cities, cottages, farms, and mansions, cattle and poultry, men and women, and laughing children—here you have them all in magic miniature; and while you gaze upon them, they melt away with a gentle beauty which makes their departure as wonderful as their coming. Then come out into the open air. Don't be afraid. Let the boys button up their coats, and the girls put on their furs and goloshes, eschewing indignantly those frightful thick black veils which hide all nature from them, and conceal their sweet faces from all nature. There! you see the earth now as only Winter knows how to adorn her. And her robes are like those of the saints in glory. Then see how ample and flowing they are, reaching down from towering mountain peaks to deepest glen and lowliest dingle. John Foster, in one of his gloomy moods, saw in snow a sign of sin, and could not help suspecting that if there be snow in Jupiter there must be sinners there too! How queer! I wonder what our Canadian brothers would say to such a quaint fancy. They hardly more than exist till the snow comes, when they begin to *live* through every fibre. Then the ice! A mighty hand has seized the rivers. The noble current, moving on in majestic silence, has felt the grip, and stops, as if dead or spell-bound. Transfixed and petrified, she offers her bosom to human joyance, and a thousand youths and maidens disport themselves there with grace and agility. Did summer ever disclose a sight so beautiful as that of a company of sliders and skaters? Why, it was worth while to have a month of frost had it only been to furnish such a spectacle. But who can have seen and forgotten a glorious hail storm? There is an exuberance of force, an impetuosity and a freedom about it that one delights to witness. "He casteth forth his ice like morsels;" and flung down as they are from the higher regions of the atmosphere, we sometimes feel as if we could actually see his hand sowing them broadcast around us. Or when on a calmer day they descend more gently, one would think that the young angels were throwing down a shower of sugar-plums to delectate our own darlings. The crowning beauty of winter, however, has yet to be noticed. Hoar frost is the most wizard-like of all enchanters. We have seen some of his antics already on our bedroom windows. But he can only do his work perfectly out of doors when the air is still and the night rather foggy. After one or two such nights, look out, and the exhibition is before you. Talk of drapery for the trees and hedgerows, were they ever draped so exquisitely as now? And there is no partiality here. The iron railings and old rotten palisades are wrapped in soft wool, and the old weathercock on the church-tower has donned a glittering plumage. There is something unearthly in the calm beauty of a morning like this. The world stands there robed in her purest vestments, silent and holy, like a vestal virgin, fit only for the embraces of heaven.

ered economically.—But men cannot live on beauty. If, there-
inter has no other recommendation than this, we must still
to welcome him. He *has* other recommendations. If your eyes
e of horn, incapable of conveying any picture of loveliness to
rium, remember, O my hard and fast utilitarian brother, that
r is good for the pocket, for the back, and for the stomach! I
s is the high road to your sympathy, and that I may make sure
ttention now. Don't you know that winter does your mother
od, and will you not rejoice on the dear old lady's account?
l frost is the best cosmetic that could be applied to her delicate
s. It purifies the blood, removes or prevents eruptions, destroys
, and gives to the countenance a beautiful glow of health and
. Or to be less poetic. It kills vermin, pulverises the soil,
fetid swamps and ditches, renders the atmosphere bright and
s, quickens the pulse and the action of the animal spirits, and
make all nature cheerful and buoyant. The farmers tell us that
fall of snow does the ground as much good as a coat of manure.
nk how necessary is this season to many operations of industry.
res timber for felling, and fagots and osiers for cutting; it
ing the plough and the flail, the spade, and the axe, and the

In some parts of the country, such as the more central Welsh
it is the season for spinning and carding, and weaving and
; so that the year's stock of hose and linen, and woollen-cloth
y-woolsey, and flannel, has then to be laid in. Vilify Winter!
ke him out of the year, and what have you done? Stripped
old England of ours of half her glory; silenced a thousand
dustries; sapped the foundations of her strength; brought a
ht on her children. The serpent shall hiss in her hedges, the lion
r and the hyena laugh in her coverts, the alligator and crocodile
her marshes, the mosquito, the centipede, and the scorpion
r dwellings hateful; the muscles of her sons shall melt into
l the bloom of her daughters be exchanged for parchment and
; flabbiness, bile, and inertia shall seize upon her noble fathers
hers; plagues and pestilences shall desolate her cities; her
civilization shall be rolled back for a thousand years, till a dark
superstition and devil-worship has settled down upon and
the lustre of her splendid history.

ered intellectually.—I had intended making another head on the
w of the question; but as no editor can be expected to find
all that a copious writer like the present one has to say on such
as this, and as I am getting a little apprehensive about the
patience, and as, moreover, I have become rather doubtful
I could find enough brains to put into the said head, I thought
way would be to make it a kind of *neck* to support the head just
ciated. For I am afraid there is not much to be said in praise
ial advantages of winter, except indeed of that part of it when
en are at home from school, and when family reunions are so
Yet it must be admitted to be no slight acknowledgment of

the attractions possessed by this much-wronged season that the feast of the Redeemer's advent should have been thrust right into the heart of it. This indicates, no doubt, the action of a true instinct. For let the reader consider whether he could possibly do without Christmas; or whether he could ever get himself to celebrate Christmas at any other time of the year. If he could do either of these, then I give him over. I shall never be found writing for such as he. Christmas in May, for instance! Nothing but the most perverted taste could make any one think of such a thing. And as for doing without it altogether, that would be to retrograde to sheer heathenism, and to put all Christian civilization to stand on its head, with the soles of its feet towards Jupiter and the moon! But no danger. Before such a catastrophe could take place we must all turn lunatics together. We are more likely to kiss the Pope's toe, and to do homage to the shrivelled harlot with the scarlet vesture. So far, then, as society is composed of, and affected by families, Winter must be confessed to be a great social benefactor. He brings Christmas, and Christmas brings us together; and coming together rekindles our old loves, inters our resentments, unites our hearts afresh, stirs our best feelings; so that over our turkey and chine, or goose and apple sauce, and plum-puddings and mince-pies, and great blazing logs (and where the taste is very much perverted, a glass of port, or sherry, or champagne, or even a drop of something short!), great happiness is awakened within us, and our joy flows out into gifts to the poor, and solitary, and friendless, till the world's old heart waxes young again, and warm, and glowing, like the great fires burning under our chimney-pieces.

Now for the drier view. Winter is *the* educational season. Most of us find it easiest to do hard tasks when there is least to attract us from without. When the fields are green, and the birds singing, and the flowers in bloom, and all nature gay and jubilant, books look but crabbed things, and the slate and the ferule gloom out upon us like anachronisms. But when the days are dark and rainy, and there is neither frost nor snow to draw us out of doors, what a splendid opportunity is presented for reading and study. Books are then a positive luxury, helping us to forget all discomfort and annoyance. Then those blessed winter evenings! when you light up early, draw the curtains close, and crowd round the fire to hear or read your favourite author. Did you ever think of your obligations to Winter for such seasons? Summer may be challenged in vain to rival them. This is the time, too, when all literary and scientific societies hold their sessions; when the lecturer is abroad; and when the human mind would think it unnatural to be without the schoolmaster. I know some persons imagine they can study best when the days are long, and bright, and warm. And in some respects I can do so myself. But for hard reading, systematic application, amassing, arranging, and classifying facts, I find no time like winter. It is to me what it is to the farmer—the season for ploughing, harrowing, manuring, sowing, and planting; and when the summer

times I find the crop growing and ripening, bringing me provisions and stores which but for the winter I could never have commanded.

Considered spiritually.—Many religious agencies are brought into operation in winter which either cease entirely or drag on heavily and languidly in more genial seasons. One great advantage is derived from the circumstance of the generality of people being more at home than at other times. And it is at home we can be most useful, as well as enjoy spiritual things best. With the exception of a few spas and watering-places, which have their "season" in the winter, congregations are found to be larger and more regular than in summer. I think, too, that most of us are inclined to be more thoughtful and serious; the very means we employ with a more immediate view to mental improvement, affording us no little assistance in the higher attempt to promote our religious advancement. We recover from a kind of intellectual dissipation and vagrancy, which we got into by being too much abroad. The loins of our minds are girded up afresh, and we are more on our guard against the enticing allurements of the world. Ministers are more generally in their own pulpits, feeding their own flocks, which no one can know so well how to feed as themselves. Families are more together and in more constant attendance on Divine worship. Sunday schools are better attended to by the teachers, and attended by a larger number of children. Bible classes, which have languished or been given up during the summer months, are now full and constant in their meetings again. The poor require and receive greater attention from their wealthier friends; and this reacts most beneficially on the spiritual state of the latter. None can have observed the state of our churches and congregations generally without having noticed that a sort of decline and falling off takes place in summer, which, notwithstanding all the disadvantages of weather, is often more than made up in the course of the harsher season. And if it must be admitted that as a rule the latter is attended by a larger amount of sickness and mortality, yet even that may contribute towards the result contended for; since the presence of these, under the blessing of God, has often a potent influence in deepening the impression of eternal things on the heart, and leading men to that earnest consideration of their best interests, without which religion can never obtain more than a superficial hold on them. For myself, I have found that a revival of religion on a small scale takes place most winters, which the general state of things during the previous months had only rendered too necessary. And I am convinced that He who "made winter" made it as much with a gracious view to the religious wants of mankind as with a general view to their more material wants. Abstract winter from the year, and you deprive the Church of some of its most precious means of grace, you rob individual Christians of some of their most cherished means of improvement and spiritual growth, and you extinguish ten thousand lamps in the sanctuary of God.

Thus, then, I hope I have made out my case, and assigned reasons why those who love Winter already should encourage themselves to love

him all the more, and why those who have hitherto regarded him with aversion should be convinced of their error; and if they should be spared to see another Winter, may be prepared to welcome him with pleasure and thankfulness; never forgetting how true it is, that the beneficent and almighty Creator has made everything beautiful and good in its season.

THE INHERITANCE: AND HOW TO REACH IT.

BY THE REV. JONATHAN WATSON, EDINBURGH.

(*Chapter II., continued from p.* 26.)

II. Persons. We know that the heavenly world is inhabited by vast numbers of holy angels, who have been "at sundry times and in divers manners," employed in carrying out the purposes of God in this lower world, both in the dispensations of his providence and grace. We are made to know, also, that they are ever "encamping about those who fear God," defending or strengthening them in conflict, or rescuing them out of the hands of their enemies. These high orders have been conversant with the works and ways of the Almighty from the beginning, and long before; they must, therefore, be possessed of vast treasures of knowledge and wisdom. Not only the presence in which they stand, but the experience they have had, must needs have furnished them with most exalted conceptions of the character and plans of Omnipotence. The development of these plans in the history of the Church and world, the working and counter-working of spiritual agencies for good and evil, the overruling government of God directing all into channels of thought and action, issuing in the glorification of his own great name, and the confusion and shame of his enemies, must be familiar to angelic minds. Their high intellectual powers, which never suffered damage by sin, contain the faithful record of facts and histories—domestic, national, ecclesiastical, and individual; they are, consequently, as elder sons of God's great family, well fitted to enlarge and enrich the minds of their younger brethren. This is the society into which the redeemed from among men are to be introduced. They are perfectly familiar with them as they land on the heavenly shore; they love them because they love their common Lord and bear his image; they have acquired a deep interest in them from their intimate observation of their character and proceedings during their sojourn on the earth, and they are prepared to welcome them home. They have been "ministering spirits to the heirs of salvation" through all the course of time; they are now to be their companions and helpers of their joy throughout eternity.

Here, then, "the tribes go up;" all the justified and saved through the blood of the Lamb assemble from all parts of the earth. Millions have entered, millions more are entering the abodes of the blessed; but what mind can conceive of the vastness of the kingdom of the saved when

the millennium of a thousand years of uninterrupted prosperity shall have sent home the conquests of the Cross, "numerous as drops of dew from the womb of the morning"! "They bring the glory and honour of the nations into it," for these are they "who have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." And will there be no recognition of earthly ties there once so dear here? no drawing closer the bonds of brotherhood with some rather than with others of the mighty throng? Will the affections of all reach one dead level, and so remain? Will there be no room for hearts expanding with deeper emotion when in contact with kindred souls from the same city, or church, or family on earth, than when spirits from unknown regions are introduced? Will it be a sort of spiritual conglomerate, the living particles of which are, so to speak, no larger the one than the other, all floating along their happy existence in equal love, in equal esteem? If it is allowed that there are varieties of capacity, and greater and lesser amounts of virtue, then it must follow that mutual esteem and affection will find their graduated positions much as they did in the present world. The tastes and affinities of flesh can have no place there; only virtue will have admirers, only holiness will be loveable; but the intercommunity of happy spirits once familiar with each other when in the body, cannot possibly become extinct by a change of circumstances; it must, we should think, bring them into more intimate fellowship.

The passage 1 Cor. xiii. 12, "Then shall I know even as also I am known," is often repeated in discourse, but is it understood or explained? What meaning does a careful examination of these words bring out? There is a parallelism here, "know as I am known." Known by whom? by the All-seeing? that's impossible, for that would be the knowledge of Omniscience. Known either by the celestial inhabitants or by my companions on the earth around me, one or other of these it must be; well, and the import of the expression either way will be the same, which may be expressed thus, "I shall be known by my future companions above just as I am known by my companions below;" now, therefore, the expression means recognition in friendship if it means anything.

It is unnecessary to take notice of many other passages usually regarded as establishing this view. We trust that what is here very briefly advanced will be held sufficient to establish the future intercourse of the redeemed among kindred souls to be by and through an intelligent acquaintance with one another, hence rising into felicitous enjoyment proportionate with previous interest in each other and the eminence in virtue now attained unto.

III. Occupation. Here we are left more at a loss than in the other case. For, although we certainly know that the joyous service of God is to be the business of eternity, the vision and fruition of the Lamb the very acme of blessedness, yet a thousand questions might be raised as to the diversified forms that service will take; whether, as has been supposed, in seasons of united adoration and praise, intermitted by our

Lord himself taking the part of teacher, and pouring on all minds the sublime truths only knowable in the clear light of the throne, or meditative engagements and converse on the character and works of the Almighty, or in excursions at will throughout the unbounded regions of space, surveying the magnificence of creation, and returning with new and higher impulse to join the ceaseless choirs before the throne in still more exalted strains of devotion, or in taking up positions of regal dignity, and swaying their sceptres over intelligences lower in the scale of being than themselves; but we fear to intrude into a region of inquiry where there is no light from the upper world, and which at best could not satisfy sound reason, while it would only minister to the vague and unsatisfying reveries of the imagination. There seems to be much wisdom in the negative style that Scripture observes on this head, for we can perfectly conceive of a happiness where tears never fall, nor sorrow, nor disappointment, nor sin, nor suffering, nor death ever come; but for a disclosure of a positive good, for the conveyance of which language has no terms, nor the mind ideas, how is that possible? Paul in his rapture heard unspeakable words, which it is *not possible* (not lawful) for a man to utter. Thus much is certain, the study of the Divine perfections in the plan of redemption must constitute an important element in the business of eternity. We are here in our novitiate; the elementary truths of our religion are but imperfectly learned by the most advanced disciples; what is known of God in Christ is found to be the very life of pious souls, diffusive of a gladness such as nature never furnished; what, then, will it be to prosecute these studies in presence of the glorious unveiled Original, and with powers purged from all the dulness of sense and all the perversions of an erring judgment, and all the corruptions of a depraved heart? Unquestionably, "the glory of God in the face of Jesus" is the study of angels as well as men. The development of the Divine character, yea, of the Divine nature itself, is sure to be brought out in its higher manifestations in the heavenly world. It may be that other and equally interesting illustrations may pass before their minds as eternal ages roll away, but assuredly there are depths of wisdom and grace and love and sovereignty, as well as justice, in the scheme of human salvation and the fate of lost souls, into which souls in the flesh have never penetrated, and touching on all sides the government of God in other worlds, enough to fill up the mighty cycles of eternal duration. Oh, there must be enough in the blessed God himself alone to engage the admiration of all holy intelligences, an ocean of boundless infinitude where the finite will for ever be lost in the plenitude of the infinite! Wherefore, fear not that the occupations of the upper sanctuary shall ever pall by sameness, or become exhausted by communication. The field of observation will be interminable and the relish insatiable. The glorious paradox in Addison's hymn will be found after all to be nothing less than sober truth—

"Oh, eternity's too short
To utter all His praise!"

They shall "see God as he is, and be like him:" these two conditions of being may well be held as comprehensive of all possible good to the inhabitants of all worlds, whether fallen or unfallen. Here, then, grouping together these various elements that God's word tells us constitute the bliss of heaven, do we not find in them a sufficiency, nay, more than a sufficiency, to call off our affections from this world we are about to leave to attach them to that to which we are going?

If death opened a door before us into an abyss of nameless nothingness, or where all was huge uncertainty and perplexing doubt, then might nature

"Run back and shudder at the sight."

But far from this; it opens before believers in the Lord Jesus Christ a scenery where sound reason, and joyous companionship, and sweetest fellowship, and holiest love, and intellectual visions of surpassing brightness, continually pass, while the uncreated Original of all moral beauty and loveliness pours around all hearts "the light of his countenance," which is "better than life" itself here.

Why, then, believer, art thou reluctant to go hence? Why trembles thy frame? why should thy countenance assume an aspect of anxious thought, as if there were any doubt either that God had spoken or that you had believed him? Be not daunted by the majesty of the presence into which you are about to be ushered; your Elder Brother is there before you, "bone of your bone and flesh of your flesh." Be not scared from flight by thoughts of guilt, for it is cancelled for ever. Be not tempted because it is an unseen home to think of it as unfurnished and waste, for he your Lord has gone "to prepare it for you;" it is furnished with all that you could wish or think of as essential to happiness; it will astonish you by its fulness, and overwhelm you by its glory. You may well cast off from the shore of time without a moment's trepidation; bright messengers await your passage from flesh, and will instantly receive you into their embrace, and set you down before the throne. Henceforth learn "to set your affections on things above, not on things on the earth." Be familiar with the unseen. By a vigorous exercise of faith, "look at the things which are unseen and eternal." Think of the city in which you hold a charter of citizenship—of the family to which through grace you belong—of the church of the first-born, of which you are a member—of the garden of God, wherein you shall solace yourself after the conflict with the last enemy—of the kingdom, of which you are a subject; and let go your grasp of this poor world, for it is no portion for a soul whose destiny is the fruition of God Most High for ever and ever. What more fitted to overcome our reluctance to go out of the body with heart-felt goodwill, than the assurance that we shall be happier out of it than ever we were in it? If better relationships, better society, better occupation, better entertainment, in short, a better life beyond the grave than ever you had, or could have, on this side of it awaits you yonder, and that this is true and matter of absolute certainty to all believers in Christ Jesus; then

should not all this give a heavenward direction to our life and labour? should it not impart a new stimulus to our zeal and fresh impulse to our love, and give an energetic propulsion to our efforts after the acquisition of a more fitting preparation for future happiness in the possession of present purity? "Every one who hath this hope in him purifieth himself, even as he is pure."

1. Let Christians cherish these views, and so seek to disengage their hearts from the entanglements of the present scene. Nothing can be more calculated to give the mind to acquire an unanxious, peacefully hopeful state, rising above the vicissitudes of time by a habitude of dwelling among the enduring scenery of eternity. Nothing more likely to banish anxieties about to-morrow, and to throw off the crushing burden of care that weighs down the spirits of so many of the children of God, and nothing so certain to soften the pains of physical disease, as this; "the good hope through grace" can soothe the anguish like a heavenly balm, by keeping down the mental perturbation, a chief antagonist of the healing process.

2. Let those who cannot enter into themes like these, because the future to them is clouded with fear and dread, remember that no course of instruction or of exhortation can do anything for them short of their compliance with the call and invitation of the Gospel.

The conscience must be sprinkled with the blood of Calvary ere peace can be established or hope smile within. Jesus Christ "once suffered for sin, the just for the unjust, to bring us to God." Let this primary truth be pondered, understood, believed, then will "the peace of God, that passeth all understanding, keep the heart and mind by Christ Jesus;" provision is then made for entertaining the theme of this discourse, a theme which will beguile the weary hours of earth's pilgrimage, and cheer the spirit in advancing to the dark frontier which ever stands between the two worlds of sight and sense. How miserable the prospects of all others! Men of the world, however distinguished by the possession of commendable qualities among their fellows, have "no inheritance in the kingdom of Christ and of God." To ask them to set "their affections on things above," would be about as wise as to ask them to fly up into the air without wings, or to surrender themselves to be governed by mechanical forces apart altogether from the influence of rational motive, the only proper propulsion of intelligent beings. What could possibly induce persons who have their portion in this life to look beyond the present scene? Your treasure, your happiness, and your hopes are all here; sense is the only faculty you seek to gratify and to live by; the principle of faith which realizes the invisible and unseen, has no hold of you. Earthly good is all you know and care about, the grave at once bounds your prospect and alarms your fears. When you give yourselves to think at all on the future, is it not dark beyond description, and horrible beyond expression? Can you, will you, be content to live on in this wretched state? Oh, we would impart to you, if we could, the treasured blessings which, through grace, we hold ourselves! but although we cannot do this of ourselves, we can point you in

the direction where they are sure to be found—to a Gospel of exuberant grace, which holds out mercy for the condemned, regeneration for the unclean, adoption into the family of God, and heirship to the estate of holy happiness throughout the circling years of eternity, all without money and price, and on the very simple and reasonable ground that you repent of your present course, turn from it to the Lord Jesus, believing on him, attaching yourselves to him as his disciples, availing yourselves of his blood and righteousness as all your plea with God for justification and life. Oh! be besought by all that is solemn, all that is grand, all that is awful in eternity, and by all that is winning in the truth and graciousness of the Saviour, to "kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Blessed, only, truly, and for ever, are all they who put their trust in him.

Reviews.

Calvin: his Life, his Labours, and his Writings. Translated from the French of Felix Bungener, Author of "History of the Council of Trent." Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: J. Robertson & Co. 1863.

It is hard to say whether John Calvin has suffered more from his professed friends or from his inveterate foes. The former have misrepresented, because they have grossly exaggerated and perverted his doctrine; the latter, because they have misunderstood and traduced his character. Calvinism rightly understood is not that miserable, narrow, unfeeling theology which finds its chief advocates in the vulgar preachers of Antinomianism. It is an enlightened, logical, systematic, and scriptural view of Divine truth in all its parts, which cannot be justly charged with the crude inference and rash exclusiveness of its so-called advocates. It is impossible to read Calvin's luminous expositions upon the very texts that support his peculiar dogmas without perceiving a singular fairness and moderation. He rather concedes to the other side, even when his own view of the truth might be expected to be uppermost in his thoughts and call for its expression. As to his character, it has been chiefly assailed by Romanists and by Latitudinarians, to whom his system is obnoxious. The former detest him as one of the most powerful enemies of papal corruption; the latter have shown themselves not unwilling to cast discredit upon the man for the sake of discrediting his doctrine. But happily for Calvin, there is still a world of impartial judges, capable of discerning the truth, notwithstanding all the mists that party prejudice can raise.

The influence of the great Reformer in his own day must have been immense, far exceeding that of any other, except perhaps Martin Luther. This might have been due in a measure to his acknowledged learning and refinement of taste. But it is less a matter of surprise that he should have acted so powerfully upon the men of his generation, than that the influence then acquired should go on perpetually increasing for many ages after his death. Yet as an interpreter of Christian doctrine, no man perhaps ever had a larger number of

followers, and certainly no man ever commanded such an absolute subjection to his authority. The main reason of this influence, exerted by him in Protestant churches for more than three centuries, is the fact that he first set forth the whole counsel of God in a systematic form. The publication of his "Institutes of the Christian Religion" constituted an epoch in the history of the Reformation. Of this great work, the author's best and only monument, M. Bungener gives a brief but interesting account. In its ultimate form, it was the work of many years, being at first only a brief compendium; but "during twenty-four years increased in every edition, not as an edifice to which additions are made, but as a tree which develops itself freely, naturally, and without the compromise of its unity for a moment." What was the secret of its influence? It was that it supplied a want which had been long felt in the minds of thoughtful men, and which perhaps Calvin alone could have satisfied—the want, as our author justly observes, of a "complete system of dogmatic divinity at once precise and living." The work was exactly suited to the genius of Calvin. It was necessary for him to systematize, and, judging by his own principles, he has done it to perfection. In those principles we mainly agree; and there is a coherence and consistency between the several parts of Calvin's system which appear to us the marks of indubitable truth. Hence, the noble fabric which the great Reformer constructed, has remained unshaken for so many generations.

But if Calvin had never written his "Christian Institutes," yet as a critical commentator upon the sacred Scriptures his labours have laid the Church under lasting obligations. None of his contemporaries can in this department bear a moment's comparison with him, and very few of his successors. That he should ever have fallen into neglect, even for a season, may well excite our astonishment. But the time is not very remote when ponderous folios of mere trash, called annotations, constituted the authorities upon which the ministers of the day founded their interpretations—if, indeed, a string of remarks that carefully left out of view the real difficulties of a passage can be called interpretation. But the commentaries of Calvin are a prodigy for the period in which they were written. They are distinguished for a depth, a fulness, an accuracy, and a candour which in their combination have hardly ever been displayed in an equal degree. They are not merely critical, they are full of doctrine, and pervaded by a glow of devotional feeling which render them as spiritually profitable as they are instructive to the mind. Take them altogether they are not superseded, but rather supplemented by the advanced criticism of our own day.

But to the general reader Calvin is best known in the character of a reformer; and the fact that his name is commonly associated with that of Luther is a just indication of his rank and importance in relation to the great movement of his day. M. Bungener, speaking of the marvellous effect then produced by the reading of the long-neglected and even to many unknown Bible, takes occasion to contrast the two men in a just and interesting manner. We give the passage:—

"At the present day there are those who deny that, at that epoch, the Bible could be so great a novelty. They show that it existed in print before the Reformation, both in Germany and in France; and they think thereby to refute all that Protestants say as to the oblivion to which it had been consigned, and the care which the Church had taken to conceal it.

"The proofs they bring, were they all strictly correct, must all give way before the incontestable fact, that teachers and people were alike surprised, profoundly surprised, when they opened the Bible and began to study its pages. That some, like Luther, should never before have read it or seen it, and that others, like Calvin, should perhaps

have had occasion to see and read it, was of no account. Both under the influence of the same onward movement felt themselves with that book in a new world; and each according to his genius began to search among treasures so long unknown. Luther, the warm-hearted and imaginative, utters a cry at each discovery, and each cry is repeated by millions of voices. Calvin, more calm, will speak to the world only when he has discovered all, and classified every discovery. Luther fervently presses the Bible to his lips at every response it gives to the questions of his soul. Calvin demands of it a system, and the more clearly the system rises before him, the more clearly is the Bible to him the word of God, the truth, and the source of all truth. He will not, like Luther, attack Romanism first at one point and then at another by degrees, as his studies offer him the opportunity; he will overthrow the edifice only when he has at his command, ready hewn and numbered, all the stones of the future building. But for him, as for Luther, and for all who in that country had opened or were to open the Bible, the Bible was as completely a revelation as though the earth then saw it for the first time."—Pp. 19, 20.

In connection with the great religious movement in which Luther and Calvin played so conspicuous a part, nothing is more interesting than to trace the progress of change in the leaders themselves—by what degrees their own minds were enlightened till they came to a full and clear perception of the truth. Then, again, how from the hope which they at first entertained of reforming the existing Church they were at last driven to the necessity of separation. We have not space to dwell upon these and kindred topics. We refer our readers to the work to which we are now directing their attention. They will find it in these respects, and in many others, profoundly interesting and impressive—a sterling work, which, when they have once taken up, they will find it not easy to lay down.

Calvin at Geneva, and in the character of a legislator, occupies the chief part of the volume. One dark passage in the Reformer's life, we of this nineteenth century have a right to review with sorrow and reproach. We allude to the burning of Servetus at the stake. Whether judged of by the maxims of the time, the doom of that wretched man can be justified or not, certainly what we cannot approve we must wish that Calvin had not done. However, the Romanist is not entitled to lay this sin to his charge, since his Church not only burned thousands for less objectionable opinions, but would have burned Servetus himself if he had come into her power. Our author's treatment of this painful subject is thoroughly to our satisfaction. He has said what *we* would say to save the character of Calvin, but justly condemns the deed. The grounds, however, of that condemnation are comparatively modern, and it is hardly fair to judge of Calvin's single offence by principles unknown in his own day and generation.

The New Testament. Translated from Griesbach's Text. By SAMUEL SHARPE, Author of the "History of Egypt." Fifth Edition. J. Russell Smith.

AT a time when many men of learning, and even of high position in the professed Church of Christ, are putting out their best efforts to undermine and destroy men's reverence for the Bible, it is pleasant to find that there is yet sufficient respect for this "old-fashioned book," and sufficient earnestness in many minds to know what God's word is, to have led to the publication of a fifth edition of the very useful though unpretending little volume before us. It is the New Testament "without note or comment," and therefore not recommended by the charm of its advocating any peculiar views, but possessing simply the merits of greater purity of text and superior accuracy of translation

as compared with the New Testament in the authorized version; and it is delightful to reflect that there are among the plain English readers of the Bible in our midst—for this is not a book for the scholar who can read the Greek originals with facility for himself—enough diligent, earnest, loving searchers after truth to have already exhausted four editions of such a book.

And to such students we heartily commend this translation. Not, indeed, with unreserved commendation, for it is of course the business of a reviewer to find fault; but there is in the present instance very much less room for censure than for approval.

We could, indeed, have wished for a few improvements in the translation; in some cases for less alteration of the authorized version, in some cases for more. The "See; no;" of Rev. xxii. 9, contrasts very unfavourably with the much more idiomatic and perfectly accurate rendering with which we are familiar—"See (thou do it) not." In John xiii. 10, Mr. Sharpe gives the words, "He that hath been bathed* needeth only to have his feet washed;" where "he that hath bathed" would be more exact, no action of any other person being implied; and the change of the latter verb, though allowable, is by no means necessary. In some instances, too, where Mr. Sharpe has substituted *will* for *shall* (or the contrary), the advantage is very doubtful. Thus in Matt. xviii. 18, he gives, "Whatever things ye shall bind on earth *will* be bound in heaven; and whatever ye shall loose on earth *will* be loosed in heaven." The *shall* of the authorized version comports far better with the authority of Him who spoke.

Instances where we should have been glad to see a wider departure from the common rendering are numerous, but it will suffice to name three. The *and* which couples John xvii. 25 to the preceding verse ("*And*, O righteous Father, the world hath not known thee," &c.), is omitted by Mr. Sharpe, as by most or all of his predecessors.† In John xiv. 22, however, this error is avoided, though there the proper English order of the words would be, "And how is it, Lord, that thou," &c. A second passage we will refer to is Matt. xix. 9, where (as also in Luke xvi. 18), the words occur, "her that is put away." Now, "her that," so used—like the more common "he that" or "he who"‡—conveys a very general sense; it is, in fact, equivalent to "any woman who." And hence, according to our English version, our Saviour forbids *any* divorced woman to marry. The true rendering of the Greek is, "Whoever shall put away his wife, save for fornication, and shall marry another, committeth adultery; and he that marrieth her" (viz., the woman already hypothetically alluded to), "when put away"—or "being so put away"—"committeth adultery.' The Greek, rightly understood, prohibits not the re-marriage of all

* Mr. Sharpe strangely seems not to know that λελουμένος is middle quite as much as passive. If any reader doubts this, let him refer to Liddell and Scott, s.v. λούω; to Matthiæ, § 493; or to Winer, § 39, 3.

† Yet scholars ought to know how much it is the habit of the Greek language to put a conjunction after a vocative case, where our idiom would put it before the vocative. See for instance, Hom. Il. i. 123 and 282; Il. vi. 86; and Æsch. Pers. 478 (Blomf.) Alford's comment on the passage before us we hold to be entirely erroneous.

‡ As in Byron's:—

"*He who* hath bent him o'er the dead;"

or, to quote an author whom we like better, "Who shall dwell in thy holy hill? *He that* walketh uprightly . . . . . : *he that* backbiteth not. . . . . *He that* doeth these things shall never be moved."

vorced women, but of those who were *unlawfully* divorced.* Thirdly, we bject to the common rendering, though acquiesced in by Mr. Sharpe, of Rom. r. 25, which conveys the idea that justification from sin is obtained through—ot the death, but—the resurrection of Christ. To this there are three bjections: first, such is not the teaching of the rest of Scripture; second, the reposition *for* is thus taken in a different sense in the two clauses of the verse, hich is not likely to have been intended; third, it is exceedingly doubtful hether the Greek preposition can possibly convey this force. We believe the al sense of the passage is that Christ "was delivered *because of* our offences committed), and raised again *because of* our justification (completed)."†

The text from which Mr. Sharpe has made his translation is that of Griesach, Leipzig, 1805. So far, so good; but we think it matter of regret that he as made no use of the labours of more recent critics. Our limited space, owever, forbids our enlarging on this topic.

We could easily occupy many pages in pointing out in detail passages in hich Mr. Sharpe has made real emendations on the authorized version; but e will merely add, that among the other merits of this little volume, the text is divided into paragraphs; words spoken are put between inverted commas; words introduced for the sake of explanation are bracketed; all quotations are printed in a different type; and the poetical parts, as in the first chapter of Luke, are also distinctively printed. We cordially recommend this little book to our readers, and hope many of them may be induced to buy it, offered as it is at the low price of eighteenpence.

Historical Theology: a Review of the Principal Doctrinal Discussions in the Christian Church since the Apostolic Age. By the late WILLIAM CUNNINGHAM, D.D., Principal and Professor of Church History, New College, Edinburgh. Two Vols. Edinburgh: T. & T. Clark.

THESE volumes contain the substance of the Lectures delivered by Dr. Cunningham to the theological students under his care, and exhibit his method of teaching the history of Christian doctrines. The only liberties which the editors have taken with the original MSS. have been justified by the nature of this publication, and "in no instance affect the substance of the discussion or the author's meaning."

The circumstances which gave birth to the New College at Edinburgh have, as was to be expected, given a tone to these Lectures which is not usual to similar prelections. Dr. Cunningham was justly regarded as one of the most learned and well-read divines of the Presbyterian Church of Scotland; and during the discussions which preceded the Disruption, in 1843, was earnest in his assertion of what he regarded as the true authority of the Church in opposition to the Erastianism of many of his co-presbyters. He was thoroughly persuaded that the principles which he asserted and maintained with distinguished ability, were the principles upon which the Scotch Church had been originally founded, and he therefore made frequent and reverential appeals to the "standards" of the Church for the confirmation of his statements. The

* Scholefield, we believe, has somewhere pointed this out; but in fact every tyro in Greek is aware that to express the force of a relative clause ("her that is put away") the Greek participle absolutely *must* be preceded by the article, which in the passages under consideration is wanting. Alford, strange to say, passes over this clause in silence.

† Here, also, Alford's comment is eminently unsatisfactory.

habit thus formed of using these "standards" as authorities in the Church begot a jealousy in his mind of any departure from their teaching; and when he accepted the Professorship of Church History in the New College, led him to prepare his Lectures in such a form as to show the accordance of the theology which he taught with such a form of sound words, and with the Scriptures of truth.

It may be doubted, indeed, whether he could have conducted his class through their theological studies in any other manner, and with equal success. His mind was not adapted to those original inquiries into the true and adequate statement of revealed doctrines which, whilst tasking to the uttermost the powers of the teacher, are sure to stimulate the interest and even the enthusiasm of his students; but it was well skilled in dialectics, and having a proposition to deal with, could readily marshal the arguments to be used in its support or refutation. And these Lectures, accordingly, do not present a cautious induction of all the evidence contained in the Holy Scriptures upon the subjects discussed, but starting with propositions recognised in the "standards" of the Church of Scotland, collect and enforce with great ability, the proofs which were satisfactory to the Professor's mind. He thought himself bound to show that the Free Church not only was the true representative of the earliest Presbyterians, but that their Confession was an exact counterpart of the true sayings of God; and these Lectures are the results of his studies to those ends.

The chief controversies which have distracted the Church of Christ in different periods of its history are carefully, and on the whole, with great candour, reviewed by the Professor, especially those which relate to the Pelagian, Socinian, Arminian, and Erastian heterodoxies. His statements of the opinions of their chief supporters are marked by a conscientious desire to do them justice, yet, as they appear in these volumes, they fail to make a due impression upon the reader, because they are very rarely made in the form of a quotation, and are not verified by references to the authors upon whom he relied. It is no impeachment of a man's fairness to say, that he is not so trustworthy a witness of the opinions of those with whom he disputes as they themselves are; and Dr. Cunningham will suffer some loss of authority in consequence. Yet it would be difficult to find in the same compass a more complete exposition of the doctrinal peculiarities of the Free Church than in that presented to us, or a more candid refutation of the arguments usually urged against them, and with which Dr. Cunningham thought it worth while to deal. To thorough students of theology, these volumes will be of use as a guide through many of the difficulties which they have to confront; and we are sure that no one will read them with moderate attention and fail to receive a new stimulus to glorify the grace of God in the salvation of sinners.

By the way, it has occurred to us as a strange thing that none of the theological tutors in *our* colleges have, as yet, contributed their Lectures to the literature of the country. We do not by any means desire that everything should be published which is prepared by these honoured brethren for the instruction of our students in divinity; but it would be very gratifying to the denomination at large if, at intervals, the results of their studies upon particular branches of theology were issued from the press. They might render very important service in this way to those who are engaged in the ministry of the word, and they would not fail to secure the grateful attention of all who wish well to our colleges; whilst they would be sure to receive respectful notice at the hands of all other tutors who are similarly employed in preparing men to acquit themselves as good stewards of the manifold mysteries of God.

A Revised Translation of the New Testament: with a Notice of the Principal Various Readings in the Greek Text. By the Rev. H. HIGHTON, M.A., late Principal of Cheltenham College, and Fellow of Queen's College, Oxford. Bagster.

THE design of this publication is, on all accounts, to be commended; but Mr. Highton has timidly shrunk from its full and fair performance. Nothing can be more important than to put into the hands of our countrymen the most correct translation which can be produced of the New Testament, as it was left for the instruction of men and the sanctification of the Church; and he deserves well of his brethren who contributes in any degree towards such a desirable result. It is therefore of urgent necessity that the translator should use the *best text* which critical researches can provide for him, and that, on no account whatever, should any term or phrase be recognised as of authority which is unsupported by the evidence at his command; since, otherwise, he will give currency to man's corruptions of the words of God. And if anything could add weight to these considerations, it is the fact that his labours must for the present be almost entirely restricted to the learned, or, at any rate, to those persons who have received the elements of a liberal education: for until they can be induced to take steps for such a revision as may be acceptable to all sections of the Church of Christ in this country, our present authorized version will certainly retain its place. Instead, however, of adopting any such method, Mr. Highton has used the *textus receptus* as the basis of his translation, and has scarcely done justice to his better knowledge by throwing into notes at the foot of each page his translation of the more approved readings of the Greek text. The consequence is, that his work is by no means satisfactory, because it does not fairly represent the present state of the text, nor does it fearlessly adopt in all cases the translation which true scholarship demands.

We yield to none of our countrymen in our admiration of the authorized version of the Bible; for, considering the time at which it was completed, it is the noblest monument possessed by any people of the learning, the industry, and the reverent carefulness of its translators and revisers. Nor are we unmindful of the influence which it has had, not only upon our theology, and upon the spiritual life of multitudes in the nation, but upon our literature also. Yet the profounder the reverence with which it is accepted as a transcript of the revealed will of God, the more incumbent is it upon us to demand that it shall, from time to time, as occasion shall be fairly shown, be made to correspond with the critical results of true scholarship. There would be no need to tamper with the sober dignity of its language, nor to exchange its well-chosen phrases for modern equivalents; for such licentiousness would be abhorrent to every scholar. But a careful revision would present to future generations the Holy Bible in such a form as would effectually preclude any ill-considered and crude attempt to substitute, in any denomination, its own translation of the Scriptures for that which is accepted of Christians in general who use the English language. The great hindrance to such a desirable work is the Established Church of this country, which is content to use the present version, notwithstanding its imperfections, because no other is likely to give similar currency to its pretensions: but if the Nonconforming Churches were to unite in a well-sustained effort to secure the necessary revision, we might hope to win many of the clergy and laity to the same views, and thus to realize the greatest boon which could be conferred on English Christians.

Meanwhile, to those who wish to see what alterations are absolutely necessary in the authorized version, even upon the basis of the *textus receptus*, we com-

mend Mr. Highton's work. It will help many English readers to understand passages which have been hitherto inexplicable, and will make them long for better help of a similar kind, and *based upon* sounder critical principles.

The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch; with the Fragments of the Jerusalem Targum: from the Chaldee. By J. W. ETHERIDGE, M.A., Translator of the New Testament from the Peschito Syriac. Genesis and Exodus. London: Longman.

A good service has been rendered to biblical students by the publication of this volume. It enables Englishmen of the present day to appreciate the forms of thought prevalent in the times of the apostles, and will, we have no doubt, satisfactorily account to them for the use of words and phrases in the New Testament which have seemed to be hard to understand. In this way it will confirm the faith of many, and be accepted by all intelligent readers as a valuable contribution towards a history of the interpretation of the Hebrew Scriptures.

The Targums are Chaldee translations or paraphrases of the Hebrew Scriptures, and were prepared in consequence of the disuse of the Hebrew language in its purity by the Jews subsequently to the Babylonish captivity. The sacred books had almost become unintelligible to them, so that when many of the people returned to their own country, and proceeded to rebuild the city and the temple of Jerusalem, Ezra was assisted by Levites and others, who were able to "give the sense, and to cause them to understand the reading" of the law. From that time forward it was usual to appoint an interpreter or interpreters in every synagogue, who, as each Hebrew sentence out of the law or the prophets was read, were expected to translate them into the dialect of the congregation. Eventually, these oral translations gave place to the written Targums, of the more important of which Mr. Etheridge has now given us a literal and trustworthy translation.

According to the most learned Jews of the present day, Onkelos was a contemporary of our Lord, and translated the Pentateuch in the early part of the Christian era, before any of the books of the New Testament were composed. His version is deservedly admired by all Chaldee scholars for its general fidelity to the Hebrew text, which it follows with exactness, save in the rendering of anthropomorphic terms, and a few figures of speech in reference to God. The Targum of Jonathan ben Uzziel, or, as it is more properly called, "of Palestine," is of a later date, and does not pretend to be an exact rendering of the Hebrew books, but is rather a paraphrastic and rabbinical interpretation of them. A few fragments of another Targum, known as of Jerusalem, but substantially the same as that of Palestine, are inserted in their proper places in Mr. Etheridge's translation; so that we have in this volume all the help which can be derived from these sources towards understanding the Scriptures as the Jews of old have done.

Especial interest attaches to the evidence which is derived from these Targums as to the doctrine of the Jews concerning מֵימְרָא דַיְיָ, the Word of Jehovah. Thus, in the Targum of Onkelos, in Gen. iii. 8, we read, "They heard the voice of the Word of Jehovah God walking in the garden in the evening of the day," and immediately afterwards it is written, "And the Lord God called to Adam," &c. So, too, in Gen. vi. 6, we read, "It repented Jehovah in His Word that He had made man upon the earth;" and when Noah presented his sacrifice subsequently to the Deluge, it is said, Gen. viii. 21, "And Jehovah received with approval his oblation; and Jehovah said in

I will not," &c. In Gen. xvii. 2, Jehovah says, "I will set a
tween my Word and thee." In Gen. xx. 3, this Targum reads,
Jord came from the presence of the Lord to Abimelek in a dream
t, and said unto him," &c. In the Targum of Jonathan similar
occurs yet more frequently; so that it is indisputable that the
ds of John's Gospel were easily understood by the Jews of his
he beginning was the Word, and the Word was with God, and the
od."

ily commend Mr. Etheridge's labours in this department of inter-
d shall be glad to receive the remainder of the Targums on the
which he has promised to translate. We hope that the sale of this
greatly stimulate his industry in completing it.

Brief Notices.

ntheism; Essay on Religious By M. EMILE SAISSET, Pro-History of Philosophy in the etters of Paris. Translated, al Analysis, Notes, Critical ilosophical Appendix. 2 vols. T. & T. Clark, 38, George on: Hamilton, Adams, & Co. obertson & Co.; and Hodges 3.—These volumes contain a discussion of some of the d and important questions by the human mind. The the work consists of "His-s," in which the various sys-artes, Malebranche, Spinoza, nitz, Kant, and Hegel, are f careful examination. The s an essay on religious phi-he form of ten meditations. tement of its contents will be ndicate to all whom it may ature of the work. The la-isset can, of course, be appre-by well-informed and culti- to such they will prove of alue. We do not mean by o give our assent to every-they contain. We have re than one questionable as the translator has taken n, they do not require any m from us. The style is easy, nd sometimes even eloquent; pon the whole, these volumes le and attractive as the nature s would allow.

Villiam Cowper; being a Selec-Correspondence: with a Sketch d Biographical Notices of his London: the Religious 5, 56, Paternoster Row.—We have a right to presume that all our readers are acquainted with the pre-eminent excellence of Cowper as a letter writer. The editor of this selection has appealed to the testimony of Southey, Lord Jeffrey, and Robert Hall, the last of whom said, "that he considered the letters of Cowper as the finest specimens of the epistolary style in our language." But six volumes are certainly beyond the reach of a large class of readers. The Religious Tract Society have therefore conferred a boon upon the general public in publishing this volume, which contains, besides a brief memoir of the poet, "short notices of his principal correspondents."

Look and Live; or, Present Salvation for all who will accept it. By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: J. F. Shaw & Co., 48, Paternoster Row.—The series of discourses contained in this volume we cordially approve. They are intended to make known to the inquirer the way of life. And as this design is fulfilled with simplicity and fervour, the work is calculated to be eminently useful. The titles of the chapters are the following:—"The Ruin," "Prejudices and Difficulties Dissolved," "Objections Met," "The Saving Attraction," "The Simplicity of the Gospel," "Believing in Him," "The Finished Work," "The Fountain Opened," "The Pierced One," "Sure Support in Suffering," "Living and Dying." We trust that, to use the author's own language, many a reader will in the perusal hear "a voice on the right hand and on the left, saying plainly, if not eloquently, 'This is the way, walk ye in it.'"

Patriarchal Shadows of Christ and his Church, as exhibited in Passages drawn from the History of Joseph and his Brethren. By

OCTAVIUS WINSLOW, D.D. Second Thousand. London: John F. Shaw & Co., 48, Paternoster Row.—That the history of the patriarchs contains many typical exhibitions of Christ we are fully persuaded, but they will not be found in the present work. Few will believe that the famished Egyptians sent to Joseph for bread means, "Go to Jesus," though it be admitted that Joseph was a type of Christ. It cannot be proved that the sacks filled with corn means "a full Christ for empty sinners." That Joseph making himself known to his brethren represents Christ revealing himself to his people can hardly be maintained in words of truth and soberness. The best chapters in the book are those in which Dr. Winslow abandons type and deals with the subjects as they stand. But though we say these things, his volume, like all others from the author's pen, is full of precious spiritual truth. The wine is the true wine of the kingdom, whatever we may think of the form of the glass in which it is offered to us. We have no doubt that it will prove reviving to a large circle of readers.

Our Companions in Glory; or, Society in Heaven Contemplated. By the Rev. J. M. KILLEN, M.A., Author of "Our Friends in Heaven." Edinburgh: Andrew Elliot. —The above title announces a subject of deep interest to every Christian, and the work before us is every way worthy of its theme; those more especially who have been called upon to part with beloved friends will find in it rich and abundant consolation. We take exception only to one or two chapters, wherein the author discusses the salvation of infants. He makes it dependent upon their being included in the covenant with their parents, and their consequent participation in a federal holiness; a kind of holiness which, we confess, we do not understand. He grounds his argument upon the fact that in all the covenants of the Old Testament the children were comprehended. But he forgets the distinction that, whereas under the Old Testament the covenants were transmitted by carnal descent, in the New, the blessings of the covenant are only attainable through personal faith. *Now* the true seed of Abraham and the children of the promise "are born not after the will of the flesh, nor after the will of man, but of God." But according to our author's theory, what becomes of the children of unbelievers who die in infancy? He maintains a deliberate, fearful silence. He dares not say that they are unsaved; but he will not say that they are saved; because having already maintained the salvation of children of believers on the ground of a federal relationship, and of a federal holiness, whatever that may mean, he has no ground remaining on which he can assert or hope for the salvation of the children of unbelievers, heathens, Mohammedans, &c. What can he do, therefore, but hold his peace, unless he chooses to resort to the miserable charity of the Puseyites, and abandon them to the uncovenanted mercies of God? We are thankful that, as Baptists, we have no such theory to prevent us from believing the universal efficacy of the atonement of Christ. Our space forbids us to enlarge. Having directed the attention of our readers to this blemish in the volume, we commend it as on most other points excellent and admirable.

Life in Heaven. By the Author of "Heaven our Home," and "Meet for Heaven." Edinburgh: W. P. Nimmo.—This volume, on a kindred subject to that of the work just noticed, raises no points of controversy. Though the author is anonymous, the public has discovered an appreciation of his or her former labours that must be eminently satisfactory. If a large sale be any criterion of merit, the previous treatises are beyond our praise. The present one seems to us worthy of a like favourable reception.

Science Elucidative of Scripture, and not Antagonistic to it. By JOHN RADFORD YOUNG, formerly Professor of Mathematics in Belfast College, Author of "An Elementary Course of Mathematics," &c. London: Lockwood & Co., 7, Stationers' Hall Court. 1863.—All who feel interested in the questions raised by the "Essays and Reviews," and by Dr. Colenso's arguments against the Pentateuch, should read this volume. It treats of the "alleged discrepancies" of "the theories of the geologists and of the figure of the earth," of the "mosaic cosmogony," "of miracles," and the like. No one can rise from its perusal without being impressed with a sense of the singular weakness of modern scepticism. With reference to the Bishop of Natal, our author very pertinently asks, "Has it at length come to this? Has the Bible fallen so low that its defenders must enter the arena, not against the science of *men* but against the science of *school boys?* Is it possible that the time has arrived when the Bible must be dragged before the meanest of tribunals, and there arraigned in the contemptible and humiliating charge that "it is not according to Cocker"?

Christian Faith and Practice. By JAMES W. ALEXANDER, D.D., New York. Edinburgh: Andrew Elliot, 15, Princess Street. London: Hamilton, Adams, & Co. 1862. —There are many who profess to believe

ns delivered from the press are
nprofitable. Preachers, how-
are bold enough to make the
t, if good preachers, will speedily
to entertain an opposite opinion,
ooksellers will support and jus-

In fact, there is a very large
ristians, who through ill health,
afflictions, of various kinds, are
on the necessity of reading for
ation, so that their wants can-
glected. One volume is soon
, and they must have more.
ermons have this advantage,
discusses its subject within mo-
its, seldom exceeding in extent
apter of a book, and yet it is a
work in itself. We speak, of
t of sermons in general, but of
f a superior class. Such as are
very Sunday to large congrega-
ch would soon cease to be large
mon should deteriorate. These
of Dr. Alexander will certainly
the Christian reader, by grati-
taste, as well as ministering to
dification.

Grange, and some Passages in of its Owner. London: Religious
ety, 56, Paternoster Row.—This
nteresting narrative, which will
more acceptable to many because
odied in it some good arguments
lity and obligation of the Christ-
th. In these days the subject
y increases in importance, and
onal discussion of it must do

Symbols; or, the Analogy of ud New Creation. By WILLIAM
ON, Barrister-at-Law, formerly
Gold Medallist, Mathematical
cal Moderator, and Hebrew
of Trinity College, Dublin, &c.,
in: Hodges, Smith, & Co., 104,
Street, Booksellers to the Uni-
1862.—The author of the above-
work has hit upon an idea, viz.,
is an exact analogy between
nd the new creation. By the
nderstands the whole series "of
lealings of God with the soul
moment of its new birth until
f new creation is perfected, and
an has arrived at the measure of
of the fulness of Christ." Ac-
he finds in the second case a
a succession of seven days, dis-
from each other as in the first.
may be thought of the theory,
much in this volume that is
attention. But prolixity is a
in these days. Writers who
read, should give the marrow
oughts in few words.

To Be or not To Be? or, Man's Present and Future Condition. Considered by the Author of "The Triple Judgment," &c., &c. London: William Freeman, 102, Fleet Street. 1862.—The object and purport of this work we will give in the author's own words. He "has sought to demonstrate the truth of man's present and future existence, and to present before his readers, in as simple and intelligent a form as possible, what has been revealed on the subject." The volume is well printed and got up; but few persons, perhaps, will assent to all the statements it contains. A man who believes in miracles of the fifth century and can quote Æneas, of Gaza, and Procopius in proof, although supported by Dean Milner, must either belong to a school of theology which we would condemn, or else he must be lamentably deficient in judgment.

Christian Lyrics, chiefly Selected from Modern Authors. Eighth Thousand. London: Hamilton, Adams, & Co. Norwich: J. Fletcher.—This may be described as a book of gems, rich in poetry, not less rich in religious truth and sentiment. A splendid volume, too, both in the printing and external appearance.

The True and Beautiful in Man's Spiritual Experience. By the Rev. HENRY GILL, Author of "Early in the Temple." London: Ward & Co., 27, Paternoster Row.—Scattered thoughts, terse, often beautiful, always profitable. We commend it to all whose meditations require a text.

The Coming Day, and other Poems. By HENRY JOHN DOOGOOD. London: Cassell, Petter, & Galpin, La Belle Savage Yard, Ludgate Hill. Pp. 94.—Mr. Doogood's poetry is by no means of a very high order, but his volume is beautiful to look at, and contains besides many good passages, some entire pieces that are very pleasing.

The Primary School. By WILLIAM J. UNWIN, M.A., Principal of Homerton College. First Part, School Management. London: Longman, Green, Longman, & Roberts. 1862. Pp. 74.—This is a school manual of great practical utility. Mr. Unwin's long experience and sound judgment give great weight to his suggestions. All who have to do with the formation or conduct of schools should carefully read this book.

The Works of John Howe, M.A., some time Fellow of Magdalen College, Oxon. Volume IV., containing the Discourses of Self-education; on Yielding Ourselves unto God; on Thoughtfulness for the Morrow, and the Desire of Foreknowing Things to Come; on Charity in Reference to other Men's Sins; on Prayer from the Name of God; on Union among Protestants,

and the Carnality of Religious Contention; on Man's Enmity against God, and Reconciliation between God and Man; on the Love of God. London: the Religious Tract Society, 56, Paternoster Row.—Having before noticed this admirable edition of the works of John Howe, we need do no more than announce the appearance of this fourth volume, which is every way worthy of its predecessors. The care and skill of the accomplished editor are beyond all praise.

Stories of Old, or Bible Narratives, suited to the capacity of Young Children. By CAROLINE HADLEY. First Series, Old Testament, illustrated by seven engravings: Second Series, New Testament, illustrated by seven engravings. London: Smith, Elder, & Co.—The authoress of these beautiful books possesses singular adaptation for the important task she has undertaken of expounding the sweet stories of old to an infant audience. The unaffected simplicity which pervades each separate narrative, the freedom from sectarian bias which too often taints even juvenile books, and the strict adherence to the spirit of the sacred text, enable us most cordially to commend these works. The illustrations by Mr. Crane possess great spirit and character.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

OVER DARWEN, LANCASHIRE.—The new Baptist chapel in this place was opened on November 27, when sermons were preached by the Rev. A. M. Stalker, of Southport, and the Rev. C. M. Birrell, of Liverpool. On the following Sunday sermons were preached by the Rev. F. Bugby, of Preston, and the Rev. D. Herbert., M.A., of Darwen. And on December 7, the Rev. S. G. Green, B.A., of Rawdon College, preached morning and afternoon, and the Rev. W. Davies, of Darwen, in the evening. Collections were made at the close of each of the above services, amounting altogether to £115.

COLWYN.—The opening of the new chapel in this village took place on November 11 and 12, when sermons were preached by the Revs. J. Jones, of Bala; A. J. Parry, of Cefn Mawr; R. Evans, of Liverpool; and J. G. Owen, of Rhyl. The weather was favourable, the attendance large, and the collection liberal. The chapel was built partly for the convenience of the English friends that visit this place in the summer, as well as for the brethren that reside in this neighbourhood. The whole expense is £350; and after the most vigorous efforts in collecting, £200 are still wanted.

ORDINATION AND RECOGNITION SERVICES.

OVER DARWEN, LANCASHIRE.—On December 8th, the Rev. J. T. Gale was publicly ordained in the above-mentioned place of worship. The Revs. Dr. Acworth, S. G. Green, B.A., and C. Bailhache, of Watford, preached. In the evening a public meeting was held in the chapel, under the presidency of the Rev. Dr. Acworth. Congratulatory addresses were delivered by the Revs. J. U. Davis, B.A., Sabden; Evans, Burnley; A. M. Stalker, Southport: C. Williams, Accrington; T. Davies, Darwen; C. Bailhache, Watford; and G. Berry, Darwen.

WELLINGTON, SOMERSET.—On Dec. 30, recognition services in connection with the settlement of the Rev. G. W. Humphreys were held. The Rev. E. Edwards, of Chard, preached. In the evening a public meeting was held in the chapel, presided over by W. D. Horsey, Esq. Mr. Horsey gave the meeting a most interesting sketch of the connection of the church with the three pastors who have presided over it for upwards of 100 years, and of the circumstances which led to the invitation being given to Mr. Humphreys. Speeches were delivered by the Revs. G. W. Humphreys; E. Webb, of Tiverton; J. Le Couteur, of Wellington; R. James, of Yeovil; J. Rothery, of Bampton, Devonshire; H. Cowell, B.A., of Taunton: and E. Edwards, of Chard. The whole of the services were of a most interesting character.

WOLVEY, WARWICKSHIRE.—On December 29, the recognition of the Rev. John M'Naughton, as pastor of the church, took place. The Revs. T. T. Wilson, of March; J. James, of Hinckley; W. Crofts, Esq.; the Revs. W. Chapman, of Melbourne; W. Lees, of Walsall; J. Parkinson, of Hinckley; and Mr. W. Billson, of Welford, took part in the proceedings.

AMLWCH, NORTH WALES.—On December 30 and 31, the recognition of the Rev. J. Thomas, of Pontypool College, as co-pastor with the venerable Rev. H. Wil-

Harris, was held. The Revs. T. Hughes, J. D. Evans, J. Prichard, D.D., J. Jenkins, and T. Thomas, D.D., conducted the services.

LLANDUDNO, NORTH WALES.—On December 28 and 29, services in connection with the ordination of Mr. John Thomas (late student of Pontypool College), were held at the Welsh Baptist chapel. Dr. Thomas, of Pontypool; Dr. Prichard, of Llangollen; the Rev. A. J. Parry, of Cefn Mawr; the Rev. J. D. Williams, of Bangor; and the Rev. W. Thomas, preached.

MISCELLANEOUS.

DISTRESS IN LANCASHIRE.—Our friend Mr. Bugby reports the total amount received by the Committee of the Lancashire and Cheshire Association on the 15th January, as £5,571 11*s.* 5*d.*

MINISTERIAL CHANGES.

The Rev. S. Manning has resigned the pastorate of the church at Sheppard's Barton, Frome, having accepted an appointment as editor in connection with the Religious Tract Society.—The Rev. S. Nash, of Bulwick, Northampton, has accepted an invitation from the church at Prickwillow, near Ely.—The Rev. A. Rowden, of Hunslet, Leeds, has accepted an invitation from the church at Driffield.—The Rev. J. C. Fishbourne has resigned the pastorate of the Baptist church, Wellington-square, Hastings.—The Rev. J. Horne, late of Halifax, has accepted the unanimous invitation to the pastorate of the Baptist church, Evesham.

PRESENTATION.

BRIGHTON, January 9th.—The Rev. G. Isaac a copy of Bagster's Bible and a purse of sovereigns, by members of the church and congregation.

Correspondence.

(*To the Editors of the* BAPTIST MAGAZINE.)

DEAR SIRS,—It may not perhaps be unacceptable to some of your readers to know what the Baptists are doing in this popular and growing watering-place, particularly as not a few of them may have made, or contemplate making, what has not inaptly been termed, "the garden of the west," their temporary home.

Originally the denomination was but feebly represented here, fifty-eight being the maximum of church members for upwards of twenty years; the congregation and church having dwindled down in 1855 to about thirty individuals, worshipping in a small and badly-situated building, capable at the most of seating only about some 200.

Just at this time, and when the cause was at its very lowest, in the good providence of God, the Rev. James Kings, the present indefatigable and zealous pastor, was directed to the oversight. His preaching has been "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The consequence was, that accompanied by the life-giving presence and blessing of that Divine Spirit, a marvellous resuscitation speedily took place, resulting in the admission of 240 baptized members to the church in less than seven years. Increased accommodation was absolutely requisite, and in 1857 the chapel was enlarged to more than double its size, at a cost of seven hundred pounds. Again in 1860, every available foot of room was appropriated by seating the lobbies and vestries, notwithstanding which *great numbers* were unable to obtain a hearing.

Under these circumstances the unanimous voice of pastor and people exclaimed, "Let us rise up and build. So they strengthened their hands for this good work." An excellent site was after considerable difficulty obtained, contiguous to the principal thoroughfares, yet pleasantly situated in the midst of that verdure for which Torquay is so justly celebrated. The foundation-stone of the new chapel, capable of seating 1,100 persons, with school-rooms underneath to accommodate as many more, at a cost of £2,700, was laid on the 25th March last, by J. C. Parry, Esq., of Delhi, in the presence of a large concourse of spectators. It is anticipated that the contractors will hand over the building to the committee about the middle of March, and the opening services will be held a few days subsequently.

After the most strenuous efforts on the part of the church and congregation, it is anticipated that a debt of £1,000 will remain, unless the wealthy members of the denomination who have kindly assisted in similar instances, as well as those who have derived benefit from the

salubrity of the climate, come to their help. With a view to obtain pecuniary aid, cards were issued some time since to the churches of the denomination, a portion of which have not yet responded to the appeal, but it is earnestly desired that any sums which may be collected, will be forwarded by the opening day.

Apologising for thus trespassing on your valuable space,

I am, dear Sirs, yours faithfully,
(On behalf of the Committee),
JAMES H. BROWN, *Treasurer.*

[*We sincerely hope that this appeal from our friends at Torquay will not be lost upon our readers. The watering-places of England are very inadequately supplied with the means of grace, and in most instances lamentably destitute of our own distinctive principles. We trust that this courageous extension will be imitated in many other localities, and meet with the assistance it deserves.*—EDS.]

THE BAPTIST CHURCH AT ELBERFELD AND BARMEN.

TO BRITISH CHRISTIANS.

Greeting:

Love poured out by the Holy Spirit in Christian hearts, will at this moment appear in its true brightness in Britain; it will, by extraordinary exertions, find how to comfort poor distressed workmen, and at the same time to uphold the different concerns of the kingdom of Christ, and not to lose interest in anything which belongs to the field of labour of Christ's disciples. This is my hope now, having come over from Barmen (Elberfeld, Rhenish Prussia) to commend that part of the Baptist Mission in Germany to the sympathy of British Christians. Could I have had any choice, I certainly would not have chosen this season for a collection here, but urgent circumstances have compelled me to come and cast my care on the Lord, who has the hearts of all men in his hand.

I have resided for ten years in the valley of the Wupper, which contains the two cities Elberfeld and Barmen, and is one of the most interesting spots in Germany, where religion and industry have flourished from very ancient times. The Baptist church in our valley, which was formed by myself, and which by the blessing of God now numbers 113 members, has been compelled to build a chapel, which holds between 500 and 600 persons, at an expense of £1,500, including the ground, of which £420 remain as a debt. I am personally responsible for that debt, of which £200 are of so urgent a nature, that the burden is too heavy to be borne by me. My church is poor, and I cannot do anything for it in the present embarrassment, having (as also Mr. Oncken, Mr. Lehmann, and many other missionaries) lost the salary which for many years I received from the American Baptist Missionary Union. In Germany, also, there was no help to be obtained from the brethren, since they themselves are involved in the greatest difficulty with regard to their different missionary operations, being deprived of American aid.

So I was constrained to come over to this land, where the hands of Christians are never tired of helping forward every good work. Having had no experience in collecting, my task seems a gloomy one; but "the Lord is my shepherd; I shall not want." I will not fear being now compelled to walk through a dark valley. He has led me wonderfully in "the paths of righteousness, for his name's sake." He once led me out of Jewish prejudices and hatred to Christ (see the tract, "God in Christ," published by Mr. Elliot Stock, 62, Paternoster Row), and revealed himself to my soul almost without the use of means; he made me his servant, and led me safely through many valleys of the shadow of death; he has permitted me to preach his glorious Gospel for many years; and he will not after all forsake me now, and let me find hearts shut up against me at this time of great difficulty. No; "goodness and mercy shall follow me" also in these "days of my life."

JULIUS KÖBNER,
Pastor of the Baptist Church at Elberfeld and Barmen.

Hampstead, Dec. 19th, 1862.

Donations will be kindly received by E. B. Underhill, Esq., at the Baptist Mission House, 33, Moorgate Street, London, E.C.; and by M. H. Wilkin, Esq., Hampstead, London, N.W., to whose care all letters may be addressed.

[*This application is endorsed with testimonials from the Revs. Drs. Angus, Davies, and Steane, J. Bloomfield, J. Hinton, J. Oncken, and C. H. Spurgeon. We understand that about £70 have been already contributed, and we hope it will not be long ere our good brother Köbner goes home with a light heart.* —EDS.]

(*To the Editors of the* BAPTIST MAGAZINE.)

"DR. STEANE will feel obliged to the Editors if they will allow him to correct an error, somewhat carelessly made, in the translation of a passage quoted by him from Augustine. It should have read, 'He who thinks he can bear fruit by himself, is not in the vine; he who is not in the vine, is not in Christ; he who is not in Christ, is not a Christian.'"

THE MISSIONARY HERALD.

INDEPENDENT NATIVE CHURCHES.

No subject connected with the results of our missionary labours, is so important as the independence of native churches and the means of its attainment. All societies look to this as the end they desire to accomplish, both as a measure of relief to their funds, and as leaving them free to carry the Gospel to regions as yet without it. It will be interesting and instructive to embody, in a brief paper, such information as is within our reach, as to the success which in this respect has been obtained by the principal missionary societies of this country.

It is at once obvious that the ecclesiastical organizations from which the societies draw their funds will, to a very great extent, modify the results attained. Thus the Wesleyan Connection scarcely allows the existence of separate and independent communities, or the formation of a native church as distinct from the foreign elements with which it may be intermixed. In the West Indies, for example, there is no doubt that many congregations contribute sums more than sufficient to maintain the services of religion among them; but they form parts of a system which extends to localities from whence very insufficient contributions are drawn. Everywhere, in the Wesleyan missions, we find the mixture of European with native agents; but in no case is there a circuit in which the ruling agency is of entirely native origin, though there are several in which funds are provided sufficient for the maintenance of the work of God. There is not, therefore, in these missions, any really independent native churches, officered and sustained by native agency alone. In all cases the predominant influence is European, and it is, to a very large extent, sustained by home contributions. The society has not yet been able to withdraw from any of its fields of labour among the heathen; or where it might be done, as in a few cases in the West Indies, it has not seen fit to do so.

The Church Missionary Society has lately entered very vigorously on this course, and last year erected nine churches in Sierra Leone into pastorates, independent of the funds of the institution. The native clergymen, of course, remain under English episcopal supervision, but their support is entirely drawn from the congregations whom they serve. Here, however, the Society continues to sustain, for obvious and weighty reasons, the theological and educational institutions, from which an educated ministry may, in future years, be drawn. In other portions of their sphere of labour, progress is being made in the same direction. In New Zealand a native synod has, for the first time, been formed, and the commencement of an endowment fund made by the contribution of some £700 from the congregations. This fund, however, seems to be first destined to the support of the bishop, who reports that one result of the meeting of the synod has been the recogni-

tion of the duty of supporting their pastors. This, therefore, he hopes may soon follow. In India no progress appears yet to have been made beyond the collection of contributions, which, in South India, last year, amounted to £1,433; but this was raised among nearly 7000 communicants, and from a body of Christians numbering 42,000. It is, however, a gratifying feature of the Indian missions of this Society, that both in Tinnivelly and among the Tamils of Ceylon, a few voluntary agents have of late offered themselves, and a poors' fund has been created among the native Christians of Krishnagur; but at present there is no sign, in their Indian missions, of an independent self-supporting native pastorate.

The Society for the Propagation of the Gospel has an extensive mission in Southern India, comprising nearly four thousand communicants. Many of the churches have native catechists employed among them, and on the missionary staff there are eleven native clergymen. Contributions to the amount of £654 were raised last year, and it is proposed to employ these funds as endowments of native pastorates. A similar course is being taken in the New Zealand mission. It is to be regretted that the endowment system should be introduced into heathen lands. There is much reason to fear that it will be productive of worse evils than even those which accompany it in Christian countries. This Missionary Society, however, has not succeeded in establishing a single independent native church among the heathen.

Our brethren of the London Missionary Society have accomplished much in this direction. In the South Seas—especially in the Samoan group of islands—there are numerous churches, whose pastors (natives) are supported by their own people: they are said to be 200 in number. Besides this, these churches have supplied a goodly band of native evangelists, to whom the conversion of many islands to Christ is entirely owing: in addition, their missionary contributions, last year, amounted to £1,268. A general supervision, however, seems to be exercised by the European missionaries, who reside in the more important islands, and the three training institutions are also under their direction. The Society has likewise succeeded in establishing several independent churches in Demerara and Berbice; but, as yet, none in Jamaica. At the Cape of Good Hope are some churches among the colonists, which refer their origin to the Society's missionaries; but among the pagan Kaffirs and Hottentots, the churches depend on the Society. China and Mauritius have their native ministers; but no independent churches. Madagascar, at present, notwithstanding the long period of self-support and progress during the persecution, seems likely to fall entirely on the funds at home. In India three natives have been ordained, and one native church pays the salary of a native co-pastor. Beyond this there does not exist a self-supporting pastorate either in their northern or southern Indian missions; but contributions, amounting to nearly £500, were raised among them last year for religious purposes.

This brief sketch of what has been done in the formation of independent native churches in heathen lands, by the principal Missionary Societies, may fitly close with a reference to our own Society. It will suffice to remind our readers that about eighty such churches have been formed in Jamaica, and several others exist in the Bahamas. The jubilee year of the Ceylon mission has been signalised by the establishing of two native churches, supporting their pastors, in Kandy and Matelle, the first instance of the

kind in the island; and our Bengal mission presents us with two native churches, whose pastors are not dependent on the Society's funds.

It would thus appear that the greatest success in this direction has crowned the labours of missionaries among the simpler and ruder peoples of the earth. We have yet to see an indigenous and self-supporting ministry rise up among the more civilized nations of the East. India and China have, as yet, afforded to the church of Christ neither so great a harvest of souls, nor received the truth in such power, as the rude and uncivilized negro or savage of the Southern Sea. It is not the place here to trace the causes of this difference; but the fact is instructive, and deserving of attentive thought.

THE BAPTIST MISSION IN KANDY AND MATELLE.

The following account by a Singhalese Christian of a very interesting meeting at Kandy, in anticipation of Mr. Carter's departure for England, will, we are sure, gratify our readers. It will be seen, that during his residence, Mr. Carter has wrought very successfully in his Master's vineyard. We can only regret that his state of health constrains any interruption of it.

Mr. Samuel Perera, who has for three years been a student under the Rev. Mr. Carter, in order to prepare himself for the work of the ministry, and who has long been well known to the members of the Baptist Church at Kandy, was lately chosen by them to be their pastor, and they also decided at the same time to support him. Last Sunday, October 12th, services were held in the Baptist Chapel, Kandy, in order to appoint the new pastor, as there had been at Matelle in July last, in order to appoint another of Mr. Carter's students, who had been joyfully accepted by the people there as their pastor. On both these occasions Mr. Carter preached two valuable sermons: that in the morning relating to the duties of the pastor, and that in the evening to the duties of the people. On Monday evening, October 13th, a friendly meeting was held in the Baptist Chapel, Kandy, in reference to both the above events.

The meeting having been opened by singing and prayer, tea, &c., which had been provided, were handed round, after which Mr. Carter explained that they had met together in order that the Christian brethren and friends who attend the Baptist Chapels at Kandy and Matelle might have the opportunity of giving their respective pastors a friendly reception, and of expressing their kindly feelings towards each other, their intentions and their hopes; and after some further remarks of this kind, called upon one of the members of the Kandy Church to speak. He rose and made a very interesting speech of fifteen or twenty minutes length, illustrating his various ideas by very pleasing and apt examples and figures. In the name of his brethren he gave their pastor a very hearty welcome, for he (the pastor) had been a long time amongst them, and had laboured amongst them, and they knew him to be an earnest, faithful, and suitable man, and having forsaken a very profitable worldly calling for the sake of Christ and to serve them, they had no doubt he would continue faithful to Christ's cause. The speaker concluded by a very earnest exhortation to the members that they should all be fellow-helpers of the new pastor, and not leave the work to him alone. The pastor rose and responded, thanking them for their kindness, and expressing his affection for them, and earnest desire to be made useful to them by Divine help.

After a few remarks from Mr. Carter, one of the members of the Matelle Church, of whom several were present, rose and spoke in a very pleasing manner of the great affection which the members of the Church at Matelle bore for him whom they had a short time ago chosen as their pastor, and that from

the time he had been amongst them, they had very greatly advanced in love and zeal; and that this love was not confined to themselves, but through their pastor had sprung up between them and the members of churches in other districts; that already much good was apparent, and they hoped and expected more would follow. To this the pastor of the church said, that he had been greatly delighted as he observed the way in which his Christian brethren at Matelle had been advancing in love and joy, and firmness and zeal from day to day, and that a great affection for them had sprung up in his heart by observing their love for him as manifested in their prayers on his behalf and general behaviour towards him; and that he was desirous of serving them with all his might, and hoped that if it were necessary he would be found prepared even to lay down his life for them. Mr. Carter then made a short speech and concluded this part of the evening's proceedings, saying, that there was great cause for joy with respect both to the two churches and their pastors, and said he hoped there would be still greater cause for joy; and amongst other things exhorted the members to continue as they were doing, to give liberally and ungrudgingly towards the support of their pastors, reminding the members of the church of Matelle that their pastor, as well as the other, might have gathered riches, but with joy gave up the opportunity and continued to renounce it in order to serve them.

The next proceeding was that of a presentation by the united members of the Baptist Churches at Kandy and Matelle to Mr. Carter, who is about to return to his native country, of a handsome Bible, value 3*l.* 10s, and a beautiful electro-plated Tea Service, which cost 9*l.*; the Bible containing a suitable inscription. Mr. Harmanis Silva, the pastor of the church at Matelle, had been appointed to speak to the object of the presentation. He spoke to this effect,—that Mr. Carter had left his own country and come to Ceylon out of love to the Singhalese people, and that labouring hard to acquire the language, he had begun to preach in Singhalese within four months of the time of his arrival, that he had advanced day by day in knowledge of the language, and after having made great progress in it had prepared the following books in order to do good to the Singhalese people:—

First, the New Testament, a portion of that book which is of more value than all other books in the world. He had printed the entire New Testament, having laboured at it for more than three years, and made a clear translation both in accordance with the original Greek and the present usage of the Singhalese language. That translation was a clear one, could be understood by all, one that gives great pleasure to the reader, and the profit of which is inexpressible. Another book was, a book for Singhalese persons to learn English more easily; of these, four Nos. had been issued, and the fifth was in the press; that, knowing the profit to be derived from English books, Mr. Carter had made these lesson books with the express design of assisting Singhalese persons to get that profit at a less expenditure of time and labour.

Another book was a lesson book in two parts, to assist Missionaries and other Europeans to learn the Singhalese language with more ease, which design was excellent, and the benefit of the work would soon be felt through missionaries and others by the Singhalese people. Another book was, a Singhalese Grammar of the Singhalese language. There had hitherto been no such Grammar of the present Singhalese, and one was very much wanted, that the book was made, and would shortly be printed.

The speaker mentioned, too, some profitable tracts which Mr. Carter had written, and which were printed by the Tract Society. He then went on to say, that during the preparation of these books Mr. Carter had with great care and labour trained six students for the ministry, of whom three are settled in the Colombo district, and three in the Central Province, by means of whom great good was being done. In the midst of all this work, Mr. Carter had preached for a number of years in that chapel most profitable sermons, by means of which the members had been brought into a zealous state, gave liberally for the cause

of Christ, and had come to taste the sweetness of Christian love; and so great was the delight which had sprung up in their hearts that they often shed tears of joy when speaking of him. The speaker further said, that Mr. Carter, desirous of doing yet more good to the Singhalese people, was about, during his stay in England, to translate the Old Testament into Singhalese, and hoped to return with it to revise and print it; and not only so, but Mr. Carter, during the time he had been amongst them, had been a loving father, teacher, brother, and friend; that therefore they, the members of the Baptist churches at Kandy and Matelle, desired him to accept, as some token of their love for him, the Bible and Tea-service which they had prepared for that purpose. The speaker having read aloud the inscription, concluded his rather lengthy, very warm and forcible speech, by exhorting all to continual and earnest prayer to God, who can accomplish all things, that Mr. Carter might be permitted to reach his native land in safety, perform there the work he hopes to do, and then return to his work here.

Mr. Carter in reply said he did indeed accept with joy the handsome present which they had made, and did so as a token of what they had so warmly expressed, their love for him. He said that he could not sufficiently thank them for the kindness and love they had shewn. He was conscious that his work had been mixed with many imperfections, and even at the best it was no more than his duty, and very trifling when compared with what Christ had done for him.

After one or two others had expressed their appreciation of Mr. Carter's work, and of his kindness and faithfulness amongst the natives, the meeting was closed with prayer and the benediction. All present were greatly delighted with the whole proceedings, some even wept tears of joy.

THE GOSPEL IN HAYTI.

It is some time since we called attention to the mission in Hayti. In the early part of last year the brethren passed through a period of severe affliction. Mr. and Mrs. Bouhon were compelled to return to Europe, and Mr. and Mrs. Webley to retire, for a few weeks, to Jamaica, to seek restoration of strength. Since then, Mrs. Webley has again been brought near to the grave, but, through Divine mercy, her husband has been spared the trial he feared. She is now again in tolerable health.

The congregations were, of course, affected by these events. They are now wearing their wonted aspect. Much trouble has, however, been experienced from the Romish priest of Jacmel, who has kept up a perpetual agitation in the town since the conversion of one of the teachers in the Government School. This event, at the time, led to the interference of the Minister of Public Worship, and induced Madame Diana Ramsay, a member of the church, to resign her position as directress of the school. Although known to be a Protestant, the president refused to receive her resignation, and left her free to act as a Protestant and a Christian.

Recently President Geffrard has paid a visit to Jacmel, and opportunity was taken by the priest and his partisans to resume the agitation for the dismissal of Madame Ramsay. Some thirty applications were made to him to this effect. Seeing this, Madame Ramsay again placed her resignation in the president's hands. He would not accept it. He told her, amongst other things, that he had placed her in the school, and also retained her there, in order that the Gospel might be propagated among her pupils; that he believed the Gospel to be the only true means of civilization for his poor country; that though he might procure another mistress from France, he might not possibly meet with another Diana; and that, though other mistresses should be given her to teach the Catholic religion, he wished her to maintain her own convictions as a Protestant, and not to violate her own conscience.

We cannot but rejoice at this display of enlightened policy in the governor of a Roman Catholic country. Would that it were in our power to seize the opportunity, and give to this large, populous, and interesting island, a goodly band of missionaries; then might a true and pure Christianity supplant the present superstitions, and make Hayti as civilised as its ruler desires it to become.

During his visit to Jacmel, the president favoured our missionaries with personal interviews, and held with Mr. Webley prolonged conversations on religious subjects. Delicacy forbids a more explicit reference to what passed on those occasions; but we ask on behalf of our brethren, and the work in which they are engaged, the fervent prayers of the Lord's people. Let President Geffrard have a prominent place in our supplications.

A SCENE IN AFRICAN MISSIONARY LIFE.

On every side our missionaries in the Cameroons river are surrounded by uncivilized and barbarous tribes. Even in the very scene of their toil, their labours are often interrupted by outbreaks of passion and revenge. In allaying the strifes of the people, the missionaries are exposed to many perils, and at times it is amidst threats against their lives that they interpose and stay the progress of plunder and slaughter. Mr. Robert Smith has given us a lively picture of one of these disturbances, which broke up the peaceful services of the Sabbath day, and ended without bloodshed only through the interposition of the missonaries. He writes as follows:—

We had a sad scene in this town [Aqua Town] last Lord's day week. I will give you but a brief outline, for such a scene cannot be fully portrayed. A few years since a piece of ground was purchased for the burial of white men who might die in this river. The chief of the town has very foolishly claimed part of it back again. A few days since a mate of one of the vessels died, and the captain sent men to prepare the grave. We pointed out to them a suitable place, when the next person in influence in the town said he should not be buried until they paid the chief for the ground. We took but little notice of what the man said, and some time after they came to ask me if I would go and bury the corpse. I went. When I arrived at the grave, there was sad confusion. The corpse was alongside; the captain and sailors were entreating to come out of the grave a native (a powerful man), who had gone and stopped the diggers from proceeding with their work. I looked into the grave and saw the man (half intoxicated) lying at the bottom. He refused to move. Knowing the man, I spoke to him several times, and he came out. After I had reasoned with him, he went away; but I had to stand by the corpse while they dug the grave deeper, when we buried the body in peace. Several of the native chiefs around have been watching for an opportunity to make a quarrel with the chief of this town because he has been prospering of late, through acting honestly: and they gladly seized upon the burial ground palaver. At day-break on the Sabbath morning, they came down upon the town in overwhelming numbers, armed with guns, cutlasses, swords and heavy sticks, their object not being to kill, but to destroy and plunder, and if possible (I believe) to destroy the town. They destroyed much, and committed as many thefts as they could. It was a dreadful scene of confusion and yelling. In the affray I saw a dagger raised at one of our native teachers, and we had several escapes from the falling of plantain trees, of which the enemy cut down a great many. These trees yield a large amount of food to natives. The Lord gave us favour in their eyes, and blest us in stopping them from committing further destruction. A few days after the captains were called to settle the palaver. Mr. Saker being away, I attended the meeting, which was anything but pleasant, for all the native speakers are introduced by singing and shouting. Each chief appeared to glory

in telling of the other's dark deeds, and dark they were. I will mention one that I heard from the chief's lips. It took place while Mr. Saker was in England last. The king (who was at the bottom of it all) had a quarrel with the Abo people, and this injured chief went with an armed canoe, and brought back a man they had caught, and gave him to the king, at the same time asking the king if he intended to keep the man to see if the people would settle the palaver, or should they kill him. Whereupon the king seized a gun, and shot at the poor man several times, but could not kill him. One of the young men belonging to the chief then took a gun and shot the man. Another young man snatched up a sword and instantly cut his head off. The said chief picked it up, and gave it to the king, who I suppose kept it for some days to dance and drink around it. One's heart sickens to hear of such barbarous things; and this is the people among whom we daily labour. But dark and savage as these people are, the glorious gospel of the blessed God has and is changing some of them to be meek and lowly followers of the Lamb of God.

Before the meeting was over and all things could be settled peaceably, the injured chief had to give a fine to the king of several pounds, because he was of the weaker party. Strange justice! but such it is in this benighted part of Africa. Might against right. It was pleasing to see that the little houses belonging to our members and congregation were not touched. Oh! how such scenes make us long for the time to come speedily when the Prince of Peace shall reign in their hearts.

THE DUALLA LANGUAGE.

The completion of a vocabulary of the Dualla language, with a brief introduction containing the elements, by the Rev. Alfred Saker, affords us an opportunity of making a few remarks on this African dialect. In addition to the above work, a version of the entire New Testament has been printed, and also Genesis, Exodus, the Psalms, and three of the minor prophets. Not only has a commencement been made of a biblical but also a school literature, and the language for the first time has been brought under cultivation.

The Dualla is spoken by a very considerable population, sometimes numbered at 30,000, living about the mouth of the Cameroons river and base of the mountain. The people are thought to be a small part of a large family that at an early period migrated southward from Abyssinia, and spread themselves to the north and south of the equator. Their language has been broken up into many dialects, and with some tribes all trace of their origin has disappeared. Among rude and unlettered tribes language undergoes rapid mutations, and attains forms that baffle all investigation.

Dualla is the name both of the people and the tongue they speak. Their traditions are but few and of no remote date. They refer their origin to one of two sons of a man who settled on the western side of the Cameroons mountn.a One named Koli remained in their parental seat, the other named Dualla crossed the region now known as Victoria and Bimbia, and expelled the Basas from their dwellings on the Cameroons river. Evidence of the contest is still seen in some embankments near the mission station. The river is said to have been narrower than at present, but within the last twenty years it has made great encroachments.

The Duallas are divided into tribes, under independent chiefs. Feuds are therefore frequent, and property very insecure. The slave-trade was once the selling of the entire people, and to the rapine, oppression, and blood of that fearful traffic is to be traced the ferocity of the present race. Yet since the cessation of the slave-trade with foreigners, the last twenty years have seen a great change. Slaves are still held among the people. They do not, however,

increase much by purchase, chiefly by birth. The slaves are two to one in excess of free men. They are in fact rather serfs than slaves, and there are many incidents to prove that ere long they will entirely be free, if they do not even make themselves masters of the soil.

The Dualla language has many affinities with the Isubu, spoken at Bimbia, and with the tongues to the East and South. Northward the languages differ from the Dualla, and differ in proportion to the distance; but nearness and intercourse are fast breaking down the differences.

The Dualla vocabulary is at present very scanty, containing not more than 2400 root forms. It is, however, as yet but imperfectly known. "Ever and anon," says Mr. Saker, "we come on words which lie like grains of gold in the bed of the stream, and like grains are revealed only by the disturbance of storms or floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants, his thoughts and emotions; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words none suspected to be in his memory, or even in existence, are found welling up from the deeps of his heart, and in a moment we see that they are the true words—such words that a less exciting cause would not have revealed."

The elementary sounds in Dualla are thirty-three in number, which English letters, with some orthographical additions, have been employed to express, excepting c, h, q and z, the sounds of which are not known.

It is interesting to add that the Scriptures, the vocabulary, and elementary school books, used in the mission, have all been printed on the spot, and chiefly by lads trained in the mission and the fruit of missionary labours.

INCIDENTS OF THE REVIVAL IN JAMAICA.*

By the Rev. J. M. Phillippo.

"As early as four o'clock in the morning," said a traveller to the north side of the island, "I was passing through a deep glen, in the midst of which was a hamlet composed of about thirty or forty cottages.

"On approaching it I heard the voice of prayer and praise wafted towards me, at intervals, through the dense forest that rose around. I soon perceived that it was a prayer-meeting, held in a kind of class-house, or rural sanctuary, situated in about the centre of the group of huts. The morning being dark, and both myself and horses much fatigued, I remained for a time in the vicinity, more, I fear, from a motive of curiosity, or a desire to see how the service was conducted, than from a hope to be interested or benefited by it. It consisted of singing hymns, mutual exhortation, and prayer. Among the hymns sung were those beginning—'Come, let us join our cheerful songs;' 'Salvation, O the joyful sound;' 'Come, humble sinner, in whose breast,' &c.; with the refrain, "We'll wait till Jesus comes," &c.

"Several addresses or exhortations were delivered; and although it appeared that none of the speakers could read, it is remarkable with what correctness they quoted Scripture and repeated hymns—the latter, in some instances, extending over five or six verses.

"Being at last recognised, there was nothing left for me but to continue the service, and which I did, after delivering an address in the same manner as that in which it had been previously conducted. As usual, the prayers were short, fervent, and powerful, and soon considerable excitement was manifested, amidst mingled cries for mercy, and loud expressions of gratitude and joy. When day began to dawn the service was concluded; but just before the dis-

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* From a work in preparation, by the Rev. J. M. Phillippo.

persion of the assembly, the old black leader, whom I found presiding at the meeting, delivered a few last words, exhorting his 'bredderen and sisters,' after some flattering allusions to me, to hold fast their profession and to meet each other at last 'on Canaan's happy shore.' The reminiscence of their favourite hymn thus revived, the house was filled as with one shout of joyous acclaim, all repeating the last words in loud chorus, and with great animation, as they moved rapidly along amidst the cocoa-nut palms, orange and other fruit-trees, that overhung the pathway to their dwellings, the shouts sending up the shrill notes on the still morning air to the distant hills. Soon the strain was heard from every cottage of the settlement, awaking the echoes of the mountains along my path, and which followed me until I had proceeded full a mile upon my journey."

"An extraordinary spiritual movement," continued the narrator of the last interesting occurrence, "took place at ——. It was on a Sabbath evening. The house of God was filled with worshippers, or rather with an indiscriminate multitude of believers and unbelievers—with penitent and impenitent. Hymns of praise ascended to heaven, and impressive exhortations were given previously to my arrival. It was a prayer-meeting for general objects; and I continued the service, as on the occasion just described, in the order in which it had been begun, viz., by singing, exhortation, and prayer, at intervals. The singing, though sufficiently vociferous, was indicative of deep, sincere feeling; and the prayers, as usual, were brief, artless, and hearty. Those engaged said what they meant.

"They were not mere word supplications that they offered—not the repetition of the form without the spirit—not the labour of the lip, but the travail of the soul—such as were substantiated by habitual harmony of action. It was truly delightful to listen to the simple accents that welled up from the depths of hearts that really felt the need of the blessings invoked.

"These, humble, earnest, suppliants pleaded with God for mercy, first for themselves; while the frankness with which they confessed their sins, and their fervent supplications that their transgressions might be forgiven through the blood of Christ, gave evidence of a sincerity not to be questioned. Anything like description, however, or one just and true, under all the circumstances, is impossible. They made a direct address to God as Omnipotent and all-seeing—as directing and governing all things in heaven and on earth. The special subjects embraced, doubtless incidentally, were—original sin; the inexcusable wickedness of mankind at large; the necessity of regeneration; justification and sanctification through the merits of the Redeemer, and the agency of the Holy Spirit; together with an earnest invocation for an increase of faith, and love, and hope, and joy, to enable them to bring forth all the fruits of righteousness.

"'In praying for sinners around,' said one, 'O Lord God Almighty, have compassion on poor sinners in this island of Jamaica, who will not come to dee that dem might have life; awaken dem to true repentance; broke dem heart and pluck dem as firebrands out of the burning. O Lord Jesus, dow Son of David, have mercy upon dem; make dem trow down dere rebellious weapons, and fight gainst dee no more again. O blessed Jesus, dow tender Lamb of God, wash them in thy precious blood; take away dem hearts of stone, and give dem hearts of flesh. O give dem broken and contrite hearts, for dow say a broken and a contrite heart dow will not despise. O Lord, let dem feel dere sins to be a heavy burden upon dem head, and make dem find no rest till dem find rest in dee, and in dee alone.'

"Among other sentiments expressed by a poor labouring (black) man, in praying for the minister, unconscious of the indifferent compliment he thereby paid him, at the commencement of his petition said: 'O Lord, bless we dear minister; loosen him tammering tongue; give in unto him, dat he may give out unto we poo outcast. Able him, dat him may preach dy trute in such a plain and simple manner dat we may hear for weself and not for anoder. Able him, dat him may lift up him voice like a mighty trumpet, cry aloud, and spare

not the Gospel, so dat the four corners of worl may wake up and say—what we must do to be saved? O make dy minister sarvant de honor instrument in dy sarvice in bringing tousands of millions of poo sinners like we to bow demself to dee, O blessed Mar'sr Jesus, as dem only Lord and Saviour. Amen.'

"On behalf of the church, said another, with an ardour that might have been mistaken for enthusiasm, 'O Lord, do thou look upon us as a church and people. We also are verily guilty before thee. While we want for others to set off to pray, we need to be set off again weself; while we want to teach others, we need others to teach us. We have all lost our first love and strong desire. O Lord, our hearts are cold, do thou warm them. O fire them with love to Christ. Our hearts are hard, do thou soften them; make them like wax, melt in the fire. Our hearts are deceitful and desperately wicked above all things, do thou wash them and cleanse them from all their filthiness by thy Holy Spirit's power. O thou blessed Spirit, do teach us, and make us love our precious Saviour more and sarve him better. Let him be more than ever precious to our souls. O let not thy Holy Spirit leave us any more. O Lord, let us make it our study to please thee every day. As thy believing people, we feel that we can always have peace and joy for our portion, if we only keep close to thee. Thou say if we are straitened, we are straitened in ourselves, but not in thee. Lord, increase our faith, our hope, our trust. O let us belive, truly, that everlasting life is secured to us by promise and by blood. O let this precious promise warm our hearts and quicken our zeal, that we may ever find it our delight to please thee. Whether we eat or drink, or whatever we do, may we do to the glory of thy great and holy name. O Lord, bless all thy churches everywhere. Touch the he arts of thy people by thy good Spirit, that they may labour for thee, and coax poor sinners, that they may fly to thy house of prayer like doves to their windows. O make thy own precious word a blessing to all that hear it. O hear our prayer, for thy blessed Spirit's power to be felt among us more and more. Without thy blessed Spirit's work with us, all our prayers and labours will be in vain; for thou say, Paul may plant, and Apollos water, but thou only can give the increase.'

"The expression of one in his supplications for the heathen were, some of them, calculated to disturb the gravity of the more intelligent worshippers. 'O Lord have mercy upon the four corners of the erth where dem is washenup (worshipping) tocks and tones an de workmanship of dem own hand. Dem heb eye, but dem no see; dem heb ear, but dem no heary. Poo ting! dem ears hard, dem eye blind, dem body tiff; dem heart wicked, full up wid ebery cage of unclean bud (bird). How dem able fo bow down for washup precious mars'r Jesus, and love and sarve him, cept dy Holy Spirit larn dem? O dow blessed and adorable Saviour, who come into dis wicked world to sarch for we poo sinner, and carry we back to dy Fader house, same like dow did de poo prodigal, to rejoice wid we in dy great salvation. O look pon we poo broder an sister in Africa, living like dem got no soul to save, no soul to lost. O have mercy pon dem, an send some blessed European fo open dem dark eye, an lead dem to Jesus de Lamb of God, who take away de sin of de worl, an who don't willin dat any should perish, but dat all may be save by his precious blood, pill upon Mount Calbery cross.'

MISSIONARY MOVEMENTS.

AKYAB.—Mr. Page having recently visited this old station of the Society, on his way to Chittagong, thus writes:—Akyab is the capital of the great rice province of Aracan. It lies on the sea coast, having beautiful roads in which a fleet might ride, protected by a low range of hills. The town contains some 40 or 50 families of English-speaking people, officials, their servants and traders and merchants. There is a small "church" without a chaplain, and an English school, where Mug boys read English, a hospital, and a jail. The natives are chiefly Mugs, a people, you may remember, just like the Burmese. There are also Bengalees from Calcutta and Chittagong. The population of

Akyab is not above 10,000. Some 200 ships come here annually for rice, which they take to Europe. Some years back (after the labours of our late aged brother Fink) the American Mission had some missionaries here. Two brethren died; others were sick; and though some fruit—some 85 converts—had been gathered together, the mission was given up: and now 4 converts, timid, retiring, are all we can find. How sad! All Akyab, all Aracan, without a preacher of the gospel! Akyab is now some 50 hours steaming from Calcutta:—no more. Martin and I have been preaching in the bazaar to large congregations. We have also done a little in English. But alas! we bear a testimony and go away. Many say "Why don't you stay."

CALCUTTA.—We are happy to announce the safe arrival of the missionary party in the "Shannon," on the 1st of December, and also of Mrs. Lewis and Mr. Anderson. The voyage of the "Shannon" was prolonged by calms, and one severe storm was encountered; but all our dear friends have landed in excellent health, and were preparing immediately to go to their respective stations. During the voyage, morning and evening worship was maintained in the cuddy, through the kindness of the captain, and Divine Service was held on Lord's-days as often as the weather would allow.

BACKERGUNGE.—Mr. Martin has returned from a visit to Fureedpore and Mymensing, which places he has explored, in order to determine the locality of a new mission station. Both are very important and populous districts, and both without any missionary instructors. It now only remains for the Committee to give their decision.

DELHI.—The Annual Conference of the brethren forming the mission in the North-West, has been held. Among their resolutions is one for Mr. Williams to leave Chitoura for Muttra. Mr. Evans' health has so much failed of late as to render a change of climate probably essential. This, also, is the case with Mr. Parsons, of Meerut.

DACCA.—Mr. Bion has been, as usual, out on an itinerary journey to Comillah. He was then about to visit Cachar, or Silhet, notwithstanding that his health was far from good. He reports having baptized, at Jangaliah, eight persons, and, at Munshigunge, seven more. Two were heads of the sect called Satya Gurus. In the Native Christian Girls' School there are fifteen children, and it is very nearly self-supporting by the payments of the parents. The teacher speaks English fluently. There are also in Dacca two female schools supported by wealthy Hindus, receiving grants in aid from Government. The wives of two of our native preachers are engaged as schoolmistresses in them.

COLOMBO, CEYLON.—Our dear friends, Mr. and Mrs. Pigott, safely reached their destination on the 17th of November. They had to encounter one severe hurricane, and much rough weather, by which the ship was damaged. They would reside at Matakooly. Letters have been received from Mr. Waldock, from the Cape of Good Hope, dated Nov. 12th. The passage had been very favourable. Mr. and Mrs. Carter, with their family, were expecting to sail on the 20th of December, from Colombo. A very interesting missionary meeting had been held, celebrating the fiftieth anniversary of the Society's Mission in Ceylon.

BAHAMAS.—Mr. Davey has visited Andros Island. With one exception, he found the Churches in a peaceful and prosperous state. On returning, the schooner was wrecked on New Providence, and Mr. Davey lost his clothes and other useful articles. At Fox Hill ten persons had been baptized, and he was anticipating the pleasure of baptizing twenty or thirty at Nassau.

JAMAICA.—Mr. Teall reports that at Green Island he has baptized six persons, and at Lucea eleven. One of them is a Hindu Coolie, named Noonoo Ram. The chapel at Green Island is now ready to receive the roof.

SPANISH TOWN.—Mr. Phillippo says, that owing to a long succession of wet weather, and other causes, the mission throughout the island has been sorely tried during the last six months. He fears that the institutions, as well as the pastors of the churches, will suffer much from deficiency of resources.

KETTERING.—Mr. Fray corroborates the above statement of Mr. Phillippo. He adds, that those who have joined his churches during the revival, give him satisfaction, and continue to walk in the fear of God. His congregations are good, and he was about to baptize thirty persons. He has three day schools under his care, for which he would be glad to receive help.

AFRICA.—CAMEROONS.—The mission has been thrown into great peril by the assault of a body of native slaveowners on the missionaries. A woman, held in slavery in King Aqua's Town, ran to the mission-house for protection. She was fed, and sent away. The aid thus given exasperated the slave party among the people, and threats of destruction were freely uttered. The mission-house was surrounded. Mr. Peacock received blows on his shoulder, and for nearly a week there was great danger of the entire destruction of the mission property. The enraged slaveowners were finally appeased by the payment of £20 by Mr. Peacock.

JOHN AQUA'S TOWN.—Mr. Diboll has visited several of the neighbouring towns, and has been well received. Great Gibarri, where the king urged him to come often, he hopes to visit regularly. In the towns where a European lady had never before been seen, the presence of Mrs. Diboll excited great curiosity.

PORT ELIZABETH, CAPE OF GOOD HOPE.—Mr. Adams writes that, since his arrival, the congregation has been steadily increasing, and several persons have been added to the church, six of them by baptism. For several weeks a most pleasing state of things had been apparent, conversions being frequent, and the prospect of success yet brighter.

HOME PROCEEDINGS.

Missionary meetings are usually few in the month of January. We have this month only to report meetings at Leamington and Warwick, attended by the Rev. F. Trestrail and Rev. R. Williams, and at Hitchin, attended by the Rev. Geo. Pearce, and the Rev. F. Trestrail.

It is with pleasure we report the safe arrival of our esteemed missionary friends, the Rev. G. and Mrs. Pearce. The health of Mrs. Pearce continues very low; that of Mr. Pearce has been greatly benefited by the voyage.

At the quarterly meeting of the Committee, held on the 14th ult., arrangements were made for the Annual Services, which commence this year on Thursday, the 23rd of April. A new feature of the ensuing anniversary, will be a missionary sermon addressed to our Welsh speaking friends in the metropolis. We hope to give in the next Herald particulars of persons and places engaged.

The deficiency in the funds of the society, which amounts to about £3600, also engaged the serious attention of the Committee. Last year we were favoured by a donation of £3000 from the late Chas. Robinson, Esq., and no large donations have been received this year to make up for his loss. The remaining sum deficient, which perhaps is somewhat increased by the distress in the North, would appear from the explanation given, to be chiefly owing to a delay in remittances from the treasurers of the local associations. A prompt transmission of contributions would often prevent anxiety and much lighten the labours of the Committee.

An important discussion took place on the question of employment of native agency in missionary work. A series of resolutions was adopted, the purport of which is that the society will avail itself of the abilities of native converts to the greatest possible extent. It was stated that the native preachers at present employed in India, about 113 in number, give an average of one native preacher to every 14 converts, or deducting females, about 1 to every 7 male adults. So far the progress made in this direction is very gratifying.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

BAHAMAS MISSION.

Our esteemed missionary, the Rev. W. K. Rycroft, will shortly depart for his sphere of labour in Turk's Islands and in St. Domingo. Before leaving he is anxious to obtain contributions towards the erection and repair of several chapels, and we earnestly recommend his appeal to the kind consideration of our friends. The sympathy and aid he requires will greatly encourage him and his native fellow-helpers in the work, especially among the superstitious and ignorant negro population of St. Domingo.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21st, 1862, to January 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Barnes, Mr. R. Y.	1	0	0
Carthew, P., Esq.	5	0	0
C. R.	1	1	0
Foster, R. S., Esq.	1	1	0
Martin, Marcus, Esq., for *China*	2	0	0
Noel, Hon. & Rev. B. W., M.A., for *do.*	1	0	0
Smith, R., Esq., Dalston	1	1	0

DONATIONS.

	£	s.	d.
"A Friend at B. B."	1	0	0
"A Friend in Cambridgeshire"	0	10	0
E. G.	1	5	0
The Young Men's Miss. Soc. at Messrs. J. & R. Morleys, 18, Wood St., E.C.	8	17	9
Wood, F. J., Esq., LL.D.	20	0	0
Under 10s., for *W. & O.*	0	5	0

LONDON AND MIDDLESEX.

	£	s.	d.
Alfred Place, Old Kent Road—			
Contribs. Sun. School, by *Y.M.M.A.*	1	1	8
Blandford Street—			
Collection for *W. & O.*	1	5	0
Bloomsbury—			
Collection for *W. & O.*	13	14	6
Contribs. on acc.	92	3	1
Brentford, Park Chapel—			
Collection for *W. & O.*	1	14	6
Camberwell, Denmark Pl.—			
Collection for *W. & O.*	10	4	9
Camden Road—			
Collection for *W. & O.*	14	12	6
Dalston, Queen's Road—			
Collection for *W. & O.*	6	5	0
Contributions	6	11	6
Ebenezer—			
Contribs. Sun. S. for *China*, by *Y.M.M.A.*	0	13	8
Hackney, Mare Street—			
Contrib. Juv. Miss. S.	8	17	8
Do., Providence Chapel—			
Collection for *W. & O.*	4	5	6
Hammersmith—			
Collection for *W. & O.*	6	0	0
Harrow-on-the-Hill—			
Collection for *W. & O.*	1	0	0
Kentish Town, St. Paul's, Hawley Road—			
Collection for *W. & O.*	4	10	6
Low. Edmonton, Rev. I. Doxey's—			
Collection for *W. & O.*	1	2	6
Notting Hill, Norland Chpl.—			
Collection for *W. & O.*	2	6	0
Regent's Park—			
Collection for *W. & O.*	13	11	3
Conts. Sun. S. for *N. P.*	19	5	2
St. Luke, James Street—			
Collection for *W. & O.*	0	19	9
Shacklewell—			
Collection for *W. & O.*	3	8	3
Staines—			
Contributions	4	7	0
Less expenses	0	6	0
	4	1	0
Stoke Newington, Salem Chpl—			
Collections	3	2	0
Tottenham—			
Collection for *W. & O.*	2	0	0
Walworth, Lion Street—			
Contribs. on acc.	20	7	1
Do., Lorrimer Road—			
Contribs. Sun. School	0	18	6
Wandsworth Assembly Rooms—			
Collection for *W. & O.*	2	0	0

BEDFORDSHIRE.

	£	s.	d.
Cranfield—			
Contribution	1	0	0
Dunstable—			
Contribs. for *N. P.*	0	5	0
Luton, Union Chapel—			
Collection for *W. & O.*	1	14	0
Do., Wellington Street—			
Collection for *W. & O.*	1	10	4
Risely—			
Collection for *W. & O.*	0	9	0

BERKSHIRE.

	£	s.	d.
Abingdon—			
Collection for *W. & O.*	1	10	3
Beech Hill, near Reading—			
Collection for *W. & O.*	0	6	0

	£	s.	d.
Blackwater, near Wokingham—			
Collection for *W. & O.*	1	0	0
Reading—			
Collection for W. & O.	5	0	0
Wokingham—			
Collection for *W. & O.*	7	0	0

BUCKINGHAMSHIRE.

Aston Clinton—			
Collection for *W. & O.*	1	1	0
Brill—			
Contribution	6	0	0
Haddenham—			
Collection for *W. & O.*	0	12	7
Swanbourne—			
Collection for *W. & O.*	0	4	0
Wraysbury—			
Collection	2	16	6
Sunday School	2	4	6

CAMBRIDGESHIRE.

Barton Mills—			
Contributions.....	12	0	5
Brandon—			
Collection	2	0	0
Burwell—			
Collection	6	7	3
Do., for *W. & O.* ..	0	10	6
Cambridge, St. Andrew Street—			
Collection for *W. & O.*	6	3	3
Contribs. on acc.	45	10	3
Caxton—			
Collection for *W. & O.*	1	3	3
Gamlingay—			
Collection for *W. & O.*	1	0	0
Harston—			
Contributions.....	2	4	0
Isleham—			
Contributions	7	2	8
Landbeach—			
Contributions	2	5	0
Shelford—			
Contribs. for *China* ..	3	0	0
Soham—			
Contributions	5	3	3
West Row—			
Collection	0	17	2
Wilburton—			
Contributions.....	1	1	0
	96	3	5
Less expenses ..	1	14	0
	94	14	5

CHESHIRE.

Chester, Hamilton Place—			
Contribs. Sun. School	1	0	0
Stockport—			
Collection for *W. & O.*	0	15	0

CORNWALL.

Falmouth—			
Contribs. on acc.	15	0	0
Grampound—			
Collection for *W. & O.*	1	0	0
Contributions	5	10	0
Penzance, Clarence Street—			
Collection for *W. & O.*	2	10	0
Redruth—			
Anon.	1	4	0

DEVONSHIRE.

Bampton—			
Contributions	1	10	0
Budleigh Salterton—			
Collection for *W. & O.*	0	10	0
Devonport, Hope Chapel—			
Collection for *W. & O.*	2	2	0
Contribs. on acc.	5	0	0
Exeter, South Street—			
Collection for *W. & O.*	0	18	6
Contributions	12	10	9
	18	9	3
Less expenses ..	0	10	9
	12	18	6
Ilfracombe—			
Collection for *W. & O.*	0	11	8
Contrib. for do.....	0	10	0
Lifton—			
Collection for *W. & O.*	0	5	2
Plymouth, George Street—			
Collection for *W. & O.*	9	2	6
Stoke Gabriel—			
Collection for *W. & O.*	1	6	8
Stonehouse, Ebenezer—			
Contributions.....	5	0	0

DORSETSHIRE.

Dorchester—			
Collection for *W. & O.*	1	1	6

ESSEX.

Burnham—			
Collection for *W. & O.*	0	16	0
Harlow—			
Collection for *W. & O.*	1	10	0
Loughton—			
Collection for *W. & O.*	5	9	7
Romford—			
Collection for *W. & O.*	1	0	0

GLOUCESTERSHIRE.

Bourton-on-the-Water—			
Collection for *W. & O.*	1	10	0
Cheltenham, Cambray Chapel—			
Collection for *W. & O.*	5	0	0
Do., Salem Chapel—			
Contributions	3	13	3
Hillsley—			
Collection for *W. & O.*	0	9	9
Lydbrook—			
Collection for *W. & O.*	0	11	0
Thornbury—			
Collection for *W. & O.*	0	10	6
Uley—			
Collection for *W. & O.*	0	5	0
Wotton-under-Edge—			
Collection for *W. & O.*	1	0	0

HAMPSHIRE.

Broughton—			
Collection for *W. & O.*	1	18	0
Colwell, Isle of Wight—			
Collection for *W. & O.*	0	4	0
Crookham Common—			
Collection for *W. & O.*	0	12	0
Contributions.....	2	13	6
Newport, Isle of Wight—			
Contributions	1	0	0
Do., for *China*	1	0	0
Southampton, Carlton Rooms—			
Collection for *W. & O.*	2	10	0
Wellow, Isle of Wight—			
Collection for *W. & O.*	0	15	3

HEREFORDSHIRE.

Ledbury—			
Collection for *W. & O.*	0	10	0
Leominster—			
Collection for *W. & O.*	0	12	0
Hereford—			
Collection for *W. & O.*	1	3	0
Kington—			
Collection for *W. & O.*	1	0	0
Ross—			
Collection for *W. & O.*	1	0	6
Ryeford—			
Collection for *W. & O.*	0	15	9
Whitestone—			
Collection for *W. & O.*	1	0	0

HERTFORDSHIRE.

Chipperfield—			
Collection for *W. & O.*	0	10	0
Hemel Hempstead—			
Collection for *W. & O.*	2	9	4
Hitchin—			
Collection for *W. & O.*	5	3	8
Markyate Street—			
Collection for *W. & O.*	0	10	0
Rickmansworth—			
Collection for *W. & O.*	1	0	0
Saint Albans—			
Collection for *W. & O.*	5	12	4

HUNTINGDONSHIRE.

Ramsey—			
Collection for *W. & O.*	1	0	0
Saint Neots—			
Contbs. on acc. of Huntingdonshire Auxly. by W. Paine, Esq.	80	0	0

KENT.

Crayford—			
Contribs. Sun. School for *N.P.* by *Y.M.M.A.*	0	12	10
Eynsford—			
Collection for *W. & O.*	1	7	3
Greenwich—			
Collection for *W. & O.*	1	15	0
Folkestone—			
Collection for *W. & O.*	2	0	0
Lee—			
Collection for *W. & O.*	6	3	4
Sevenoaks—			
Collection for *W. & O.*	1	1	0
Smarden—			
Collection for *W. & O.*	0	15	0
Woolwich, Parson's Hill—			
Collection for *W. & O.*	2	6	11
Do., Queen Street—			
Contrib. Sun. School, by *Y.M.M.A*	1	3	0

LANCASHIRE.

Bacup—			
Collection for *W. & O.*	2	0	0
Birkenhead, Grange Lane—			
Collection for *W. & O.*	4	11	8
Blackpool—			
Collection	3	4	0
Do. for *W. & O.*....	1	6	0
Bootle—			
Collection for *W. & O.*	1	12	6
Goodshaw—			
Collection for *W. & O.*	0	15	0
Liverpool, Athol St. Welsh Chr.—			
Collection for *W. & O.*	0	10	0
Do., Myrtle Street—			
Collection for *W. & O.*	32	16	0
Do., Pembroke Chapel—			
Collection for *W. & O.*	25	7	3
Manchester—			
Contributions on acc.	150	0	0

	£	s.	d.
Do., Salford, Gt. George St.—			
Collection for *W. & O.*	1	8	1
Bacup—			
Collection for *W. & O.*	5	0	0
Southport—			
Contributions	10	0	5
Tottlebank—			
Contributions	3	3	9
Leicestershire.			
Ibby and Whetstone—			
Collection for *W. & O.*	0	17	0
Oadby—			
Collection for *W. & O.*	0	8	0
Lincolnshire.			
Great Grimsby—			
Collection for *W. & O.*	2	0	0
Norfolk.			
Aylsham—			
Collection for *W. & O.*	0	10	0
Norfolk Auxiliary—			
Contribs. on acc.	80	16	6
Norwich, St. Mary's—			
Collection for *W. & O.*	15	0	0
Do. St. Clement's—			
Collection for *W. & O.*	4	8	6
Worstead—			
Collection for *W. & O.*	2	0	6
Yarmouth—			
Collection for *W. & O.*	1	14	0
Contributions	3	16	0
Do. for *N. P.*.....	1	0	0
Northamptonshire.			
Ailwinkle—			
Collection for *W. & O.*	0	10	0
Byworth—			
Collection for *W. & O.*	0	13	0
Earl's Barton—			
Collection for *W. & O.*	0	8	8
Great Culworth—			
Collection for *W. & O.*	0	6	8
Contrib. for *N.P.*....	1	3	4
Hackleton—			
Collection for *W. & O.*	1	0	0
Kingsbury—			
Collection for *W. & O.*	0	6	9
Northampton, College St.—			
Collection for *W. & O.*	5	11	0
Notcshall—			
Collection for *W. & O.*	0	10	0
Rowsthorpe—			
Collection for *W. & O.*	1	4	0
Ringstead—			
Collection for *W. & O.*	1	0	0
Roade—			
Collection for *W. & O.*	1	1	0
Thrapstone—			
Collection for *W. & O.*	0	14	6
Contribution	0	10	6
Towcester—			
Collection for *W. & O.*	1	4	0
West Haddon—			
Contrib. Sun. School for *N. P.*.....	0	7	9
Weston-by-Weedon—			
Collection for *W. & O.*	0	10	6
Woollaston—			
Collection for *W. & O.*	1	0	0
Northumberland.			
Newcastle-on-Tyne, Bewick St—			
Collection for *W. & O.*	4	0	0

	£	s.	d.
Nottinghamshire.			
Carlton—			
Collection for *W. & O.*	0	7	0
Collingham—			
Collection for *W. & O.*	0	13	0
Southwell—			
Collection for *W. & O.*	0	6	0
Oxfordshire.			
Banbury—			
Collection for *W. & O.*	1	0	0
Contributions	4	0	3
Shropshire.			
Madeley—			
Collection for *W. & O.*	0	6	0
Somersetshire.			
Bath, Somerset Street—			
Collection for *W. & O.*	6	4	0
Clifton, Buckingham Chapel—			
Collection for *W. & O.*	4	7	3
Frome, Badcox Lane—			
Collection for *W. & O.*	1	10	0
Contribution	1	0	0
Keynsham—			
Collection for *W. & O.*	1	0	0
Montacute—			
Collection for *W. & O.*	1	0	0
Taunton, Silver Street—			
Collection for *W. & O.*	1	10	0
Wincanton—			
Collection for *W. & O.*	0	12	0
Yeovil—			
Collection for *W. & O.*	1	15	0
Staffordshire.			
Hanley, New Street—			
Collection for *W. & O.*	1	19	10
Tipton—			
Collection for *W. & O.*	0	15	0
Suffolk.			
Barton Mills—			
Collection for *W. & O.*	1	5	9
Ipswich, Stoke Green—			
Collection for *W. & O.*	2	10	0
Somerleyton—			
Collection for *W. & O.*	0	18	0
Contributions	12	9	6
	13	7	6
Less expenses ..	0	2	6
	13	5	0
Surrey.			
Kingston-on-Thames—			
Collection for *W. & O.*	2	0	0
Norwood, Upper—			
Collection for *W. & O.*	9	8	9
Contribution	1	1	0
Sussex.			
Brighton, Bond Street—			
Contributions	2	16	3
Do. Sun. School ..	8	8	7
	13	4	10
Less expenses ..	0	16	0
	12	8	10

	£	s.	d.
Forest Row—			
Collection for *W. & O.*	0	5	6
Lewes—			
Contributions on acc.	26	0	0
Warwickshire.			
Birmingham, Carr's Lane—			
Collection for *W. & O.* (moiety)	7	18	6
Do. Contribs. on acc.	22	18	3
Henley in Arden—			
Collection for *W. & O.*	0	10	0
Warwick			
Collection for *W. & O.*	1	10	0
Wiltshire.			
Chippenham—			
Collection for *W. & O.*	1	1	0
Devizes—			
Collection for *W. & O.*	4	3	6
Penknap—			
Collection for *W. & O.*	0	5	0
Trowbridge—			
Collection for *W. & O.*	2	0	0
Worcestershire.			
Pershore, Broad Street—			
Collection for *W. & O.*	1	0	0
Do. Old Baptist Church—			
Collection for *W. & O.*	1	4	0
Stourbridge—			
Collection for *W. & O.*	0	10	0
Worcester—			
Collection for *W. & O.*	2	0	0
Yorkshire.			
Bradford, Westgate Church—			
Collection for *W. & O.*	5	0	0
Contribs. Juv. Miss. Soc. for *N. P. Delhi*	12	0	0
Bramley—			
Collection for *W. & O.*	1	2	8
Brearley—			
Collection for *W. & O.*	0	10	0
Burlington—			
Collection for *W. & O.*	0	10	8
Earby—			
Collection for *W. & O.*	0	2	6
Farsley—			
Collection for *W. & O.*	1	10	0
Halifax, Pellon Lane—			
Contributions	1	0	0
Keighley—			
Collection for *W. & O.*	0	10	0
Lockwood—			
Collection for *W. & O.*	3	0	0
Long Preston—			
Collection for *W. & O.*	1	0	0
Meltham—			
Sun. Sc. Juv. Miss. Soc.	1	16	10
Ripon—			
Contribution	2	2	0
Sutton in Craven—			
Collection for *W. & O.*	0	10	0
Sheffield, Townshead St.—			
Contribs. on acc.....	28	0	0
Wakefield—			
Collection for *W. & O.*	0	10	6
Contributions	8	17	4
	9	7	10
Less expenses ..	1	16	3
	7	11	7

	£	s.	d.
West Riding Auxiliary—			
Balance of Contribs. by Rev. Hy. Dowson	28	16	6
York—			
Collection for *W. & O.*	1	2	0
Contribution	2	2	0

NORTH WALES.

DENBYSHIRE.

Llangollen and Glyndyfrdwy—			
Contributions	4	9	5
Less expenses ..	0	1	7
	4	7	10
Wrexham—			
Collections	5	18	8
Contribs. Sun. School	3	2	6

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Priory Street—			
Contributions	23	0	10
Less expenses	4	0	0
	19	0	10

GLAMORGANSHIRE.

Cardiff, Bethany—			
Collection for *W. & O.*	2	10	0
Contribs. on acc. ..	25	0	0
Do., Tredegar Village—			
Collection for *W. & O.*	1	15	0
Merthyr Tydfil, High Street—			
Contributions.....	8	0	10
Less expenses	0	10	0
	7	10	10

	£	s.	d.
Neath, Tabernacle—			
Collection	3	19	5
Contrib. S. Sc., 1861-2	1	19	6
Do., for *N. P.*	0	10	4
	6	9	3
Less expenses ..	0	7	6
	6	1	9

MONMOUTHSHIRE.

Llanthewy—			
Collection for *W. & O.*	1	4	0
Llanvihangel, Crucorney—			
Collection for *W. & O.*	0	8	0
Pontheer, Zion Chapel—			
Collection for *W. & O.*	1	2	9
Pontrhydyryn—			
Contributions	2	19	0
Less expenses	0	7	0
	2	12	0

PEMBROKESHIRE.

Pembroke—			
Contributions	2	10	0
Pembroke Dock, Bethany—			
Contributions	8	16	6
Do., Bush Street—			
Contributions.....	6	5	4
Do., Juv. Asso. for *Orphan Girl, Jessore*	4	0	0
Do. do., for *N. P. Barisal*	6	0	0
Tenby—			
Contributions	2	5	6
	27	7	4
Less expenses	1	3	6
	26	3	10

	£	s.	d.
RADNORSHIRE.			
Presteign—			
Collection for *W. & O.*	1	3	0
Do. Stansbatch for do.	0	11	0
Contribs. for *N. P.* ..	0	5	0

SCOTLAND.

Aberdeen, John Street—			
Collection for *W. & O.*	1	0	0
Elgin—			
Collection for *W. & O.*	0	15	0
Cont. S. Sch. for *N.P.*	0	18	9
Irvine—			
Contribs. for *N. P.* ..	1	5	0
Perth—			
Contribs. for *China* ..	20	0	0
Saint Andrews—			
Collection for *W. & O.*	0	12	0

IRELAND.

Coleraine—			
Collection for *W. & O.*	1	10	0

FOREIGN.

NEW ZEALAND.

Nelson—			
Ralph Turner, Esq...	5	0	0
Do., Bridge Street—			
Contrib. Sun. School	1	10	0

SOUTH AUSTRALIA.

Hinton Valley, Gumeracka—			
Contributions	4	0	0

TASMANIA.

Launceston—			
Contribs. by Rev. Hy. Dowling	2	12	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 11, 27, and 29; Fuller, J. J., Nov. 27; Peacock, E. J., Nov. 29; Saker, A., Nov. 25, 29, and 30.
CAPE OF GOOD HOPE, Waldock, F. D., Nov. 12.
PORT ELIZABETH, Adams, J. C., Nov. 11.
ASIA—AGRA, Gregson, J. G., Dec. 5.
CALCUTTA, Anderson, J. H., Dec. 3; Edwards, E., Dec. 3; Lewis, C. B., Nov. 22 and Dec. 3; Supper, F., Dec. 6; Wenger, J., Nov. 21, (at Sea.)
COLOMBO, Carter, C., Dec. 15; Pigott, H. R., Nov. 25.
DACCA, Bion, R., Dec. 3; Robinson, E. L., Nov. 26.
DELHI, Evans, T., Dec. 3; Gregson, J., Dec. 2, 3, and 5.
DINAGEPORE, M'Kenna, A., Nov. 17.
GYA, Greiff, E., Nov. 17.
INTALLY, Kerry, A., Nov. 22.
MADRAS, Sturge, A., and others, Nov. 7.
MEERUT, Parsons, J., Dec. 3.
YENTAI, Kloekers, H. Z., Oct. 23.
AUSTRALIA—GUMERACKA, Tuck, H. L., Oct. 24.
BAHAMAS—NASSAU, Davey, J., Dec. 20.
FRANCE—MORLAIX, Bouhon, V. E., Dec. 19.
HAYTI—JACMEL, Baumann, W., Dec. 25; Webley, W. H., Dec. 8.
HONDURAS—BELIZE, Henderson, A., Dec. 13.
JAMAICA—ALPS, THE, O'Meally, P., Nov. 29.
FALMOUTH, Lea, T., Dec. 22.
FOUR PATHS, Claydon, W., no date.
KETTERING, Fray, E., Dec. 23.
LUCEA, Teall, W., Dec. 23.
ST. ANN'S BAY, Millard, B., Dec. 3.
SPANISH TOWN, Phillippo, J. M., Dec. 24.
WALDENSIA, Kingdon, J., Nov. 21 and Dec. 8.
NEW ZEALAND—NELSON, Packer, J. A., Oct. 10.
TRINIDAD—LAW, J., Dec. 6.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

FEBRUARY, 1863.

FUNDS.

THE great demand on Christian benevolence made by the fearful sufferings endured by so many of the operative classes in Lancashire has very seriously lessened the funds of the Society. Prompt and liberal contributions are earnestly solicited.

IRELAND AND MISSIONS TO IRELAND.

THE following letter has been received from Rev. H. H. BOURN, of Portadown, and will be read with much interest :—

"My dear Sir, — I suppose you are aware of the fact that for many years the trade of the north of Ireland had to contend with considerable difficulties, which were greatly increased by the commercial and manufacturing jealousy of England. Sidney Smith, on one occasion, said, 'You have at every period made her (Ireland's) commerce and manufactures slavishly subordinate to your own.' This expression has never been lost sight of by disaffected parties. It appears that during the reign of Henry VIII. linen yarn was a considerable article of commerce in this country. In an act passed in the thirteenth year of Elizabeth's reign against the exportation, from Ireland, of wool, flax, linen, and woollen yarn, it is stated that they had been exported for more than one hundred years previous to that date. In 1599, one Fynes Morrison wrote, 'Ireland yields much flax, which the inhabitants work into yarn, and export in great quantities.' Difficulties have, however been overcome, and the linen trade is the most important branch of industry in the province of Ulster. In every direction, the *thump, thump*, of the weaver's loom, and the clatter of the shuttle, may be heard, as also the whirl of the wheels and reels used for winding. In fact, there are but few homes, very few, indeed, which have not one loom, whereas some are furnished with two or three, or even four. Such being the case it is an easy matter to meet with both men and women, and to get them to listen to a few words concerning themselves as sinners, and the Lord Jesus as the Saviour of all who believe in him. I am pleased to say that in every direction I have, with one or two exceptions, been listened to very attentively, and thanked for my visit.

"In order that the truth may be brought before the masses of this country, domiciliary visitation is as essential as in England. The following cases will illustrate my meaning :—

"In coming to this place, I had an impression that in consequence of the deplorable state of the cotton trade in Lancashire, I should find the linen trade of Ireland in a healthy condition. A few visits, however, to the houses of poor weavers, convinced me that I had been misinformed. There is no lack of employment; the remuneration is, however, so small, that I have been assured by those whose statements may be credited, that it takes a man eighteen hours each day to earn eight shillings a week. There are some who can earn a trifle more, but a much larger number who earn as little as six shillings a week. Such being the state of things here at present, I am not surprised to hear poor creatures, when I ask them, 'Do you attend any place of worship?' reply, 'No, your reverence, more's the pity. I'm in such bad repair, you see.'

"One poor woman told me, a few days ago, that she should like to attend a place of worship, but could not for want of proper clothing.

"'We have,' said she, 'as good clothing as anybody need have, but we have been obliged to put them away to get food with. I'll show the tickets to you, sir.'

"I told her I had no wish to see them, but as she wished me to do so, I just looked at them, and perceived that she had told me the truth when saying that they had two or three pounds on clothes in pawn.

"On the opposite side of the road I met with another family in deep poverty. The woman said, 'My heart is good enough to go out on a Sunday, but I'm in such bad repair.'

"In answer to my further inquiries, she

said, 'I used to attend the Wesleyan Chapel, but I cannot go now, for I have nothing more than what I stand in at the present time.'

"From what she said, and her manner, I inferred that the poor woman had been a member of the Society. On my asking her if such had been the case, she, with tears in her eyes, and a trembling voice, replied, 'Yes, sir; and it grieves me because I cannot attend the house of God now.'

"I directed her to Him who has promised that he will never leave nor forsake those who put their trust in him.

"In the same neighbourhood I met with a man and woman, both Christians, with a little family, who were sorely tried in consequence of the small remuneration received for weaving. The poor man was afraid that he would have to stay from public worship for three or four weeks, as his clothes were getting very bad.

"A few doors beyond, the poor man had to my knowledge attended public worship until his clothes were so bad that he was, much against his will, compelled to absent himself for a time.

"'I hope,' he said, 'to get myself into better fashion before long.'

"This man, and the whole of his family, are, I believe, sincere Christians. It was truly pleasing to hear the remarks which they made on the portions of God's word which I quoted, and their hearty responses to the prayer I offered.

"Not many yards from the last house lives a man who would willingly get out to public worship but for his clothes being in a most deplorable condition.

"I might refer to many similar cases, where the husband and wife both weave, and one or two children wind, whose united earnings will scarcely supply them with meal and potatoes, to say nothing of meat of any kind. It appears that throughout this district the weavers are not receiving more than one-half what they did a few months since. This bears very hard upon the operatives, as so much is required for candles at this season of the year.

"I hope that some English friends who read this will, through you, send some cast-off clothes, and money for purchasing for those who stand in need.

"Although I had it not in my power to relieve any of the cases which I have mentioned, I felt it to be a privilege that I could direct them to One who can ever comfort the poor and the distressed. In calling at the house of a Romanist I met with a very kind reception. After I had spoken to the man for a few minutes respecting the Saviour and his finished work, and was about to depart, he thanked me for my visit, and added, 'I am very glad that I have seen you. If it was not for such gentlemen as you coming round to talk to us, a great many of the people would not trouble themselves about getting out to any place of worship.'

"Last evening I was informed by a Christian friend that he wished to see me.

"Several Romanists have listened very attentively to my remarks. I was particularly pleased with the conduct of one as she appeared to take an interest in what I said. As I was leaving she put her hand into her bosom and drew forth a very nice tract, entitled 'No Condemnation,' which she said was thrown towards her by a gentleman who was passing the previous day on a car. This ought to encourage us to go forward.

"I was a few weeks since requested to visit a poor woman who was very ill. At the period of my first visit it occurred to me that she was relying too much upon having been a very moral person, and not sufficiently looking to the finished work of Christ for acceptance in the sight of God. I was pleased to find a marked change in the course of two or three weeks. True, she did not say much, but what she did say was of a satisfying character. She felt herself to be a poor miserable sinner, and looked to Jesus, and Jesus only, for acceptance in the sight of God.

"I think, my dear sir, from this hasty sketch you will see that there is not only encouragement to proceed, but to extend the operations of the Society. Why should not 'great things be attempted for God' in this country, and why should not 'great things be expected from him'? The harvest truly is great, but the labourers are few. Let us, then, pray God to send forth more labourers.

"I wish some of the friends in England would give the Society an iron chapel, capable of seating 200 or 300, as it would do well for the purpose of evangelization or commencing new stations.

"I am, yours,
"In Gospel bonds,
"H. H. Bourn."

BALLINA.

Mr. Stokes gives the following report of his engagements:—

"I am just come in after a long tour round most of my preaching stations, and while so engaged have been greatly pleased, as I felt the meetings were attended with more than ordinary interest.

"On Wednesday, December 3rd, I held

meeting at Crossmolina, where a pretty numerous attendance of teners, who are generally very in their attendance upon my and appear delighted when I go m. I am always delighted my- their earnest, attentive looks, attention is solemnly engaged to the word of God. And, is occasion, I felt a more than easure of freedom in speaking trust also that some went away eeting feeling it good to have The school there is continuing It is doing delightfully. It ulated to make glad the hearts t sad, and convince the most the usefulness of this school, to pressions of thanks and gra- the parents of the children to r for the progress they are d for the attention which they is, to me at least, like a refresh- in the desert. When often because of the way,' to receive a lcome and kindly reception, d by an earnest, homely wish ord might bless my labours m, cheers me up again, and th fresh courage.

ursday, 4th, I held my usual Newtonwhite. Here I had anticipate some opposition; however, a larger attendance than for a long time before. I ndeed while speaking to them, e a good impression prevailed. *heartily welcome* to come there the Gospel as often as I would, rance that I would be kindly l heard attentively. On Sunday morning I preached in the chapel to an average congregation. In the afternoon I proceeded to Curragh, where I had a very fair and interesting attendance, considering the inclemency of the evening. On Monday, 8th, I held a meeting at another of my stations, about a mile and a half distant, which was very interesting. It was larger than any I have had there for many months past; and I hope also that good will be the result. I long to see sinners turning to God; and truly there is much need for the Spirit to move among the dry bones through these parts. Such ignorance and superstition with regard to Divine things I have never before witnessed. O that the Spirit might breathe upon these slain, that they might live!

"The next day, Tuesday, I travelled some miles farther, and in the evening had one of the most delightful meetings that it has been my privilege to conduct for a long time. Many came from a long distance in order to be present; and, while I was preaching, I could hear, quite distinctly, the deep and heavy sobs coming from many a heart throughout the meeting, as well as see the tears on many a cheek. May the Spirit of the living God produce a deep and permanent impression upon the hard and obdurate heart!

"On Wednesday, 19th, morning, I held my usual meeting at Tullylin. The attendance was about an average, and I trust it was a solemn time. May we have grace given us to wait patiently and prayerfully on the fulfilment of the Lord's promise, that, if we faint not, our labours shall not be in vain. May he work speedily and mightily, and take the glory to himself, through Christ Jesus!"

BALLYMENA.

ds of the Baptist Irish Society hat the church established in nt northern town has not, for been aided by any grant from 's funds. The Rev. J. G. holds certain views of the ministry which induced him such aid, and which have im recently to retire from the ch had been erected for the aptist church. His sincerity an devotedness are acknow- all who are acquainted with ould have rendered his con- an agent of the Society an much satisfaction. His con- so disinterested and self- that it will afford the greatest know that the Divine blessing ttend on the order of effort in which he is now employed. The church thus deprived of their valued pastor, obtained the services of Mr. Macdonald, who had been labouring with much success at Portadown. He has been supplying the pulpit for several weeks, and has now been unanimously invited to the pastoral office. The church having requested the aid of the Society in their present weakened circumstances, a considerable portion of the people having withdrawn with their late pastor, the Committee have the subject now before them. It will be satisfactory to many friends of the Society to know that the admirable chapel and premises are to be vested in trust for a church of the Baptist denomination, and that the deeds are now in course of preparation. In the town of Ballymena and its neighbourhood there is need of much evangeli-

cal agency, and in the present case a very favourable opportunity is presented for the establishment of a Baptist church that may take a worthy part in such important effort.

CLOTHING FOR THE POOR.

GREAT assistance has commonly been rendered to the agents of the Society, at this season of the year, by gifts of clothing. The kindness of many Christian friends has very naturally been directed to the sufferers in Lancashire. This has very seriously lessened the amount of such contributions for the relief of the destitute in Ireland. The benevolent consideration of the wants of the Irish poor is respectfully but earnestly requested. The Secretary will be very thankful to receive such gifts.

Mr. Berry, of Athlone, thankfully acknowledges an instance of this appropriate help. "Mrs. Beetham, of Cheltenham, has sent a parcel and half-a-sovereign, which you will kindly report in the CHRONICLE. It is, indeed, kind of friends to do anything for us while so much distress prevails in Lancashire. *But we are sadly off, indeed!*"

Mr. Brown, of Conlig, Mr. Eccles, of Banbridge, and Mr. Stokes, of Ballina, are equally in need of such help. Their appeals for parcels of clothing, &c., are very urgent. Will any kind friends enable the Secretary in some measure to comply with their repeated and pressing requests?

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from December 20th, 1862, to January 20th, 1863.

	£	s.	d.
London—			
Barnes, Mr. R. Y.	0	10	6
E. G.	1	5	0
Hepburn, Mr. A. O.	1	1	0
Smith, Mr. R., Dalston	0	10	6
Stamps	0	0	6
Birmingham — Bond-st., by J. H. Hopkins, Esq.	1	10	0
Boxmoor—by Rev. H. C. Leonard, M.A.	3	2	6
Brill—Dodwell, Mr.	3	0	0
Burwash—Noakes, Mr.	1	1	0
Cheltenham — by Mrs. Beetham	0	10	0
Congleton—Beales R., Esq., M.D.	1	0	0
Dover—by Miss Kingsford	2	13	0
Dublin, Rathmines—by O. Beater, Esq.	11	9	1
Exeter—Adams, Miss	1	0	0
Fifield—Reynolds, Mr.	1	0	0
Halifax—by Mr. Jno. A. Franklin	0	10	0
Ingham — by Rev. J. Venimore	10	7	3
Kingstanley — by Miss E. King	2	10	0
Leicester, Charles-st.— by R. Harris, Esq.	20	10	9
Leicester, Belvoir-st.— Gutteridge, Mr.	1	1	0
Newbury — by Rev. J. Drew	2	17	6
Newcastle-on-Tyne, Bewick-st. — by Mr. H. Angus	7	15	0
Norwich — Mrs. Edw. Smith	1	0	0
Redruth—E. and A.	0	10	0
Sheepshed—by Mr. B. Christian	10	0	0
Windsor — by Rev. S. Lillycrop	5	12	6
Wokingham — by Mr. Scorey	1	11	0
Yarmouth—by Rev. J. Green	7	12	6
Scotland—A Scotch Baronet, by Rev. W. Burton, Frome	1	11	0
	0	10	0

The thanks of the Committee are presented to Mrs. Beetham, of Cheltenham, for parcel for Mr. Berry; and to Mrs. Risdon, of Pershore, for parcel for Mr. Eccles.

Contributions to the Baptist Irish Society, which have been received on or before the 15th of the month, are acknowledged in the ensuing CHRONICLE. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. CHARLES GORDELIER, Great Winchester Street; and by the Baptist Ministers, in any of our principal towns. POST-OFFICE ORDERS should be made payable to the Secretary at the GENERAL POST OFFICE.

THE

BAPTIST MAGAZINE.

MARCH, 1863.

THE BISHOP AND THE BIBLE.

Bishop Colenso has written a book. Its subject, the Bible; its object, to prove that the Pentateuch, a part of the Bible, is "unhistorical," that is, in plain English, is not true. This is a moral phenomenon, and it is noticeable for various reasons. The author of the book is a clergyman of the Church of England, and of course a thoroughly educated man. He is known to be particularly "quick at figures." He is also a D.D., and ought therefore to be well versed in theology. He is a bishop, to whom is entrusted the responsibility of ordaining ministers, and of overseeing them after they are ordained, so that they may be kept free from error as well as from sin—an important duty, for error often leads to sin, and sin confirms many a man in error. And he is a *missionary* bishop, having been actually in the missionary field about nine years, engaged in translating the Scriptures, preaching, taking care of the clergy, and other appropriate labour. These facts must be borne in mind by all who would judge rightly of his book.

To such a man the credit and authority of the Scriptures ought to be especially dear, as it should be taken for granted that he has studied the whole question of the evidences, and familiarised himself with every part of the controversy respecting them. Having "read, marked, learned, and inwardly digested" the divine volume, and acquired firm conviction of its truth, and the utmost reverence for its teachings, it might be reasonably expected that he would not only be a staunch friend of the Bible, but a fearless advocate and a stout-hearted champion, ready to accept the challenge of any foe that might present himself. And if doubts and difficulties should be encountered in the course of his inquiries, would not a man holding such a position pause long and seriously before he committed himself by publishing conclusions which, though better informed and more sagacious critics might easily show to be unfounded, would meanwhile occasion deep distress in many minds, and probably unsettle the faith of some? Would he not confer with more learned brethren, lay the whole case before them, and wait till

they had answered all his questions, but failed to satisfy him, before he rushed into print and proclaimed himself, albeit a bishop, an unbeliever?

The recklessness of his procedure is astounding. One might have supposed that even if, ultimately, the course he has adopted had been determined on, he would have first considered some preliminary topics, not unworthy of discussion. Whether Moses was the author of the Pentateuch—the indications of authenticity—in what parts of the collection, and to what extent, if at all, ancient documents were made use of—the time of the publication of the work—the additions made to it by other writers, and many inquiries of a similar character, might have engaged his attention. And when all such problems had been solved, it would have been pertinent to study, with serious diligence, the design of the Mosaic dispensation, and of the system of government and religion established thereby. If, as is generally believed, the ceremonies instituted for Jewish observance were typical, and therefore prophetic, symbolising great principles, to be at some future time clearly and fully developed; if the whole system, though in itself temporary, was intended and adapted to prepare for "a better covenant;" and if, therefore, the law and the gospel are inseparably connected, both being of God, and the former paving the way for the latter, would not a devout and discreet man tremble at the thought of propounding views which would strike at the root of the whole? For it is most manifest that if the veracity of Moses as a historian can be successfully impugned, his pretensions as a prophet and a divinely-commissioned lawgiver cannot be upheld. And if Moses be rejected—WHAT THEN?

We may well shudder at the sight of the gulf into which the bishop would plunge us. Passing by the testimony of poets and prophets, most of whose sublime songs and predictions are built upon the facts of the Mosaic history, and would be bereft of their vividness and glory if those facts should be ignored, let us ask in what manner the Lord Jesus Christ referred to his great human predecessor, and whether there is any ground for believing that he received the records contained in the Pentateuch as truthful. The evidence on this point is abundantly clear and conclusive. We gather from the history of our Lord's career as a public teacher of religion, that he recognised the Divine authority of the Hebrew Scriptures, and quoted them as the word of God. The Old Testament was the *Bible*, to use the modern phrase, as far as it had been then written; it consisted, at that time, of the same books as now, the Apocrypha not being included; it was the Bible which the Saviour read, and to which he constantly appealed. Now, the writings of Moses form an important part of that volume—so important, that the remainder would be unintelligible without them. The Lord admitted, on various occasions, the authority of the prophet-lawgiver (see Matt. xxii. 24—33; xxiii. 2—3; Mark vii. 10; x. 3; xii. 26; Luke xvii. 26—29; xx. 27; xxiv. 27; John vii. 22, 23); he adverted to the gift of the manna and the erection of the brazen serpent in the wilderness as well-known facts; and in accusing his countrymen of disbelief in Moses's writings (John v.

44—47), he charged them with a crime of no small malignancy. If we examine the epistolary portions of the New Testament we meet with frequent notices of the events and laws of the Mosaic dispensation. The Pentateuchal history is everywhere treated as genuine and authentic, full of instructive, admonitory, and encouraging facts (see 1 Cor. x. 1—11; Heb. xi. 1—29; 2 Pet. ii. 4—8; Jude 7); and the reasoning in the epistle to the Hebrews, in particular, is founded on the requirements of the Levitical code, which had been in existence and operation, according to the statements of the national historians, for 1,500 years.

We review the history. Moses leads the Israelites out of Egypt, and conducts them to Mount Sinai, where they receive God's law and the institutes of his worship, then first appointed. There, and as they proceed through the "great and terrible wilderness," they are miraculously sustained and miraculously guided. They reach the borders of the promised land, but are sent back again "because of unbelief." For forty years they wander there, and endure some sore judgments of God on account of their sins. At length they are found again within sight of the long-expected inheritance. But Moses is not permitted to lead them any further. He, too, has transgressed. His brother Aaron, who shared in the transgression, is dead already, and his own death is near at hand. He calls the people together, recounts the Lord's mercies, admonishes them to obedience, gives them a solemn charge, and invokes the Divine blessing. The law, together with the "statutes and judgments," is placed in the hands of the priests for safe preservation, to be read in the audience of the people at appointed times. The lawgiver then ascends the mount, beholds "the good land that is beyond Jordan," and dies. Joshua succeeds him, and leads the hosts to victory.

Through all the succeeding ages of the nation's history, the wondrous scenes of Egypt, of Sinai, and of the wilderness, are celebrated in triumphal odes, and regarded as themes of joy, confidence, and hope. The name of Moses is honoured and revered by every Jew. His histories are read with profound attention—his laws are sacredly observed. Even the heathen have admired the wisdom and righteousness of Divine enactments. And still, though the civil and political arrangements exist no longer, and the ceremonies have ceased because they have fulfilled their mission, and the blessings which they typified are now fully enjoyed, the dispensation, as a whole, is contemplated as a marvellous manifestation of Divine goodness and truth, successfully accomplishing all the ends for which it was designed, and remaining as a perpetual monument of God's loving kindness, watchful care, and all-wise providence.

The Bishop of Natal dashes all this to the ground. Certain narratives of Moses, he says, are not historical. Moses, therefore, is not to be trusted. If we cannot rely on his testimony, what can be said for his mission? Is a false witness to be regarded as an inspired prophet? Can such a man be a lawgiver of a nation, under appointment from God himself? And if, as a necessary consequence, the system of polity and religion founded by him, or in his name, or said to be so founded, is

shown to be an imposture, a fable, a nonentity, what becomes of Christianity, which pre-supposes, all along, the Divine origin of the Mosaic institute? The whole is a tissue of uncertainties. There is firm footing nowhere. We are afloat on the ocean of infidelity, without rudder or compass, the sport of every wind, and in sure and certain expectation of ruinous shipwreck.

To come to particulars. Doctor Colenso maintains the following positions:—That the numbers reported in the Pentateuch are altogether incorrect—"of no statistical value whatever;" that there could not possibly have been so many Israelites as are said to have gone out of Egypt; that their flocks and herds could not have found subsistence in the wilderness; that the court of the tabernacle was too small to accommodate the whole congregation, who were required to assemble there at specified times; that the extent of the camp must have been so great as absolutely to preclude the observance of those laws which enjoined certain things to be done outside of it; that the priests were far too few for the performance of the onerous duties imposed upon them; that turtle-doves and young pigeons could not have been found in such quantities as the various enactments of the law called for; that the celebration of the Passover, according to the statute, was impracticable; in short, that the entire history abounds in absurdities, especially as far as numbers are concerned, and is therefore worthless.

An examination of all these assertions in detail, would require far more space than can be allotted to the subject here; but so many replies have been already published, that the readers of the BAPTIST MAGAZINE can be at no loss in obtaining satisfaction. Some general observations, however, may perhaps be of service.

1. It seems very strange that Bishop Colenso, and other writers on the sceptical side, should forget the peculiar character and style of the writings which they so boldly assail. The author gives an account of events in which he was personally concerned, and in narrating which he shows such a knowledge of persons and places, and adduces so many minute particulars, which an eye-witness only could have known and observed, that an impartial reader cannot but confess there is an air of truth and naturalness that invites confidence. *The writer was there.* He testifies what he saw and heard, and tells us what he did, and what he ought not to have done, with simple-hearted honesty. And the present state of the countries spoken of in his works agrees wonderfully with his descriptions, as is acknowledged, year after year, by the indefatigable explorers of this age, of various creeds and nations. We may sometimes find it difficult to understand the narrative, owing to the distance of time and the obscurity that arises from notices and allusions to which there is no key; but surely it is excessive rashness, to say the least, to refuse belief of the story on that account. The writer was on the spot; he writes from the stand-point of his own observation. Critics who have to look back 3,300 years should be sparing of their contradictions of *such a man's* testimony.

2. Nearly akin to the last is another remark. In perusing the books

of the Old Testament we are perpetually compelled to lament our ignorance of circumstances. It is for the most part a skeleton history. Leading facts are given. An outline is sketched; but we want the filling up. We feel confident, in innumerable cases, that it has not been thought fit, doubtless for some good reason, to communicate knowledge which, were we in possession of it, would clear away many difficulties, and materially lessen the number of insoluble problems. This observation will also apply to the evangelic history. (See John xx. 30, 31; xxi. 25.) It is applicable to all ancient books. Many passages in them which were perfectly intelligible to contemporaries are now veiled in impenetrable obscurity.

3. It must not be overlooked that the Mosaic legislation was not confined to the then existing state of the people. It did not respect the encampment only, and the wandering condition of the Israelites. Moses was legislating for future centuries, and for a settled government. Many of his injunctions, therefore, could be but imperfectly obeyed, and some of them not at all, while they were in the wilderness. It was not till they were quietly fixed in their own country that the institutions of their lawgiver could be fully carried into effect. These considerations will dispose of some objections which would otherwise appear formidable.

4. While there is a *human* as well as a *Divine* element in the sacred books, and the writers were left to themselves, so far as to embody in their compositions their personal and national characteristics, on which account there is a singular diversity of style and manner, we should carefully guard against a forgetfulness of the very serious and important purpose which the entire revelation was intended to subserve. Without committing ourselves to any theory of the mode of inspiration, it is a Christian verity that "holy men of God spake as they were moved by the Holy Ghost," and that the whole Bible is God's book. In whatever sense it is so considered, even on the lowest view that may be legitimately taken, the sacred volume should not be subjected to the same treatment as merely human writings. It does not stand in the same category. There is a free handling of ancient authors, confessedly admissible, and even necessary, which must not be allowed in the case of the writings of the Old and New Testaments. If Christianity be true, we must receive the Old Testament, the Bible of the Lord Jesus Christ, as an important portion of "the Holy Scriptures," as containing true history and a faithful disclosure of the mind and will of God, so far as then known. We are not at liberty to treat it as we treat Homer or Herodotus. We may correct the text by the usual appliances of sound criticism (and a judicious settlement of the text is much needed), but its *truth* is to be taken for granted. We may not receive one statement and reject another, according to our prepossessions or fancies. The Divine system rests upon the facts. If the facts did not take place, or the record of them is of suspicious credibility, the system is exploded. These thoughts should teach us caution and modesty.

5. There is a serious defect in Dr. Colenso's publication. He makes no allowance for the miraculous. The flocks and herds, he tells us,

could not have been sustained in the wilderness. We know that they could not, *as the wilderness now is.* But there is great probability that in former times the state of that part of the country was very different, and there was fertility where there is now barrenness. (See Stanley's "Sinai and Palestine," Part I.) Not to insist on that, for it is unnecessary, are we not bound to conclude that in some extraordinary manner provision was made for this emergency, and that, as the manna fell from heaven, and the water flowed from the rock, verdure sprung up in unlikely places, and there were "fruitful seasons" that "filled their hearts with food and gladness"? At any rate, we learn that when they finally reached the borders of Canaan, the tribes of Reuben and Gad, with the half tribe of Manasseh, "had a very great multitude of cattle" (Numb. xxxii. 1), and that, on that account, territory was assigned them on the east side of Jordan, where there was pasture ground to an indefinite extent. We know not how the flocks and herds were preserved, but there are the facts, testified by an eye-witness; and when we remember that God was with the host all the time, and that the whole transaction was of a miraculous nature, we cannot be at a loss. He "suffered not their cattle to decrease." Why, instead of quibbling at matters of arithmetic and geography, and the like, does not this writer confess the presence and power of the great God, and reverently listen to the song of deliverance, "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation"? (Exod. xv. 13.)

6. The demoralising tendency of the position taken by the bishop must not be left unnoticed. When he was introduced into the ministry by ordination he declared, in answer to one of the questions, that he did "unfeignedly believe all the canonical Scriptures of the Old and New Testament." He does not now "unfeignedly believe," but publicly proclaims his disbelief, by declaring that the Pentateuch, containing five of the canonical books, is "unhistorical," and that it is "impossible for him to believe in it." He is looking forward to the time when missionaries to the heathen will not be compelled "*to* maintain every part of the Bible as an infallible record of past history." He sees so little necessity for the Bible, that if it were entirely banished from the world, pure religion, in his opinion, might still prosper. And he recognises, in the utterings of Sikh Gooroos and Hindoo Shastras, the results of "the secret teaching of the Spirit of God"! And yet he clings to his office, and labours to make it appear that persons holding these views may lawfully remain in the ministry of the Church of England!

Nay, more. He asserts that our blessed Lord, when he referred to the authority of Moses, "did but accommodate his words to the current popular language of the day," and that he had no more "full and accurate information" on the subject than "any other devout Jew" of those times!

Now, if such affirmations can be made by a priest of the Church o England—by one of her bishops—and go unrebuked; if men of this stamp can be regarded as Christians and reverenced as ministers; if

professed faith can be held compatible with avowed unbelief; and if "unfeigned assent and consent" to the formularies of the Church may be so interpreted as to be reconcilable with a denial of truths and facts recognised in those formularies, then, where is honesty, and honour, and conscience? Of what value are oaths and subscriptions? If this be Christianity, where are the proofs of its superiority and Divine origin?

Great is the triumph of infidels on this occasion. Right heartily do they welcome their new ally—a missionary bishop returning to his own country, not to announce the victories of the gospel, but to confess himself baffled by the heathen, and to declare his abandonment of the authority of the very books which he has translated for their use!

What measures will be adopted by the authorities of the bishop's own church it is not easy to predict, so many and great are the obstacles in the way of ecclesiastical action. Queen Elizabeth sequestered Archbishop Grindal because he would not obey her commands to suppress certain clerical exercises which she chose to regard with disfavour. No such course is likely to be taken in these days. If Bishop Colenso, and those who think with him, would quietly retire from the positions which they now unworthily occupy, and refuse to eat the Church's bread while they lift up their heels against her, it would be better for themselves and better for the cause of truth. But this magnanimity is hardly to be expected.

Let us fearlessly "try the spirits, whether they are of God." And let us be more earnest than ever in praying for light, and life, and love.

ON MR. HERBERT SPENCER'S PHILOSOPHY OF THE UNKNOWABLE.

BY THE REV. J. H. HINTON, M.A.

In the first part of his volume, entitled "First Principles," Mr. Herbert Spencer has treated of "The Unknowable," a general phrase obviously comprehending topics of great importance, not only in a scientific, but in a religious view. It will not, I hope, be deemed inappropriate to the pages of the magazine if I offer, on two of the positions which he has laid down, a few remarks.

I. We are indebted to Mr. Spencer, I think, for a valuable modification of the ground previously taken by Sir William Hamilton and Mr. Mansel. It is presented in the following passage:—

"There still remains the final question—What must we say concerning that which transcends knowledge? Are we to rest wholly in the consciousness of phenomena? is the result of inquiry to exclude utterly from our minds everything but the relative? or must we also believe in something beyond the relative?

"The answer of pure logic is held to be that, by the limits of our intelligence we are rigorously confined within the relative, and that anything transcending the relative can be thought of only as a pure negation, or as a non-existence. 'The *Absolute* is conceived merely by a negation of inconceivability,' writes Sir William Hamilton,

'The *Absolute* and the *Infinite*,' says Mr. Mansel, 'are thus, like the *Inconceivable* and the *Imperceptible*, names indicating, not an object of thought or of consciousness at all, but the mere absence of conditions under which consciousness is possible.' From each of which extracts may be deduced the conclusion, that, since reason cannot warrant us in affirming the positive existence of what is cognizable only as a negation, we cannot rationally affirm the positive existence of anything beyond phenomena.

"Unavoidable as this conclusion seems, it involves, I think, a grave error. If the premiss be granted, the inference must doubtless be admitted; but the premiss, in the form presented by Sir William Hamilton and Mr. Mansel, is not strictly true. . . . Besides that *definite* consciousness of which logic formulates the laws, there is also an *indefinite* consciousness, which cannot be formulated. Besides complete thoughts, and thoughts which, though incomplete, admit of completion, there are thoughts which it is impossible to complete, and yet which are still real, in the sense that they are normal affections of the intellect."—P. 88.

The position here laid down Mr. Spencer illustrates and establishes at considerable length, and, in my judgment, in a very convincing manner; but it is not my purpose to quote more, I wish rather to remark the bearing which this distinction has upon the general subject. In the light of it there is clearly a mistake in the phraseology employed. These eminent writers tell us that we know, and can know, nothing but phenomena; that the infinite and the absolute, time and space, matter and force—in a word, all realities—are unknowable. But here, at last, is a general proposition to this effect, that our consciousness, or faculty of knowledge, is of two kinds or degrees, the definite and the indefinite; the one department containing thoughts which are, or may become, complete, and the other containing thoughts which are, and must remain, incomplete. I submit, then, that the term "unknowable" is not properly applicable to either of these departments of our consciousness; all that can, in strict truth, be said, is, that phenomena are, or may be, *definitely* known, while relatics are, and can be, only *indefinitely* known. In my judgment there is a very material difference between these two statements. If all that philosophers mean to tell us is, that only our knowledge of phenomena is, or can be, complete, and that our knowledge of realities is, and always must be, incomplete, they undoubtedly carry our full consent with them; but we must be permitted to say that they make a very innocent announcement, and one the truth of which plain people would have admitted without their taking such an infinity of pains to establish it.

II. A second position is laid down by Mr. Spencer which I earnestly call in question. Having affirmed our consciousness of "an Inscrutable Power manifested to us through all phenomena," he maintains that this "Ultimate Cause of things" "cannot be thought of by us as having specified attributes." Thus, after quoting the words of Mr. Mansel, "It is our duty to think of God as personal," he replies, "Duty requires us neither to affirm nor to deny personality."—P. 108. Our whole knowledge of God, then, and all our thoughts of him, are to be restricted to this, that he is "the Ultimate Cause of things," and that he is "an Inscrutable Power." He may or may not be more—for example, holy, wise, good; but "duty requires us neither to affirm nor to deny" any of these things.

1. To this position I object, first, that it is practical atheism. I qualify my assertion by the word "practical," because I have no intention either of charging Mr. Spencer, even by implication, with being an atheist, or of overlooking the sense in which the admission of an "Ultimate Cause of things" may be held identical with theism. I ask only, of what practical utility can even the conception of a God be, if he be not conceived of as possessing specific attributes? Obviously, in such a case, no rational ground exists for either reverence or love, for trust or obedience. As to all the emotions which the conception of a God should be fruitful of, the result of Mr. Spencer's position can be nothing short of what I have stated—practical atheism.

2. To this position I object, secondly, that it is contrary to an irresistible tendency of the human mind. We naturally and irresistibly infer the properties of causes from the nature of their effects. Nor would it seem that there can be any process more incontrovertibly just. In many cases, indeed, there would appear to be no other mode by which the properties of causes could be ascertained. Now there is no conceivable reason why a rule, which is applicable to causes in general, should not be applied to the First Cause in particular. If the maker of a watch or a steam-engine may be inferred to possess mechanical ingenuity, why may not the Maker of a tree, or of the animal frame, be conceived of as correspondingly wise? To obstruct in a particular case this ordinary and inevitable process of human thought seems to me at once arbitrary and unwarrantable.

3. I object to Mr. Spencer's position, thirdly, that it is contrary to his own usage. In several instances he manifestly violates his own rule. I will present to the reader two of these.

Mr. Spencer clearly ascribes to the "Ultimate Cause of things" a specific attribute when he designates it "a Power." Now the phrase "a Power," is a mere abbreviation of another phrase, a powerful being, or a being possessing power. Power in this case is not being, but an attribute of being; and thus, "the Ultimate Cause of things" is conceived of by Mr. Spencer himself as having at least one attribute, namely, power.

My second instance occurs in p. 99, where Mr. Spencer actually ascribes to "the Ultimate Cause of things" the attribute of Omnipresence. We have, he says, a "consciousness of an Incomprehensible Omnipresent Power." And he is good enough in this instance to open to us the method by which he arrives at this conclusion.

> "We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; [and] phenomena being, so far as we can ascertain, unlimited in their diffusion, we are obliged to regard this power as omnipresent."

Without stopping to inquire whether the fact that "phenomena are, *so far as we can ascertain*, unlimited in their diffusion," authorizes so wide an inference as that the Ultimate Cause is *omnipresent*, I accept the process by which the author infers that the Ultimate Cause is present wherever phenomena are. And thus he not only infers actually a specific

attribute of the Ultimate Cause, but affirms that "we are obliged" to do so.

Thus, in two clear instances, Mr. Spencer himself pursues the process which, in its general use, he wishes to obstruct. I am entitled to say, however, that such an inconsistency cannot be permitted to him. If any one can be allowed to stop us in inferring the attributes of God from his works, it is not Mr. Spencer, for he himself does the same thing. If, from the universality of phenomena, he confesses himself "obliged" to infer God's omnipresence, he must not complain of us if we declare that, from the skilful and beneficent adaptations of God's works, we are "obliged" to infer his wisdom and goodness.

4. I object once more to the position of Mr. Spencer, that the argument by which he attempts to support it is insufficient.

He affirms, and no doubt justly, that any attributes which we may ascribe to the Ultimate Cause must be derived from our own natures; while it is possible that there may be a higher mode of being, in relation to which our conceptions, of course, would be defective. "May we not, therefore," he asks, "rightly refrain from ascribing to it any attributes whatever?"—P. 109.

On this I offer two remarks. First, it is better to have defective conceptions of God than to have no conceptions at all. If to think of him as in some respects like ourselves is to think of him too lowly, it may not be to think of him altogether unjustly; it may be, and in all probability will be, to think of him truly, so far as well-regulated analogy may allow. And this, however inferior to his glory, is assuredly much better than the utter and horrible blank recommended by Mr. Spencer.

I admit that the process of forming conceptions of God by analogy from our own nature is one to which there attach many liabilities to error; but I cannot admit that they are inseparably attached to it. Of course such a process requires careful regulation; what process of thought does not? But that such a process, conducted with due care, should lead to ideas of God wholly unjust, appears to me to be impossible. That, with no other means of forming conceptions of God at all, and with an irresistible tendency to employ this, it should be our destiny to be led by it into mischievous error, is to me a supposition incredible.

Secondly, an authority in which we have confidence, although Mr. Spencer has not—I mean the Bible—entirely warrants in this case our inevitable analogical judgment. "God is a spirit," said the Great Teacher; thus affirming in a single phrase a near affinity between God and man, while various other portions of the sacred book declare him wise and holy, just and good. Mr. Spencer, of course, does not believe the Bible; but we cannot allow him to argue with us *as though we did not.*

One of the great facts of revelation—I mean the Incarnation—goes still further than the explicit testimony of Scripture to demonstrate a certain measure of resemblance between God and ourselves. In the case of our Lord Jesus Christ the two natures—the divine and the human—are blended into one personal existence, into one intelligent, rational,

and moral being. It is not possible, therefore, that the two natures should, in these respects, be utterly dissimilar. What is holy, wise, and good to the one, must necessarily be so to the other; on any other supposition the blending of the two into one person must give rise to the strangest and most impossible incongruities. What God has told us of himself, therefore, is not, as has been stated, merely the mode in which God at present wishes us to think of him, but what he essentially is, what he eternally has been, and eternally will be.

Mr. Spencer's distaste for this kind of argument he expresses by the use of a comparison on which a moment's examination may be bestowed:—

"If," says he, "for a moment we made the grotesque supposition that the tickings and other movements of a watch constituted a kind of consciousness, and that a watch possessed of such a consciousness insisted on regarding the watchmaker's actions as determined, like its own, by springs and escapements, we should simply complete a parallel of which religious teachers think much."—P. 111.

Now, obviously, the true parallel to this "grotesque supposition" would be, that a being, finding itself moved by nerves and muscles, should infer that its maker was moved by nerves and muscles too; a heedless misuse of analogy which we should condemn as strongly as Mr. Spencer himself, and probably, without any, either known or unknown, example. But, supposing that the watch, while cognizant of the action of its springs and escapements, was conscious also of the mechanical ingenuity by which they had been devised and arranged, and was thence to infer that its maker was possessed of mechanical ingenuity, would the watch then be chargeable with folly? I leave this question for the consideration of your readers; and, if he pleases, of Mr. Spencer.

THE WITNESS FOR CHRIST.

About twelve miles to the south-east of Rotterdam, in South Holland, lies the quaint, old-fashioned town of Dort. It is famous in the history of theology for the celebrated synod which tried to settle with Arminius the well-known five points of the Calvinistic creed. But more famous is it in secular history for being the place where, in the summer of 1572, the independence of Holland was proclaimed by the States-General, under the presidency of the Prince of Orange, after long years of the most fearful oppression that the world has ever seen, under the despotic rule of Philip of Spain.

Only two months before was enacted one of those frightful tragedies by which Philip hoped to reduce the Christians of Holland to the obedience of Rome, and which have brought down upon him, and upon the head of the Duke of Alva, his instrument, the execration of mankind. On the morning of the 28th of March, the city gates were closed, and exit refused to all passers; while the bells of the city hall

rung out to summon the people to the market-place. From the thickly-peopled alleys, and out of the many-floored houses which lift high their gables on the streets, the population streamed forth to witness an holocaust of blood. For on that day were to suffer martyrdom at the stake two persons, a man and a woman, who had dared, in opposition to the decrees of pope and king, to serve God as his word had taught them. They were martyrs for conscience' sake.

The woman resided some distance from Dort, but having unfortunately come within the bounds of the jurisdiction of its magistrates, and being known to be a heretic, she was arrested, and, after a brief interval, sentenced to death by strangulation at the stake, and her body to be then burnt. The man was an inhabitant of the city. His name was John Walters. He was held in high esteem among the members of the Baptist church which existed in Dort. It held its meetings in secret, sometimes in private houses, at others in the country, and even on dark nights in boats on the waters of the lake that washes the southern suburbs of the town. To escape recognition Walters often changed his lodgings; but was at last discovered by the bailiff of the city, living in a room up-stairs in a house near the Riet Dyke, not far from the new gate of the fortress then under construction.

Without warning, the bailiff entered the house, and, ascending the stairs, came to the door of John Walters's lodgings. It so happened that Walters met him as he opened the door. To the question, "Does John Walters live here?" Walters was too truthful to reply other than "Yes," adding, that he was the man. He was, however, careful to utter this in so loud a voice as to awaken the attention of his wife, then in the back part of the room. She immediately escaped; but their little daughter, a child of seven years, remained, unnoticed, to see her father carried off to prison. Without resistance he suffered himself to be bound by the attendants, who conveyed him through the city to a cell in one of the gateways of the town.

There was a report spread that the mayor of Dort, a young man of some thirty years of age, had apprehended Walters in order to secure a portrait of himself; for the captive had the reputation of being a good painter, as well as an engraver on glass. Be this as it may, there was no relaxation in the cruel treatment to which heretics were exposed. Soon after his arrest, the prisoner was brought before the mayor for examination. He was questioned as to his faith, the names of his friends, who baptized and married him, and many other things. As he would not reveal the names of any, he was doomed to the rack, and in a few days was brought to the place where the instruments of torture were prepared.

Refusing to answer the renewed inquiries of the officers, the upper part of his body was stripped naked, though it was a bitter frost; his hands were tied behind his back and secured to the beam, and his feet were also tied. Having blindfolded him, they now suspended him by his hands from the beam. Scourgings followed, accompanied with taunts. At length, being let down, the questions were reiterated; but no replies

were given. Then he was suspended again, and again whipped with rods. Strengthened by Him in whom he trusted, all was in vain, and a respite was given to a subsequent day. Of this sore trial the sufferer has wrote to his brother and sister:—"I could not sleep well that night, but lay groaning and listening to the clock all night; but there was given to me perfect tranquillity of mind, and joy in the Holy Ghost, great beyond description; because the Lord had kept my lips, and suffered me not to be ashamed of the faith which I, his poor servant, possessed before my imprisonment. But in this the Lord proved me."

It was on a Saturday that the above inquisition took place. After two days the sufferer was again brought to the place of torture. He had passed the interval in prayer, seeking comfort in the promises of God, and strength to sustain the trials that yet awaited him. Would he now confess? What was his resolve? In reply, he said that his conscience would not let him. But he was answered that the man who had baptised and married him had left the king's dominions; what harm would be done by telling his name? The less reason was there, then, for their torturing him to confess it. But the prisoner believed their assertions untrue. It was finally concluded to send to him a priest, who should convince him from the Scriptures that it was right to betray his friend!

The next day, Wednesday, he was again brought before the magistrates, and interrogated as before. "You love your neighbour better than yourself?" said the mayor. "It is written," replied the prisoner, "that we ought to lay down our lives for the brethren." Entreaties and threatenings were alike in vain to force from the lips of John Walters the betrayal of his friends. He was again stripped and suspended by his hands; but this time his feet were left unbound. Over the bruises of the first scourging he was again beaten. The old wounds were re-opened, and in this state he was exhibited to the bystanders. As he still refused to confess, the torture was resumed, the executioner pulling at the ropes to increase the pain. "Your countenance is as pleasant as an angel's," said the mayor, "but your heart is harder than Pharaoh's." For this heroic disciple of Christ suffered meekly; he was strong in faith, giving glory to God. "The Lord from heaven," he said, comforting himself, "who is more powerful than all men, suffered shame, calumny, and reproach, and then took possession of his kingdom; why, then, should not we endure it, we who are oppressed only for a short time by our enemies?"

It is needless to repeat similar scenes of suffering which were passed through in the latter days of February. Between this time and the day of execution, he occupied his time with writing to his wife, his child, and his relatives, epistles full of godly counsel, devout hope, and firm trust in God. Condemned in open court by a full bench of papal counsellors, he was at once led forth to the place of execution at the water-side, near to a lime-kiln, on the works of the new fort. Here a platform had been erected, and upon it were the stakes at which Walters and his female companion, adjudged for a similar offence, were to suffer. They

were tied together; but, as they left the court, they kneeled down, and offered in silence a prayer to God for strength.

Lest they should speak to the people they were gagged; but Walters, having one hand free, soon removed his gag, and cried, "O Lord, strengthen thy weak servants; for thy sake we suffer, and for this are we willingly prepared." A brother in the crowd here pressed forward, and uttered words of consolation. Walters took off his waistcoat, and showed his chest bleeding with the wounds from his scourging. "Already," was his reply, "do I bear in my body the marks of the Lord Jesus," and, lifting his eyes to heaven, his countenance expressed his longing desire to reach his heavenly rest. The brother, to the chagrin of the officers, was lost in the crowd before they could seize him.

Having passed through the town, the sufferers arrived at the place of execution, where a countless throng of people had gathered. They ascended the platform, then kneeled down and prayed. The female was first bound to the stake and strangled, according to her sentence. As this was passing, pious ejaculations were uttered by John Walters, till the executioner, relieved from his fellow-sufferer, fastened him to the stake. "Now is the day of salvation," he said. Perceiving some of his fellow-believers in the crowd, he cried as loud as he could, "Farewell, beloved brethren and sisters, I now commend you to the Lord, who shed his blood for us." As the pile of wood was lighted, he was heard to say, "O God, thou who art my strength, into thy hands I commend my spirit." Thus did these lowly servants of the Crucified One, amid the tears of the multitude, and the loud clang of the city bells, win the martyr's crown, and enter the joy of their Lord.

Far from deterring the people of Holland from casting off the Romish heresy, these executions only attracted them, and rooted in their hearts that intense hatred to popery and to Philip of Spain which sustained the nation in that long strife for their freedom which had now began. From the stake they learnt lessons of truth and of heroic endurance, and in the blood of their martyrs were laid the foundation-stones of the liberties of the United Provinces.

"SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN."

CONCIO AD CLERUM.

I HOPE I am not uncharitable, but I am afraid that if a "Sermon to Ministers by a Layman" were announced, very few of those for whom it was intended would trouble themselves to be present. I have given up all idea of such a service, and have resolved to write a sermon for them instead. I hope they will read it through, for it is not often that a layman, like myself, ventures to address them; but I have a notion that it would do them good to listen to some of us now and again, just as I

am sure that it is a great benefit to us to attend upon their ministry. So I shall fancy myself surrounded by ministers only, and open my heart to them as honoured and beloved men who teach us much in their discourses but more by their example.

But I am already aghast at such presumption. Perhaps the minister who has read thus far remembers his own first attempt to preach, and that may make him forbearing towards me. At least there is one upon whom I may rely for compassion; but I must not tell how he failed, and how I tried to cheer him as we walked back again to our homes, for it might pain him now that he is so widely known and so justly celebrated; and, besides, I should stand revealed to all our mutual friends in his light. The simple truth is, my sermon is gone, and I can hardly recall even the divisions of it. So there is nothing left me but to write without much method what I had hoped to have done in a better manner.

What I wished to preach to ministers about, is the habit of a very large proportion of their class to talk against their brethren. When I was a young man, I thought it very strange that as soon as any lucky fellow obtained a good benefice, the tutor of our college would rattle off a dozen good reasons against the selection of the patron. And many a time since I have heard clergymen speak about members of their own cloth in a style that was neither gentlemanly nor Christian; but now that I have been a Nonconformist for many years, I am bound to confess that the same wicked habit is to be found amongst our ministers of all denominations. And it seems to me more wicked for a Nonconformist clergyman to speak against his "brother," than for the beneficed clergy of the Established Church to do so, because the position and influence of our ministers must depend upon their good repute. I am sorry to confess that I lost my temper a few weeks ago, but the provocation was hard to bear. A shiny, smirking scoundrel, done up in the latest fashion, called upon me because he had "heard" that I was "much interested in —— parish, and had great influence with ——, the patron of the living." He had been "told that the Rev. N—— Q—— was thought of for the vacancy, and as he was sure that I should wish to see a good man in the parish, he had ventured to call upon me to let me know something of his antecedents." So he went on for a little space, till I was obliged to blurt out my doubts, and, at least, to tell him a bit of my mind. The clergyman against whom he had been speaking was well known to me as a hard-working, and, to all appearances, an unpatronized man; and it seemed to me a shabby thing to try in such an underhand fashion to interfere with his promotion. I have not got over it yet; and it will cost me some effort to be civil to this man when we meet; but I am afraid that he rejoices in his wickedness, and thinks his conscientiousness ought to have been honoured with the gift of the living to himself. Whether he does or not, the man against whom he spoke has been inducted into the benefice; and the other day I saw him at our Bible meeting, and heard his traducer "congratulate" him on "having received his well-deserved promotion." I think I could have spoken at that moment, but it was perhaps best I did not. Old men are

expected to keep the peace, but my knuckles and my tongue itched to break it. It was hard work to hold myself in, but I remembered that it is written "The wrath of man worketh not the righteousness of God." A short time since the church of which I am a member was deprived of its pastor by death. He was worthy of the love which he enjoyed during his ministry amongst us, and of all the sorrow with which we followed him to the grave. We had to seek a new teacher; and, after receiving the visits of various ministers, we found that the congregation was much drawn towards two brethren, and would heartily welcome further visits from either or both of them "on probation." The church selected one of them for that purpose with cordial unanimity, and he returned amongst us. His preaching was edifying, and, in my opinion, adapted to its purpose. But one of the deacons met me one day and said he was sorry to find that we were "mistaken in our man," for Mr. So-and-so, of London, had said that "he hoped the church would be very careful about" our candidate, and wished us to "recollect that he had not succeeded in his present pastorate." I inquired whether anything had been said against his character, and received for answer, "Not exactly, but Mr. So-and-so thought there were one or two things which might be inquired into, and ought to be cleared up." I thought this a strange interference with our proceedings, because it does not follow that if a man fail in one place, he will assuredly fail everywhere else; and it seemed ungenerous to suggest such a suspicion at such a time. But other persons heard of the great man's counsels, and the result was, that the probationer's sermons were listened to in a different manner, and the small criticisms were indulged in—"Not equal to last Sunday;" "Not like that first sermon;" "Hardly up to the mark;" "Do you think this will do for us?" and the like. The upshot was that we did not invite him to become our pastor, and as his subsequent career has proved, we lost the services of a good minister.

But I must not multiply such stories, though it would be easy to do so. I wish to say at once that I don't like the manner in which ministers generally speak of one another. I could put my hand on some foremost men whom I have frequently conversed with, but from whom I have scarcely ever heard a word of generous appreciation of their "brethren." This one is "a poor thing;" that "a very uncertain preacher;" a third "has great sameness." Sometimes inuendo is resorted to. "Have you heard anything lately of B. F.?" "No!" "Then I am afraid you will. Poor fellow! I hope for the best." At other times a confidential communication is made: "I must tell you, but on no account breathe it to any one besides, that S. T. has," &c., &c. I suppose the love of scandal is innate in all mortals; and I try to account for the patience with which we listen to such hints as I have quoted on that ground. But after all, nothing can excuse the absence of a genial and large-hearted esteem of every respectable minister on the part of his brethren, or justify any words in his disparagement.

I wish you would reflect upon *the meanness of talking against people behind their backs*. You cannot raise your own reputation by depreciat-

ing your neighbours; and you would not say anything against them if you thought it would reach their ears. That is unmanly conduct, and it is dishonest too. I met, at a friend's dinner-table, in a distant part of the country, two ministers, who then appeared to be on the most friendly and affectionate terms with each other. One of them, a little while before, had taken great pains to inform me how unfit the other was for his present post, and how impossible it was to work with him; yet, being asked to render help at a coming anniversary, this Christian minister was "most happy to render any assistance in so good a cause at any time." I don't understand such conduct, and wish there were nothing of the kind amongst our ministers.

And then, think of the injury which you do by all kinds of detraction. Many men have been thrust into the back ground, and kept there all their lives, by the ungenerous, and, I must say, untruthful, estimates which the "leading ministers" have expressed of them. In my own neighbourhood are some of these gentlemen, with whom it is my privilege to meet frequently in social, as well as religious, assemblies. I am sure that they must wonder at the unseen influence which chains them to their "spheres of labour;" but that influence is to be traced to their "leading" brethren. Would you have wished the "leaders" of other days to have covered your brilliancy with their measure, or thought it right in them to say a word in arrest of your progress? It would have been an injury and a loss to us to have been deprived of your excellent services; and it is to be hoped that you will not stand in the way of your less known and less fortunate brethren.

The divisions of my lay sermon are this instant back again. I will set them down for your benefit. You can easily, and far better than I, fill up the outline.

"Speak not evil one of another, brethren."

Mysterious power of the tongue! Sometimes "set on fire of hell." Evil speaking comes forth from an evil heart: to be avoided of all men, but especially of all Christians. State some reasons for avoiding it.

1. Because it is a sin against God. He forbids it.

2. Because it is a sin against our brethren. They expect us to love them; to protect their persons and interests from harm; to act towards them as having a stake in their reputation; and to promote their welfare.

3. Because it magnifies the power of sin in our heart. Giving way to any lust magnifies the power of that lust. Evil speaking, in like manner, encourages evil thoughts and evil passions in the heart.

4. Because evil-speaking, amongst Christians, is injurious to the interests of human society. It lends sanction to untruthfulness, to slander, to envyings, and such like evils.

It is but a layman's sketch. You may think it very poor; "by no means exhaustive of the text," or anything else you please; but for your own sakes, for your brethren's sakes, for Christ's sake, suffer a layman's entreaty that you "Speak not evil one of another, brethren."

THE INHERITANCE: AND HOW TO REACH IT.

BY THE REV. JONATHAN WATSON, EDINBURGH.

(*Continued from p.* 103.)

CHAPTER III.

VANQUISH EXCESSIVE LOVE OF LIFE.

"How weak's the prison where I dwell!
Flesh but a tottering wall:
The breaches cheerfully foretell,
The house must shortly fall.
I have a mansion built above
By the Eternal hand;
And should the earth's old basis move,
My heavenly house must stand."

THE love of life we take to be the strongest passion implanted in all living creatures. You see it in the constant fear of danger and of death in which the animals live. The winged tribes flee from it; the quadrupeds, which are furnished with weapons of defence, fight for their lives with the greatest ferocity; and the insect races, in their helplessness, evince the same love of life by the ingenuity and care with which they seek to shelter themselves from destruction. Man discovers the same passion by the care with which he watches over his health, by the deep anxiety which he betrays when he loses it, and by the steps he takes to recover it.

He will have recourse to every expedient, employ the best skill, use any description of remedies that may be prescribed, visit distant climes, submit to most painful and trying operations—yea, and expend the last farthing he has in the world, to purchase deliverance from the grasp of death. "Skin for skin, all that a man hath will he give for his life."

Now this love of life is at once, in us, natural and, to a certain extent, proper. How sweet is life to everything that lives, more especially to rational man; life, his own life, the most precious of all things. If a party of friends by some accident are thrown unexpectedly into a common danger, where nothing less than death is before them, let them be fired with a noble generousness of nature, and they will exhaust all means in their power to rescue one another; but when the death struggle comes on, and the question is in the balance, "be *your own* deliverer or perish," who blames the man who ungrasps his drowning companion whom he cannot save, to preserve his own life? The love of life is an instinct set deep in our nature for the purpose of self-preservation; it is, therefore, a most wise and benignant appointment of God. Life is God's gift, for which we are responsible to him who gave it; he therefore who throws heedlessly away his own life, or who takes it away, wilfully perpetrates a crime against God and himself which has no expiation, for he who puts himself beyond an expiation in this world will find none in the next.

It will be obvious, however, that even this most precious gift may be overvalued. The love of life may exist in such excess as to even refuse to yield it up at the bidding of the Author of life. You say, How can that possibly be? Yes, there are cases where controversy is held with God himself, and where life is not resigned at his bidding, but either *wrenched* from the man by the strong arm of death, or positively *held back* when God calls for its resignation. The one case is this: when a dying man shows the utmost repugnance to resign his spirit; when he reclaims against the decree that is about to consign his body to the grave, and battles it out to the last against the executioner sent to carry it into effect. The other case is that described by our Lord: "He that saveth his life shall lose it," namely, he who, to shun persecution and death for the Gospel, denies Christ; such an one saves his natural life, and he forfeits his spiritual and eternal life.

You see, then, how it is a *possible* thing for a man to have the love of life in excess. But more than this, it is a *common* case, multitudes even of professing Christians—yea, and genuine ones too, who have really believed on the Lord Jesus, and received a blessed measure of conformity to his character—many, even of them, betray a sad reluctance to die; not that they entertain any serious doubt about their acceptance, and not that the terror of death and the grave has hold of them; examine them on these points, and a sound orthodox belief will be found at the foundation of their religious opinions; nevertheless, let death come into view, and there is felt an inward shrinking away from the subject. It is not guilt, nor conscience, nor judgment to come, nor the absence of faith in the Son of God as the only Saviour; when you come to analyse the feeling, it is found to come to this: "We feel life in this world an agreeable thing; we have health, and strength, and friends, and means; in these circumstances we confess to an unwillingness to go hence; in truth, life to us is very sweet, and we know not what should reconcile us to the thought of departure out of the body." Nay, more, it is not unfrequently seen that very decayed persons, whom one would think could have no great comfort in this world—wearisome days and nights being appointed to them—are yet showing symptoms of an intense adhesion to existence in the flesh, seat though it be of many a pain and many a sorrow.

This, then, is what we mean by the love of life in excess, when time eclipses eternity, and life *in* the body is infinitely desirable above life *out of it* with Jesus Christ in heaven. The converse of all this you see in apostolic experience, "having a desire to depart and be with Christ, which is far better." If, then, this excessive love of life can be lessened, or in any way turned to account so as to forward Christian progress in its onward march, would it not be well? It may be reasoned with, at all events, and it may be subdued, if not wholly overcome, by the following thoughts:—

1. There are certain carnal appetites in us now, the gratification of which is attended by pleasurable emotions, and, really, how much of human life and happiness hang upon these. So much so, indeed, that

persons who have lost almost all sensuous enjoyment from the decay of nature, long for departure out of this life, which, to them, has ceased to be a source of pleasurable being; but in the case of persons of sound constitution and vigorous health, it must be very different when they are threatened with removal out of this world. The idea of being ushered into a state of existence where they shall find none of the organs they were accustomed to gratify with food suited to their nature, presents to some minds gloomy thoughts of pictured desolation and wretchedness. Most of the inlets to delight are about to be closed up for ever by death; and yet we are to live, and to live in happiness too; but how that can be is a mystery to us. Hence dissolution presents to such the notion of a wearisome blank, bereft of all the customary joys that have been familiar from infancy to age; and so it is, that while no one will appear foolish enough to indulge lamentation for the anticipated loss of sensuous enjoyments, yet do thoughts of the total extinction of them all constitute one of the elements which go to make up a sense of recoil at the prospect of death. Now, it may be of some use to assure these individuals that they shall certainly not miss, that is, that in another world they shall feel no want whatever of any of all the things which were wont to minister to their gratification. The soul will retain no sense of how its companion of flesh was gratified with its appropriate aliment. She never had any fellowship in that matter with the body. Hers were evermore the pleasures of the understanding, the judgment, and affections; and while these remain behind the dissolution of the mortal tie, she shall feel no more of a lusting after such things than if she had never been in proximity with them. Verily, "The former shall not be remembered nor come into mind." The glorified saint lacks nothing, desires nothing: "Thou hast made him most blessed for ever with the light of thy countenance."

II. The appetites of flesh are at death supplanted by appetites of a far nobler nature. What although death closes the organs of vision in the body: has the immortal spirit, then, suffered an eclipse too? Because it made use of eyes of flesh to look abroad on creation, does it therefore follow that it is blind when severed from clay? By no means. It is true that these windows are darkened; but were they the only media of vision to the soul when yet clothed in flesh? Did she not possess a world of her own while her companion slept? Did she not look forth on scenery of mystic beauty or of terror? Did she not hear sounds and see sights—while both organs were sealed up—so vivid and powerful as to disturb nature's repose, waken up the whole man, and leave impressions behind which the revolution of years could not efface from the memory? Did not the mental eye see wonders in sleep? Did not the mental ear hear sweet sounds? Did not the soul recognise individuals, and places, and objects of all sorts when eye and ear were both impervious to light and sound? The faculties, then, which we do now employ have an independent existence beyond doubt, and will find enjoyment adapted to their nature, and that in the highest degree, in the kingdom of God. We are told in the word of God that the

righteous shall "*see* his face," "*see* the King in his beauty," "*see* him as he is." "Blessed are the pure in heart: for they shall *see* God." The vision of the soul, then, purged at the fountain of light from all the mists of time, will look forth upon all the vastness and all the grandeur of the heavenly world. She will survey the structure of "the city that hath foundations," and the "Father's house of many mansions," with a nice discriminating eye, estimating aright the wisdom, the power, the goodness, and the grace that called into existence such boundless magnificence for the entertainment of holy intelligences and the glory of his own great name.

The vision of the Lord himself, being full and unclouded, will call forth the expression of profound adoration. How will his beauty ravish all hearts. How will the redeemed be filled with admiration as they gaze on his manifold charms, who for them assumed that same body, once filled with suffering and smeared with blood, now shining as the sun, and rejoicing all eyes that behold "the Lamb in the midst of the throne."

The sight of "the nations of the saved," gathered out of all the generations of men from Adam to the last man, their purity, their perfection in virtue, their resplendent robes of light, their harmony without a jar, their love without measure, and their blessedness without end, will all be matters of joyous observation and experience. Think not of heavenly happiness as of an indefinable, indefinite something, for the appreciation of which we have no faculties: it is not so. That is the world of light, Christian, to which you are going, and the vision of all the glory it will take eternity to explore.

Our hearing will be in exercise there too; the pleasure of conversation; the acquisition of ever-increasing knowledge. The voice of our Saviour shall be heard "feeding his sheep, and leading them to living fountains of water," the sweet sounds of his high praises floated upward to the throne, from ten thousand times ten thousand and thousands of thousands, in strains of richest melody, loud as thunder and softly soothing as the sound of many waters. Our ears shall be open, in a word, to intelligence on every hand and from every quarter; so that in course of ages it is absolutely impossible to even conceive to what enlargement in knowledge the human intellect may reach.

III. The understanding will be unclouded; the conscience will be in the enjoyment of a calm, divine serenity, never to be broken; the will shall never stray from the straight line of God's law; the affections will never more embrace but one object supremely—the Lord himself, in his own person and in his happy family; the judgment so rectified as to be incapable of error any more for ever; the memory retentive of whatever in the past can minister to permanent happiness; and all the powers of the soul wound up so high as never to run down throughout eternal duration. We may form some distant conception of future blessedness from the following. You have had seasons of spiritual satisfaction in the immediate service of God, so deep, so thrilling, so absorbing, that for the time you had no feeling or thought of animal

nature at all. The space spent in intimate communion, flesh interfered not with it. It was to you at least *a conception* of Christ's condition during the forty days wherein the physical suspended its every claim, while the spiritual asserted its power to engage all the faculties of his compound nature, just as if the animal part had had no existence, the spiritual acting with uncontrolled freedom.

Now, Christian, suppose yourself caught up into this ecstatic frame, in converse with your God and eternal realities, no more thinking of the demands of the physical economy than if there had been no such demands put forth upon you. You can at least imagine the possibility of running out the hour into a day, the day into a month, the month into a year, and the year into twenty, or fifty, or one hundred, or one thousand years; and thus you may very naturally and effectively realize how you should be supremely blessed after dropping the body. Why, just in this way; that you did not want it; you felt no need of it at all; your happiness being neither less nor more in the spiritual world than an extension and elevation of the bliss that did whiles overtake and detain you before the Lord when in your earthly pilgrimage. Moreover,—

IV. The occasions of grief in this world will have no place in the world to come. How what is joyous will be retained, and what was grievous will be dropped, we cannot tell; yet it must be so. Were the sights and scenes of sorrow that beclouded the Christian's happiness upon earth to come up with anything like freshness, they would certainly dash the cup of his felicity. But this may not be. The black, disturbing train of sinful objects, as bitter disappointments, the ravages of war, the triumphs of death over loved ones torn from our embrace, the inflexible enmity of hearts which refused to bow to the Saviour's claims, and all the spectacles of wretchedness and woe ever tracking the footsteps of sinners—oh, could the realms of bliss admit a vivid recollection of all, how would such imagery haunting the imagination disquiet "the rest" promised to the heirs of glory! Sin, sickness, death, and ruin, physical and moral, will no more be remembered; the overflowing fulness of purest, sweetest, transporting delights leaving no space at all for their entertainment, much, as we may suppose, as when some exuberant delight, flashing unexpectedly on a family where death had spread his pall, banishes for the time all remembrance of the wringing grief from which they had emerged; the only difference being this; that in the case supposed, "clouds return after the rain" again to drench the heart with sorrow, whereas the redeemed dwell yonder in one cloudless, bright, eternal day.

V. The excessive tenacity with which we cleave to life may further be allayed by the fact that the Christian's separation from his body of flesh is but temporary. Deep would be the wail even of believers, when about to expire, were it so that the dear clay was to be, like a vile thing, cast away for ever. Who could endure the thought of laying down in the noisome grave so precious a part of himself in the certainty that, reduced to ashes, it should never be rebuilt any more for ever into a living structure. But "life and incorruption" are brought to light by the

Gospel. As the seed-corn falls into the ground, and dies to rise in vernal beauty again, so is the ransomed dust destined to break from its dreary mansion, purified, spiritualized, and made a meet residence for its partner by the transforming power of Omnipotence. "Flesh and blood cannot inherit the kingdom of God." Say, then, should we not be willing to drop this mortal part of us into the tomb, if from its temporary resting-place it is to burst forth, chrysalis-like, on the resurrection morn, blooming in the beauty of immortal youth? Lay down, then, O Christian, the load of "sinful flesh," that it may pass under the wondrous hand of the Refiner, that it may part with all its earthly adhesions, all its sin-cursed tendencies to putrefaction and disgrace, and that it may be "fashioned like unto his glorious body, not having spot or wrinkle, or any such thing." Should you hesitate, should you shrink, should you drop tears into the earthy bed opening at your feet, and so discharge the last duty you have to fulfil in this world with the bitterness of grief? Surely not: your "life is hid with Christ in God." *You* die not: "He that believeth in me shall never taste of death." You *yourself* survive the stroke of dissolving nature. You shall not mourn the absence of your endeared partner within the "house not made with hands:" the amplest provision is made for your exquisite enjoyment in the interim, and assurance is given you that "the morning cometh" when "the bridal of the soul" shall be celebrated by the full chorus of the skies. "You shall obtain," yea, in that same body you lay down, "gladness and joy; and sorrow and mourning shall flee away."

> "Cease, fond nature, cease thy strife,
> And let me languish into life."

The idea brought out in that beautiful hymn,—

> "The lonely, widowed spirit,"

is more poetical than sound. That the "adoption, the resurrection of the body," will bring an accession of gladness to the soul, we can well conceive; but the notion of bereavement, with its deep-felt loneliness, carried up to the seats of the blessed, or the imagination that the glorified spirits of the saints in light feel aught bordering on sorrow, is quite out of the question.

VI. "To be ever with the Lord," however, seems at once the most powerful and legitimate motive with which to combat this strongest of passions, the love of life. You cannot disbelieve his words when he says, "Where I am there shall my servant also be." One should think that the thought would take entire possession of us, and would raise such a tumult of joy in the soul as could with difficulty be repressed by all the vanities of time. That it is otherwise may be traced to an innate sense of imperfection and worthlessness, calling up something of the apostle's feeling when the glory of his Master's omnipotence burst out upon him: "Depart from me; for I am a sinful man, O Lord." It is not surprising that we in this tabernacle should be dismayed at the thought of being ushered into the presence of the Holy One, and that there

should be a clinging to flesh yet again as the hour of departure is seen to be at hand. This is the infirmity of our nature, which cannot, but in rare instances, be wholly overcome, although both the arguments we can adduce and the assistance of the Holy Spirit may go far to correct it. The fact of the believer's justification by faith on the Son of God may convince the judgment and calm the conscience, while the inward sense of sinfulness of nature may, notwithstanding, shrink from contact with perfect purity. But to meet this, let it be remembered that when the Lord calls home his people he makes provision for their suitable reception. All the events of their life and history were parts of a disciplinary process working out their meetness for the service of the upper sanctuary. Still, at the very close of a life the most sanctified, there must remain a deal to be done *out of* the body which cannot be done *in it*. No soul, however ripe in grace, ever passed away perfectly ready for the fellowship of God and holy angels. But this need not startle, much less alarm the believer. Where the blood of the Cross justifies, the Spirit of God sanctifies, in perfection. The entrance of the disembodied spirit of the just must be not unlike the prophet's ascent, in which he dropped his mantle as he went up. They leave behind whatever savours of the earth, earthy. They are perfected in the act of presentation. "*See him* as he is." The effect of this is, we learn, they are *like him*. The moral transformation which was incomplete at death, is consummated at once "according to the power by which he is able to subdue all things to himself." We can imagine the beauty of an object to be so transcendent as never to weary the eye in contemplating it, the amiability and grace of it to be such that the mind would never cease to take pleasure in dwelling upon it. So it will be in the heavenly world. The beauty of Christ is so perfect—even the acme of perfection itself—that all eyes that look upon him experience inexpressible delight, much as we do now experience in the sunlight of the great ruler of day. "The city has no need of the sun; for the glory of God lightens it, and the Lamb is the light thereof." The manifestation of moral excellence, the disclosing of the inexhaustible treasure of tender mercy, benignant goodness, and special love, will not, as now, flash upon the souls of the righteous, and anon be withdrawn, but the illustrations of these qualities in the Divine mind will be ever breaking out in acts of munificence, refreshing by their freshness and overpowering with their grandeur. Who, indeed, can conceive how the attributes of justice, truth, and holiness, wielded by Omnipotence, may be made to unfold the depths of the Divine nature in the government of the universe, and how redemption itself may be found to be but one of the many acts of the Almighty's administration, among intelligent beings in surrounding worlds, all equally replete with wisdom and radiant in love? It is altogether certain that the little we know of God in Christ here, is but as the opening of the eyelids of the morning to meridian brightness, or as the glimmering ray that falls on the straining eyeball of the prisoner in his dungeon to the glory of the visible heavens when not a cloud obscures the prospect. Who, then, would not escape from the prison of flesh into boundless liberty? Who would not

exchange the dawn for perfect day? This self-love, this excessive love of life, may well give place to higher and nobler aspirations; for assuredly, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what God hath laid up for them who love him."

Dismiss, O believer, this grovelling temper: better things await you beyond the river of death than you can possibly conceive. You shall want nothing: you shall enjoy everything, in presence of the Lord, and in company with his saints. Prepare, then, to lay down the clay tabernacle gracefully, even as one whose high promotion is to succeed the last act of sublunary existence. In death you are seen in your humiliation and in your glory; in your humiliation, a defiled, earthen, broken vessel, wherein is no pleasure; in your glory, your happy spirit fluttering on the threshold of unceasing existence, impatient of delay.

Finally. We have now seen, that to be prepared to *welcome death*, Christians must get away from the love of the world and the excessive love of life itself; and how this last great object may be promoted we have remarked, that we shall not miss any of our physical powers when absent from flesh; that nobler appetites in the soul will supplant these; that all her faculties will be in perfect order and full occupation; that the remembrance of painful objects will be dropped, to give place to those of a joyous character; that the Christian's separation from his body is but for a short season; and that to be for ever in the enjoyment of the presence of the Lord and the company of the saints, are all calculated to assist the pious mind in "setting its affection on things above, not on things on the earth." Nevertheless,—

Though it is the case "that great is the truth, and stronger than all things," more is wanted still to bring these carnal hearts of ours to obey the summons of a sound judgment and a good and sufficient reason. Such an impotency has sin left upon the moral powers even of renewed man, that argument, how solid soever, is inadequate to overcome the grossness of nature. Hence we must apply to the Eternal Spirit, whose first inspirations kindled up life in the soul, to "help our infirmity" to rise higher and higher, to expand the wing, to brighten the eye, to strengthen the faith, and, in a word, to throw into the reasonableness of the duty the power to do it—to do it with the whole heart. At the same time, it must be the business of Christians, as they would act in character as pilgrims and strangers hastening home, to forward the great designs of Christianity with themselves, by a close and prayerful study of those arguments which have in their own nature a tendency to strike in with the teachings of the Holy Spirit, whose aspirations within are ever towards the kingdom of God, the Christian's everlasting home. He, the appointed Teacher, Comforter, and Guide of the children of God, will not leave any—the feeblest, the weakest of them all—to grapple with the last enemy in their own native strength. A supernatural fortitude he throws in as the conflict thickens, and he has, twice ten thousand times, prompted the shout of victory in the very act of the soul's dismission from the body. "More than conquerors through him who loved us." If there are any readers of these pages who cannot enter into the views

they unfold of the future world because they *stumble* at the threshold —cannot clear their TITLE—let them turn back to the first chapter of these discourses, where they shall see how sinners like themselves came into possession of "the good hope through grace." If they do truly lament their miserable condition, and accept the righteousness of the Lord in the act of believing on him, *then* may they employ the language of inspiration, "We believe that through the grace of the Lord Jesus Christ we shall be saved even as they," and look forward with blessed assurance to the solemn hour of their departure, that they shall not be left to tread the valley of death in solitary sadness, but they shall realize the psalmist's hope, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for THOU ART WITH ME."

"Swift to its close ebbs out life's little day.
Earth's joys grow dim; its glories pass away.
Change and decay on all around I see:
O Thou who changest not, abide with me;
Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee:
In life and death, O Lord, abide with me."

Reviews.

Considerations on the Pentateuch. By ISAAC TAYLOR. London: Jackson, Walford, & Hodder, 18, St. Paul's Churchyard, and 27, Paternoster Row. 1863.

The Bible in the Workshop: a Refutation of Bishop Colenso's Critical Examination of the Pentateuch and the Book of Joshua. By Two Working Men, a Jew and a Gentile. London: W. Kent & Co., Paternoster Row.

Christ or Colenso; or, a full Reply to the Objections of the Right Rev. John W. Colenso, D.D., to the Pentateuch. By MICAIAH HILL, Son of a Missionary in the East. London: Hamilton, Adams, & Co. 1862. Price 1s. 6d.

Moses Right and Bishop Colenso Wrong; being Popular Lectures on the Pentateuch. By the Rev. JOHN CUMMING, D.D. London: John F. Shaw & Co. No. I. Price 2d.

The British Quarterly Review. No. LXXIII. January, 1863. London: Jackson, Walford, & Hodder. Price 6s.

IT seems that we are never to have done with infidelity. The beast in the Apocalypse that had seven heads and ten horns was nothing to it. This is a monster with a hundred heads and as many lives. Slain in one age, it starts up again in another. Transfixed to death in one generation, as by a thousand wounds, it reappears, though slightly modified, in the next. The old weapons are dug up out of the old battle-field to be furbished up for a new conflict, and the Pentateuch is somewhat like the Plain of Esdrelon. It has been so often

the field of warfare, that it is impossible to dig anywhere without finding some instrument of attack. There is no doubt that unbelief is a principle deeply rooted in the human heart, and as little doubt that the great enemy labours to foster it with the utmost assiduity. But Bishop Colenso's work contains hardly anything new, and would be wholly undeserving of these able answers, but for the fact that he still professes to be a Christian, and holds high office in the English Church. Others have written all, and more than all, that he pretends to have discovered; but then those others openly avowed their character: they professed themselves Deists. We will not refuse the Bishop of Natal so much charity as to believe that he is at present insensible to the consequences to which his principles must lead him; but if so, his mind must be singularly weak. He stands in an untenable position. With the authorship and historical truth of the Pentateuch, the whole Bible, including the teaching of Christ and his apostles, must stand or fall. Let no reader of Colenso be deceived. If Colenso be believed, there is no standing-place short of downright infidelity. It is well that all should know to what issue this scepticism must lead. Perhaps the beginnings of evil would be less frequently tolerated, if the ruinous conclusions were foreseen.

The works the titles of which we have given above, are quite sufficient to dispose finally of the Bishop of Natal. We cannot help thinking that if he could be induced to read them with due candour and attention, he would feel something like shame at being so fairly convicted of childish ignorance. Well might the Archbishop of Canterbury express his regret that Dr. Colenso had not earlier made himself acquainted with the Deistical controversies of the seventeenth and eighteenth centuries, and particularly with the writings of those divines who then vindicated the common faith. Alas! there is now no longer a common faith for English Churchmen, when some of the most cultivated men in that communion publish books that are read with applause to infidel assemblies. This is a subject of grief and humiliation to every devout mind. Most cordially do we wish for these antidotes an extensive circulation. They are, for the most part, as admirable in spirit as they are sound in argument. The article in the "British Quarterly," and the "Considerations on the Pentateuch," by our veteran instructor Isaac Taylor, are the best. But all of them are well worthy of perusal.

Metrical Version of the Canticles; to which are added, Psalm xlv., Isaiah lx., and Psalm lxxii. By F. Rolleston, Keswick. London: Rivingtons.

Also, by the same Author,

Mazzaroth; or, the Constellations. Part I.

The principle of interpretation by which the learned authoress of these works has been guided in translating the Song of Solomon, is that according to which "Solomon in this book is not the mortal king, but the Prince of Peace; by the ancient Jews understood to be the expected 'King Messiah;' by the early Christian Church, our Lord and Saviour Jesus Christ. The Bride has been held to typify the Church by both. The Bride, the Betrothed, before and at the first coming of Christ, becomes the Lamb's Wife at and after the second."

The translation is a highly creditable performance, both as to the learning and the taste which it displays. Take as a specimen the first five verses of chap. vii.:—

"*Virgins.*—How beautiful thy feet with sandals are,
O prince's daughter! and with jewels set
The girdings of thy sides, the perfect work
Of skilful hands; thy clasp a bordered cup,
Its circle in unfailing lustre shining.
Thy form as sheaves with lilies compassed round;
Like two young roes thy breasts; a tower of ivory
Thy neck; thine eyes like the fish-pools in Heshbon;
The tower of Lebanon thy nose resembling.
Thy head upon thee stately as Mount Carmel;
Thy hair entwining, holds the King in tresses."

On the word "form," in the sixth line, there is added the note, "This is the only word, except 'betrothed' in line 2 [of the first chapter], of which there is an unauthorized use." But with this rendering let us compare the note on this passage in the excellent commentary contained in the "Annotated Paragraph Bible:" "Or 'body.' A sheaf bound with a garland of red lilies well represents the shape of the bride's dress when bound with a crimson embroidered shawl, such as ladies in the East tie round the waist."

The use of the word "sides," in the third line of the above quotation, is by no means "unauthorized." We should probably understand Daniel's vision of the image more accurately by taking the same term in just this sense where he describes (chap. ii. 32) the belly and *sides* of the image as of brass. So Venema—"venter et *latera* æs"—with whom other modern commentators agree.

In "Mazzaroth; or, the Constellations," an attempt is made to show that there is a deep significance, which few perhaps have suspected, in the arbitrary grouping of certain fixed stars into constellations which we call the signs of the zodiac. These same signs have been perhaps universally recognised by the civilized nations of antiquity as at the present day; and this can be readily accounted for if we suppose these "signs" to have been named in those early times to which tradition points. For Josephus attributes the invention of astronomy to "the family of Seth, the son of Adam." Seth accordingly is said to have marked out the twelve signs, and fixed the great cycle of six hundred years.

Adopting this tradition, the authoress cites another, according to which the sun at the summer solstice was in Virgo at the time of the creation of man. "In that place was figured, long before the Christian era, in the Egyptian zodiac, the figure of a woman with an ear of corn in her hand; and below, another female figure holding an infant. Here, then, is recognised the seed, the offspring of the woman. In the next sign (Libra) the scales at once convey the idea of purchase. He comes to buy, to redeem. There is then the figure of a man grasping a serpent as in conflict, his foot on the head of a scorpion. . . . . In the next sign an arrow is coming forth from the bow. Can any one fail to see here expressed that He shall come speedily, surely? Then a kid or goat (Capricornus) sinking down as the sacrifice appointed to be slain for sin." And so on.

The authoress believes that those signs which Hipparchus and Ptolemy describe as "of unquestioned authority, unknown origin, and unsearchable antiquity," may thus be shown to have been "intended to symbolize prophecy, as recorded in the Holy Scriptures." But we have only Part I. of this work before us, the full discussion of this interesting subject being contained, or to be contained, in Part II.

Marvellous Mercy, as Displayed in the Life and Experience of the Author, James Smith, Cheltenham. Halifax: Milner & Sowerby. 1862.

THE class of works to which this volume belongs, seldom fails to command readers. It may be presumed that few persons would care to obtrude their own life and experience on the public notice unless they were previously aware that circumstances had already created for them some degree of public interest, preparing, at least, a certain circle to receive their disclosures with favour. In the present case there could be no suspicion of presumption on the part of the author. Extensively known for a number of years both by means of his preaching and writings, with hundreds of persons feeling their indebtedness to him for words of warning, encouragement, or consolation, and finding the area of his influence and usefulness ever widening year by year—to him it would be no more than a calculation of sobriety and modesty that there were many who would be glad to see from his own pen some account of a life to which they felt themselves to be under such important obligations. Then he had the materials all ready at hand. For he had accustomed himself from a very early period to keep a record, not only of the events of his outer history, but also of the various states of his mind, and the changes and modifications of his views and sentiments. In this way, beyond most of us, was he prepared to become his own biographer; and not a few of his friends will congratulate themselves that he was induced while there was yet time to prepare this work for publication.

The incidents attending the every-day life of a Christian minister are seldom of a nature to require, or, indeed, perhaps to justify, minute narration. Full of interest as they may be to himself and a few others, yet they must so much resemble those occurring in the experience of ten thousands of his brethren, that only one here and there can be got to persuade himself that they are of sufficient importance to challenge the attention of the world. It is only when a man has grown to be a sort of public property that true humility will admit of these discoveries; and even then they need the oversight of a wisdom and delicacy which do not fall to the lot of every one. This is still more obviously true of the unveilings of the inner life. The heart naturally shrinks from exposure. Placed deep in the centre of the bosom, it instinctively prefers going through its struggles alone; and the sharpest sorrows that pierce it, and the noblest joys to which it vibrates, are precisely those which it can tell only to its Father in heaven. To parade them in press or pulpit, would be as revolting to a mind of ordinary sensibility as it would be to go about like some beggars, exciting commiseration and sympathy by exhibiting their sores and deformities. Nor should anything be allowed to overcome this wholesome shrinking from self-publicity, except the conviction that the welfare of mankind and the glory of the Almighty would be thereby promoted. On such grounds we can understand men like John Bunyan and Mr. Smith resolving to disregard the remonstrances of natural diffidence, and to give a circumstantial detail of the spiritual contests through which they had passed. They would thus hope to be of some assistance to others while exposed to similar trials.

The first part of Mr. Smith's autobiography is by far the most full. This was no doubt owing partly to the fact that in the earlier years of his life he had more time at his command, whether to observe or record his own feelings, than during the later portion of his active career. It would also arise in part from the circumstance of these later years moving on more amongst men and events of the present day, and therefore demanding an amount of reticence not needed in the earlier parts of the work. But if any one should still desiderate a more elaborate filling in of the closing portions of the narrative, he will be more than

propitiated when told that the work had only partially passed through the press when the writer was seized by paralysis, so that its completion had to be entrusted to other hands. The author was only spared a few months longer to wait and to suffer, when the final stroke came, and he entered into rest.

In dealing with a work like this, two courses are open to the selection of the critic—either to proceed along the thread of the history, and to give a synopsis of its contents; or else, by seizing the more salient features, to present such a view of the whole as may induce the reader, if he pleases, to perform the more elaborate task for himself. As we hope many of the readers of this journal have made, or will make, the volume their own, we prefer the latter course, and shall pursue it with as much brevity as possible.

The title given to the work by its author is at once significant of the feelings with which he undertook its composition, and expressive of the desire with which he offered it to the public. He regarded his entire life as a display of "marvellous mercy," and published this account of it with a hope that it might lead others to confide in that mercy. Here we have a poor lad, born in very humble circumstances, brought up wholly without religion, with the merest apology for an education, called in the most unlooked-for manner to the knowledge of the Saviour, put into the Gospel ministry, and made an instrument of saving good to quite a multitude of souls. While colleges and universities of world-wide fame have been sending forth from their halls and their cloisters men incapable of composing their own sermons, and utterly unable to proclaim with extemporaneous freedom and power the good news of a glorious redemption, here is a poor mechanic, whose heart has been touched by a Saviour's love, bearing testimony to that love by tongue and pen before many thousands of his fellow-countrymen, not a few of whom will have to bless God through all eternity that they were ever led to hear his voice or to read his works. With this volume before us we are left in no doubt as to the secret of the author's strength. There could be no question, and for years he never seems to have questioned it himself, about the reality of his thorough conversion to God. Unlike many who have been trained up amidst the clearness and fulness of Gospel light, and who consequently can hardly recall the time when that light began to shine upon their hearts with decisive brightness and power, his spiritual illumination was a well-defined era in his history, standing out there on every review with a distinctness and luminosity admitting of no doubt or misgiving. And the great change was accompanied and attested by a more than ordinary degree of the spirit of prayer. Like some others, he had in his early religious life one favourite spot for the enjoyment of this cherished blessing. His chosen oratory was out in the open field, under an old tree. Thither, on all weathers, when trouble came upon him, or any great want oppressed his heart, would he resort, and there, ofttimes under the cover and amidst the solemnities of darkness, would he pour out his spirit to his Maker, and wrestle with him for the desired good. When he could obtain the relief, or help, or direction which he wanted nowhere else, he often found it there. That spot many times proved to him to be what Bethel was to Jacob, none other than the house of God and the gate of heaven. No wonder that he became strong, and wise, and increasingly gracious, so that his friends should soon be persuaded that he was preparing for something nobler than mere secular toil. We could not possibly cast any disparagement on a learned ministry, or on a course of liberal training to assist in fitting men for its sacred functions. Yet we cannot help asking whether it would not be well if all our young ministers were to matriculate at the same university, and graduate in the same school, as Mr. Smith. From

prayer, and meditation, and prolonged solitary intercourse with the great Spirit, a mightier influence must be derived than can ever emanate from any seat of human learning, however efficient and excellent it may be. It was also by means of the habit just glanced at that he contracted what we may be permitted to designate that *personal intimacy* with the Saviour which must have struck every one who has heard him preach, and is so conspicuously present in all parts of his printed works. Accustomed as he was to go to Christ about almost every matter that interested himself, and to tell him all that he wanted and felt, he had come to regard him as a very dear personal friend, to whom with the utmost freedom and confidence he could reveal all his affairs. To minds of a different order this peculiarity might be in some danger of appearing as bordering on irreverence. With him, however, it was the natural outgrowth of his religious feelings, as fostered by the devotional tenour of his daily life. Mr. Smith had been for some years settled as the pastor of a church before he acquired the full use of his pen. At first he was driven to the practice of writing for the press as a diversion from troubles springing up around him in the church. Instead of vacating his post, or sitting down moodily to brood over and bewail his trials, he, like a man of sense and courage, resolutely set to work, and was not long before he found abundant employment of this new kind. Tracts, magazine articles, and small books soon began to flow from his fertile brain; and there can be but few pious persons of any reading in the country who have not made the acquaintance of one or more of his productions. He had to make his way through toil and storm to the peace and rest which he subsequently found in the Redeemer, and this gave a solemnity and earnestness to his appeals and exhortations such as it must have been difficult altogether to resist. This record of his experience is pervaded throughout by the intensity of his desire to do good and to save souls. Hampered at first by the meshes of a narrow creed, he did not feel that liberty to plead with sinful men on behalf of their souls which afterwards characterized his labours. But forming a deeper, juster, and more systematic acquaintance with the word of God, he at length discovered his error, burst through the old trammels, and freely preached the Gospel to every creature. Never ceasing to hold with a firm grasp all the distinctive doctrines of Christianity, he could nevertheless now press the truth home on the sinner's heart, and lay all the guilt of his self-destruction at his own door; while he could render to sovereign and unmerited mercy all the glory of his salvation. Thus he became signally successful in winning souls to Christ. And whatever may have been the deficiences of his earlier education or later culture, in this all-absorbing desire to lead men to the Saviour, we cannot but regard Mr. Smith as one of the brightest examples that younger men could follow. He knew of no substitute for Christ; of nothing that could supersede the grand old Gospel. In his preaching and in his writings this was his constant theme; and in his hands, as truly as in those of an apostle, did this weakness and foolishness of God vindicate for itself a wisdom and a power stronger and wiser than men. And so it will be for ever. Men must have faith in the Gospel, and not in themselves; in the grace of God, and not in their own eloquence. The author of these memoirs would have been amongst the first to confess that, in so far as he proved a successful preacher, he became such by an earnest and faithful exhibition of Christ and him crucified. And we know that while scores of men of far more brilliant talents and ample erudition were engaged Sunday after Sunday in preaching the word with all the embellishments of a rich imagination, a refined taste, and a finished elocution, without witnessing more than the

meagerest fruits of their labour, he was made the means of converting hundreds of souls, and seldom preached anywhere without being made useful to saint or sinner, generally, indeed, to both at the same time. If this publication should do no other good than to lead some of his surviving brethren heartily to attempt the experiment of a similar method, it will not have been written in vain. Mr. Smith never seemed to lose sight of the fact that the preacher of the Gospel has to exalt the Saviour, and not himself; and that the grand end of preaching is the regeneration of human souls and the glory of the Redeemer. Judged by such a standard, that man is the greatest preacher who is most successful in compassing these ends. Nor have we any hesitation in declaring our conviction that, tested by this criterion, Mr. Smith must be pronounced to have occupied a very high place amongst the preachers and writers of his own day.

So recently has the author been taken from amongst us, and so fresh are the feelings awakened by that event, that we have no heart to criticise this his last gift to the Church, or to deal with it otherwise than in the most lenient and forbearing manner. It will, however, be no more than an act of true friendliness to call the attention of the publishers to the many errors by which these pages are disfigured. Inaccuracies of orthography, punctuation, and grammar, are met with continually, offering no little offence to an eye at all critically disposed. These ought to have been corrected in proofs during the process of printing, and thus been prevented from seeing the light. Should a second edition be called for, not only will a thorough revision in this respect be necessary, but it would be a great service to the reader if the work were divided into chapters, with proper headings, and supplemented by an index to the whole contents. With these few friendly strictures we cordially commend the work to all who knew and valued its esteemed and venerated author.

The Canon of the Holy Scriptures from the double point of view of Science and of Faith. By L. GAUSSEN, D.D., Geneva. London: Nisbet. 1862.

THE advertisement prefixed to this handsome volume informs us that this "Translation from the French has been carefully revised by the learned and venerable author; and most of the quotations from the Fathers of the Church and ecclesiastical writers have again been verified by a comparison with the original works." It is gratifying to us to add our testimony to the admirable manner in which the book has been prepared for English readers.

It is a well-timed publication in every respect. The doubts which are being sown broadcast by the professors of the "higher criticism," have an inevitable tendency to disparage the authority of the Bible; so that it is important to place in the hands of thoughtful men a complete *resumé* of the evidence which distinguishes it from all other books as the Word of God. And when many persons are dealing with the claims of the Scriptures on purely scientific and historical grounds, it is also needful to recall attention to the testimony which faith can bear upon the subject. Dr. Gaussen has produced a work which the best scholars of the day may receive as a fair, honest, and complete survey of the evidence relating to the formation of the Canon, and which will elicit the gratitude of every devout student of the Scriptures.

Dr. Gaussen has, for nearly thirty years, been known in Geneva as a learned and zealous professor of doctrinal theology in the School of Theology in that town. His efforts to establish the Evangelical doctrines, in opposition to the Arian and Socinian dogmas, have greatly promoted the interests of true religion

in the Swiss Cantons, in France, in Belgium, in Italy, and even in Canada. But for a long period he chiefly restricted himself to these topics in his Divinity Lectures. In 1850 a circumstance occurred which has eventually led to the publication of the present treatise. "A sudden opposition against the authority and authenticity of the Scriptures," broke out, he tells us, in the Theological School "among half a score of Belgian, French, and Canadian students;" and great alarm was excited amongst the various professors of the school, and many of the churches with which it was connected. Happily, wise counsels prevailed. The students were *not* expelled forthwith. "We believed," says Dr. Gaussen, "that we owed them some reparation, because the evil done to themselves had taken place when under our care; and we conceived that, under these circumstances, we ought not to send any of them away till we had taken pains, by fresh efforts, to bring them back, if possible, to own the authority of the Scriptures." Lectures were immediately prepared upon the great question which was thus suddenly pushed into prominence, and they are now recast into the various chapters of the present volume.

The tactics of the opponents of Christian truth in these days differ considerably from those of earlier times. Instead of calling into question one or other of the doctrines of the faith, and attempting to cry it down, the very book in which these doctrines are taught with Divine authority is represented as untrustworthy. Criticism is employed to detect and make the most of every contradiction which can be imputed to the sacred writers. Historical and scientific researches are insisted upon as inconsistent with the narratives of the Bible; and, in a word, if some recent authors were to be believed, that Book which has moulded the lives of millions after a Divine type, is but a compilation of untruthful histories, of literary forgeries, and of other treatises, which blend in strange confusion the most moral and immoral sentiments and tenets. Nothing comes amiss to these men. Whatever may serve to weaken the general reverence shown to the Scriptures of truth is seized upon with eagerness as a most welcome instrument of mischief to the Christian churches, care being always taken that the pretence of a tender solicitude for truth is the explanation of such conduct. Objections which have been disposed of long ago by some of the ablest theologians the world can boast of, are for the same purpose revived and published in a new form. Only get rid of the Bible, say they, and the influence of Christianity must decline; so they do their best to damage its reputation, and to instigate men to withdraw their confidence from its teaching. Now, if they who have adopted this line of action had plainly avowed the principles of Voltaire and his coadjutors, the injury done to thoughtful men in these times would have been very trifling, since cavils against received opinions in theology or science are never hushed until fair answers have been given them. But when writers who profess to be Christians use all their ability to suggest doubts and misgivings as to the truthfulness and authority of the Scriptures of God, a vague suspicion pervades the public mind that the foundations of our holy religion are about to be destroyed. At such a juncture men forget that they have the highest voucher that "the word of the Lord endureth for ever," and permit themselves to lose sight of those imperishable evidences which surround them, that Christians have "not followed cunningly-devised fables," when they have surrendered their souls to the influence of the Bible.

Dr. Gaussen's treatise is adapted to this new style of controversy. In the first part of it, he laboriously traces the history of the New Testament Canon, until its universal recognition in its present form in the fourth century. He

next discusses the history of those portions of the New Testament which were not at one time universally admitted amongst "the other Scriptures:" and having thus paved the way for an examination of the evidence of their Divine authority, which especially appeals to believers, he proceeds, in the second part, to discuss that evidence under the general title of "The Method of Faith." A few passages may be quoted from this part of the work to show its structure and style.

"Christian men have frequently said, 'We know these books to be canonical, and the infallible rule of our faith, not so much by the general agreement of our Church, as by the testimony of the Holy Spirit.'

"In speaking thus they do not mean to assert that the testimony rendered by the Holy Spirit to the Scriptures in the heart of every Christian who has been truly converted by them, applies itself directly and in an equal measure to every book and every chapter and every sentence of which they are composed. What they mean to say is only this, that to every truly converted Christian the Bible is presented in some way to his soul, with evidence, as a miraculous book, as a living and efficacious word, which 'pierces even to the dividing asunder of soul and spirit,' illumines in a moment the inmost depths of his being, and reveals to him the features, hitherto unknown, of his inner man—softening, persuading, and subduing it with incomparable power. Certainly never book spake like this book! . . . . . But this 'witness of the Holy Spirit,' of which our fathers spoke, and which every Christian has more or less acknowledged when he has read his Bible with vital efficacy—this witness may at first be heard by him only in a single page of the Scriptures; but this page suffices to spread over the book which contains it an incomparable lustre in his eyes. . . . . He will regard the whole book as Divine long before each of its parts has been able to convince him by itself of its own divinity. Is it not thus that it is sufficient for a naturalist when he examines by a solar microscope in the fin of a living fish a space of the size of a pin's point, and beholds there fourteen streams of blood running constantly night and day in two opposite directions, and accomplishing night and day with astonishing beauty the double wonder of the circulation,—is it not, we say, sufficient for him to have had this spectacle under his eyes to infer most legitimately that this potent mystery of the blood and of life is accomplished likewise in the whole body?"

"We have never seen the Church disquiet herself about the Canon in her days of living piety, when, feeling the Divine power of the Scriptures, she could have no doubt of their inspiration. And, on the other hand, it has always been in her days of languor and death, when not familiar with the Scriptures, that she no longer felt their Divine inspiration, that she began to entertain doubts about the Canon. So true it is that the integrity of this sacred volume of the Scriptures is a natural and necessary consequence for a Christian persuaded of their inspiration."

"The sacred deposit of the Scriptures has been formed without noise, pure, harmonious, and complete, as may be seen in chemistry, when, from a confused mixture, a regular, transparent, and perfect crystal is deposited at the bottom of an undisturbed vessel, in exact accordance with the principles of the science. How comes it to pass that every atom, in silent obedience, not only to the common law of gravitation, but certain inexplicable attractions, should take its place with mathematical precision in this brilliant and mysterious unity? The philosopher will point you to the laws of nature, and to the Omnipotent Creator, who maintains them from age to age. Well! it is thus that the Christian, from whom you ask how this lasting deposit of the sacred books has been made in the universal Church, and how it has been completed, will point you to the privileges of the Church, and to the mighty Redeemer who watches over these revelations to the end of time. He will call upon you to notice with admiration that the examination of the primitive Christians with respect to the sacred Canon, lasted nearly three centuries; that it was always carried on contrary to all expectation under the exceptional and mysterious rule of mutual support; that during all this time every Christian teacher, perfectly independent, could freely publish his doubts. Nor were the Churches ever known to criminate one

another on this question; and when at last the crystallization was completed, the marvellous invariableness never ceased for fifteen centuries more, all the congregations of Christendom exhibiting a miraculous agreement on this single point.

"The crystal once formed, remains unaltered, and thus this assemblage of facts, in the midst of liberty so constant, impresses on our sacred collection the dignified and unquestionable character of a Divine sanction."

It would be easy to multiply quotations of equal beauty and power, but it is unnecessary to do so. The book has our warm commendation, and we hope it will be widely diffused throughout our congregations, and throughout the country at large.

Brief Notices.

Missions in Western Polynesia; being Historical Sketches of these Missions, from their Commencement to the Present Time. By A. W. MURRAY, *Twenty-five Years a Missionary*, &c. London: John Snow. 1863. Pp. 486.—*Madagascar: its Missions and its Martyrs.* London: John Snow, 35, Paternoster Row. 1862.—This volume is one of the most clear and interesting missionary narratives we ever read. Mr. Murray writes after an experience of twenty-five years' labour in the New Hebrides in the service of the London Society. We are the more pleased with his book because it does not attempt to disguise or conceal the discouragements which still exist on some of the islands; while it exhibits enough of actual success to justify not only continued labour, but even the indulgence of sanguine hopes for the future. Great changes have unquestionably taken place wherever the missionaries have obtained a permanent footing. Their influence in putting down the most barbarous practices, appears in many cases truly marvellous compared with the smallness of the Christian party. We are repeatedly struck with the faith and courage of the men, of whom we may truly say that they "have hazarded their lives for the name of the Lord Jesus." *All*, so far as we can perceive, who have settled as the first teachers at any island or station, have done so with this peril before their eyes; so that it is no exaggeration to say of such missionaries, that they have gone forth with their lives in their hands. Our readers have, doubtless, long ago learned to take a mournful interest in these islands, from the fact that upon one of them the celebrated John Williams met his death, a death that may even be called a martyrdom, inasmuch as it was encountered in his Master's service. But it must not be forgotten that there were many others less known to the churches at home, who were called upon to suffer death in still worse forms and even more directly for the sake of their religion. On several occasions it has happened, that when Christian teachers have been left upon an island with the consent of chiefs and people, and with dawning prospects of usefulness, yet, when the island was next visited, it has been found that they have been all murdered. The cause of these changes of feeling in the natives has been, perhaps, the breaking out upon them of some epidemic which they ascribed to the anger of their deities on account of their reception of the Christian teachers. The prevalence of this opinion would first discover itself by the abandonment of public worship. Then a plot would be formed to surprise the teachers and their families, and to put them to death. There is reason to fear that, in some instances, they were not only killed, but cooked and eaten. Such plots, however, were not always successful; the providence of God did sometimes interpose for the deliverance of his servants; but, at any rate, these fields of labour have been baptized and consecrated by the blood of the saints; and if it be true that the blood of the martyrs is the seed of the Church, we may take this for one of the signs from which it may be inferred that truth will yet triumph on these shores. For we do not believe that God will permit the blood of his witnesses to be shed in vain. The little volume on Madagascar is very interesting, and contains some attractive illustrations.

Seed for Spring-time. Letters to my Little Ones concerning their Father in Heaven. By WILLIAM LANDELS. London: J. Nisbet & Co., 21, Berners Street. 1863.—*Every-day Religion; or, Christian Principle in Daily Practice.* By WILLIAM LANDELS. London:

James Nisbet & Co., 1863.—We have placed these two works together, not because they are at all similar, but because they are the productions of the same author. The former is a beautiful little volume, designed for children, which ought to be in the hands of every child in the denomination. We hope, indeed, that its usefulness will not be confined within that limit. We are sure that the dear little ones, who are in the least fond of a book, would regard it as a treasure. The matter is excellent, there are some striking illustrations, and the beauty of the volume cannot be surpassed. We cordially commend it to the parents, teachers, and friends of the "lambs of the flock," as a gift-book sure to be acceptable, and eminently calculated to do good in the highest sense. The second of these works is, as its title imports, an attempt to show how the principles of religion should apply to our daily life. In pursuance of this design, the author first discusses principles, and then exhibits, in successive chapters, religion in personal habits, in secular occupations, in our treatment of others, and in the family. It is scarcely possible to speak too strongly upon the importance of these subjects, and upon the necessity of enforcing them, in an age in which so much profession of religion is made, and yet so much that is inconsistent with it is practised. Mr. Landels has presented us with a strong, healthful book, in many parts very beautiful. It is, moreover, a book for the times. People now require, even in the pulpit, instructions that shall come home "to their own business and bosoms." Preaching no longer satisfies that is contented to deal loftily and theoretically with Christian principles, and does not show how they are to be reduced to practice. We cordially thank our author for the specimens here embodied of his ordinary ministrations, which may be studied with profit not only by hearers, but by many of his ministerial brethren.

Jesus our Ark. By J. Christian Monghyr. London: William Freeman, 102, Fleet Street. 1862. Pp. 144.—The author of this little volume is a very intelligent Christian, and a valuable friend and helper to our missionaries in the town at which he resides. We rejoice when our dear brethren find such men in connection with their stations. Their influence is great, and their very society must be a comfort to men whose work is so arduous and often so discouraging. The book before us does honour both to the author's heart and head, and shows him competent to be a teacher among the heathen. It treats of the ark of Noah as a type of Christ, and cannot be read (as we think) without pleasure and profit.

Family Sermons. By Horatio Bonar, D.D., Kelso. London: James Nisbet & Co., Berners Street. 1863.—These sermons are truly excellent, and admirably adapted to the purpose which the title-page indicates. They have the additional merit of being short and simple: we can hardly imagine that even a family of children could be weary before the reading came to a close. The volume contains fifty-two discourses, and they average little more than eight pages of large type. Yet each contains quite as much matter as an ordinary ministry would supply. Are there not village preachers to whom such a book might be given with advantage, both to themselves and their hearers? We hope that many of our readers who can afford to do so will take the hint, and bestow these discourses where they will be acceptable and useful.

For Ever; or, the Final State of the Redeemed Considered, as to the Gradations of Rank and Blessedness, on Scriptural Grounds. London: John F. Shaw & Co. 1862. Pp. 284.—The main subject of this book is that of degrees in glory. We feel that we have no right to commit this Magazine by the expression of any opinion of our own on a point upon which our brethren will differ; but we may say that the volume before us is written with much calmness and ability, and examines the Scripture passages bearing upon the point with candour and moderation. It well deserves a perusal on the part of all who take a particular interest in the question.

Independency: a Deduction from the Laws of the Universe. By Evan Lewis, B.A., F.R.G.S., F.E.S., Author of "The Coal-pit Tragedy," &c., &c. London: Elliot Stock, 62, Paternoster Row. 1862. Pp. 180.—A novel argument, it must be admitted, for Independency in ecclesiastical polity, drawn from "The Laws of the Universe, the Teachings of Reason, and the Intuitions of the Human Soul." Still the very novelty challenges for the author the praise of originality. When we add that the work is well written, and carries the reader along without fatigue or decline of interest, we shall have said enough in its commendation. A large infusion of scientific knowledge will enhance its value to many readers.

A Glance at the Universe. By Nicholas Odgers, Schoolmaster, Stithians, Cornwall. Second Thousand. London: Henry James Tresidder, 17, Ave Maria Lane. 1862. Pp. 130.—The design of this volume will be best explained by its own Preface. "This little volume is designed

to assist young persons to form ehensive idea of the universe, as . Having in times past," says or, "experienced a want of a con- ew of the universe, I was resolved, r means I might be useful in so remove the like difficulty from of others; and the following pages esult of that resolution." That has reached a second edition is oof of its excellence.

for Nonconformists. By JOHN N, Kensington. London: Jack- ford, & Hodder. 1862. Pp. 27. *urch and the Nation*, 1862. By ARTIN, Westminster. London: Walford, & Hodder. 1862. Two more pamphlets upon the rmist celebration, for which the ames are a sufficient recommen-

e Normal School, the True Model onal Education. By JAMES GALL. h: Gall & Inglis. London: & Wright. 1862. Pp. 272.— ot enter into the subject of this pon the science of education. It k of an aged man who in earlier d upon a course of instruction with ntices, involving new principles now far on their way to general on. Mr. Gall is a veteran in the hose counsels ought to be heard. ence; but we have not space to han commend his volume to the f our readers.

from the Land of Luther. Trans- m the German. New Series; e Fourth. Edinburgh: W. P. , 79, George Street. London: , Adams, & Co. Pp. 96.—These e excellent, both for their poetry heir devotional spirit. We are they will be highly valued by ians into whose hands they find .

g: a Book for Mothers and Chil- dinburgh: William Oliphant & don: Hamilton & Co. Pp. 108. pretty and interesting volume, ll deserves a wide circulation.

ndon Quarterly Review. No. 38. 1863. London: Henry James r, 17, Ave Maria Lane.—The number contains an article on deon and the Pentateuch; to be , as we are informed, by another op Colenso. The writer shows minently qualified to deal with ject. We trust that this, and roductions of enlightened minds, ntract in a great measure the f the pernicious and pretentious works that are continually issuing from the press.

Beaten Oil for the Light of Life; being Daily Thoughts on Bible Texts for use in the Closet and Family. By the Rev. HUGH BAIRD, Cumbernauld. Edinburgh: Oliphant & Co. London: Hamilton & Co. — The author's aim has been to provide for the whole year daily Scriptural readings of a devotional character. He has treated the texts chosen, suggestively rather than exhaustively. His meditations are simple and evangelical, and to those who are seeking such a work we heartily recommend this book.

The Thoughts of God. By the Author of "Morning and Night Watches." Third Edition of Five Thousand. Nisbet & Co. Price 1s. 6d.—It is almost superfluous to commend the works of Dr. Macduff. They circulate by myriads. The specimen before us is invaluable for afflicted Christians.

The Children's Church at Home. Second Series. By the Rev. JOHN EDMOND, D.D. London: Nelson & Sons.—Dr. Edmond is the *facile princeps* of preachers to the young. This second volume completes the domestic series for the entire year. Christian mothers will find both of them delightful auxiliaries in the work of training their children in the nurture and admonition of the Lord.

Nichol's Standard Divines. The Works of Thomas Goodwin, D.D. Vol. V. Containing, Christ the Mediator, The Supereminence of Christ above Moses, The Reconciliation of God by Christ's Death, The One Sacrifice, Reconciliation by the Blood of Christ, Three Sermons on Heb. i. 1, 2. Edinburgh: James Nichol.—We have so frequently spoken in commendation of this admirable series, that it is enough for the present to say that the eleventh volume will thoroughly sustain the reputation acquired by those which have preceded it.

Illustrated Books for Young Readers. Birds of Song. By H. G. ADAMS. *Birds of Prey.* By H. G. ADAMS. *Our Untitled Nobility.* By JOHN TILLOTSON. *Romantic Passages in English History.* By MAY BEVERLEY. London: James Hogg & Sons. Price 3s. 6d. each.—We have long known Mr. Adams as a painstaking observer and ardent disciple in the great temple of nature. He is at home with birds, and culls most skilfully the flowers of poesy in illustration of his feathered friends. Mr. Tillotson has produced a charming volume of the lives of some of our countrymen unknown to the College of Heralds, but enrolled in the higher archives of the benefactors of the race: Waghorn, the

pioneer of the overland route; Nasmith, the founder of the City Mission; and Smith, the father of English geology, we refer to as specimens of these memoirs. The stories in May Beverley's book are well chosen and skilfully narrated; but we think it would be more just to call them Romances Founded on English History, than "Romantic Passages in English History."

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

MANCHESTER STREET BAPTIST CHAPEL, OLDHAM.—This place of worship, which has been closed for twelve months, the church formerly worshipping in it having removed to a larger chapel, was re-opened on the 4th of Jan. last, when the services were conducted by the Rev. Dr. Acworth, president of Rawdon College. The pulpit has since been supplied by some of the leading ministers of the Baptist denomination in Lancashire and Yorkshire. On the 1st of February a church was formally constituted, on which occasion Dr. Acworth presided, and twenty-one persons gave to each other the right hand of fellowship. The congregations from the first have been very encouraging; and while there is ample scope for labour, there is also every prospect of success.

CHESTERFIELD.—The new Baptist chapel in this town was opened for worship with the following services. On Jan. 7th the Rev. C. Larom and the Rev. J. P. Campbell, of Sheffield, preached. On Jan. 8th two sermons were preached by the Rev. Arthur Mursell, of Manchester. The whole of the interesting services were brought to a close with a meeting on the 20th: F. E. Smith, Esq., of Sheffield, was in the chair, and addresses were delivered by the Revs. C. Larom, Dr. Evans, J. P. Campbell, Messrs. De Vine and Sawyer, and W. Sissons, Esq. The collections amounted to upwards of £50.

WILLENHALL, STAFFORDSHIRE.—On Jan. 20th the Baptist chapel in this town was opened for Divine worship. The Revs. J. J. Brown and C. Vince, of Birmingham, preached. The collections amounted to £51 2s. 2d. On Feb. 3rd a public meeting was held: the chair was occupied by the Rev. J. Davies, minister of the place. Addresses were delivered by the Revs. J. Baxter, B. C. Young, W. Varley, R. Nightingale, T. Hanson, W. Jackson, and J. R. Carey. The chapel will accommodate 650 persons. The total cost of the structure, including land, school-rooms, class-room, and vestry, is about £1,600.

FIFEHEAD, DORSETSHIRE.—A new chapel was opened in this village on Jan. 27th. The Rev. J. Hannam, of Wincanton, and the Rev. R. P. Erlebach, of Mere, preached. The chapel is regarded as a village station connected with Bourton. It will seat nearly 100 people, and has cost less than £100, towards which £54 have been already collected.

GREAT MISSENDEN.—Jan. 27th, the second anniversary of the settlement of the Rev. C. H. Harcourt was celebrated. The Revs. G. Free, E. Foster, J. J. Owen, D. Pledge, J. Price, and J. Preston took part in the proceedings. The chair was occupied by Mr. J. Olliff.

BRACKLEY, NORTHAMPTONSHIRE. — On Sunday, Feb. 8th, a large congregation assembled to hear the Rev. Edward Adey, of Leighton Buzzard, who, with other ministers of the district, has resolved (D.V.) to establish a Baptist Church in this beautiful town, containing a population of three thousand souls, and surrounded by villages most deficiently supplied with a Gospel ministry.

LLANTRISSANT RAILWAY STATION.—The new English chapel, in course of erection, will be opened (D.V.) on Good Friday. Through the kindness of a friend, who has given all the stone required for the structure, the cost of building will be moderate. Contributions will be thankfully received by Mr. Grant, 20, Eisteddfod Street, Temperance Town, Cardiff.

RECOGNITION AND ORDINATION SERVICES.

TABOR BRYN MAWR.—On Dec. 21st and 22nd services in connection with the ordination of the Rev. M. Phillips (late of Pontypool College) were held, when the Revs. B. Williams, of Darenfelen; T. V. Jones and D. Rees, of Pontypool College; W. Roberts, of Blaenau; F. Evans, of Llangynidi; T. E. James, of Glyn Neath; B. Evans, of Neath; T. Bevan and S. Williams, of Nantyglo, took part in the proceedings. The services throughout were of a most interesting character.

BUXTON, NORFOLK.—The church at Buxton held a meeting on Jan. 29th, to recognise the Rev. B. May (of the Rev. C. H. Spurgeon's College) as their pastor. The Rev. G. Gould, of Norwich, delivered an excellent address on the nature of a Christian church, and the Rev. W. T. Price, of Yarmouth, asked the usual questions, and offered the dedicatory prayer. The Rev. G. Lewis, of Westbourne Grove, delivered the charge to the pastor, and the Rev. T. A. Wheeler, of Norwich, faithfully addressed the members of the church and congregation to co-operate with their pastor in every good work, and to esteem him highly in love for his work's sake.

PRESENTATIONS.

SHEPPARD'S BARTON, FROME.—On the 29th Jan. a meeting was held in this place for the purpose of taking leave of the Rev. J. Manning. Mr. Manning having spoken of his fifteen years of labour in that place, was gratefully acknowledged the success with which he had been so largely blessed, Mr. Sheppard, Esq., the senior deacon, in the name of great respect and warm affection, presented to Mr. Manning a purse containing sixty guineas. The Revs. W. Burnand Cloake, H. Houston, Esq., Messrs. Anderson, and Harvey, likewise spoke, expressing the universal regret felt at Mr. Manning's departure. On the previous Thursday evening the Sunday school teachers had presented Mr. Manning with a handsome and costly timepiece, as an expression of their affection and gratitude.

MONTACUTE, SOMERSET.—On the 2nd of February a meeting was held to celebrate the fifty-first anniversary of the opening of the chapel and the ordination of the pastor. An affectionate address was read by Mr. Staples, one of the deacons, and a very elegant timepiece, with a purse containing the balance of the contributions, amounting together to £34, were presented and suitably responded to. Affixed to the timepiece was the following inscription: "Presented to the Rev. Joseph Price, who has been for more than forty years the beloved and beloved pastor of the Baptist church and congregation at Montacute, on the 3rd February, 1863 (being the thirty-first anniversary of his ordination), by his attached and grateful people."

MISCELLANEOUS.

BAPTIST UNION.—At the last quarterly meeting of the Committee the following resolutions were unanimously adopted.

"Resolved:—

"That this Committee views with grief and indignation the efforts which have been made continually put forth by clergymen, even dignitaries, of the Established Church of England, both to misinterpret Holy Scripture, and to diminish its influence by bringing into question its truthfulness and Divine authority.

"2. That these efforts are the more deeply to be deplored, because their force is greatly augmented through the alliance of the Church of England with the civil power, by virtue of which alliance the teachers of error are supported out of national property, and from the taxation of English citizens, multitudes of whom abhor the error, and yet are thus compelled to uphold and maintain it.

"3. That the recent proceedings in the Court of Arches, and the judgments consequently delivered, prove the utter inadequacy of the law to protect the people of these realms from the diffusion of error in the pulpits and schools of the Established Church, and its entire impotence to bind the clergy to Divine truth as taught in Holy Scripture, or even to secure from them a right construction of the articles and formularies which they have sworn to believe and observe, while all such proceedings wear the offensive appearance of persecution, and excite a feeling of sympathy for the men which is likely to gain acceptance for their errors.

"4. That this Committee earnestly deprecates all attempts to guard the people of this country from the teaching of error by penal laws; for such laws no civil government has a right to impose, and the execution of them only augments the evil which they are designed to correct; and since Divine truth prevails through its own intrinsic qualities, the sympathy of its friends, and the help of God, the State can render it no service beyond that of protecting its advocates from all compulsory support of error, and refusing to advocates of error the countenance and support now bestowed of political patronage and payment from the public purse.

"5. That this Committee, therefore, does most earnestly and affectionately urge the churches comprised in this Union to adopt effectual measures, at this fearful juncture, to impress upon their fellow-citizens and the legislature the wisdom and necessity of terminating the abuse of political influence and national property to ecclesiastical purposes, by abolishing all State patronage of religion, and leaving both the advocates of error and the defenders of Divine truth to the free and voluntary support of their several adherents.

"BENJ. DAVIES, LL.D., *Chairman.*
EDWARD STEANE, D.D., } *Secs.*
J. H. HINTON, M.A., }
J. H. MILLARD, B.A., }

"*Baptist Mission House,*
"*Jan. 13th,* 1863."

MINISTERIAL CHANGES.

The Rev. W. Best, B.A., of Coleford, Gloucestershire, has accepted the unanimous invitation of the church at South Parade, Leeds.—The Rev. G. Ward, of Nayland, has accepted the unanimous invitation of the church at Walton, Suffolk.—The Rev. J. Upton Davis, B.A., of Sabden, Lancashire, has accepted the pastorate of the church at South Street, Hull, recently under the care of the Rev. John Pulsford.—Mr. T. Phillips, of the Baptist College, Haverfordwest, has accepted the unanimous invitation of the church at Burslem, Staffordshire.—The Rev. J. Wilkins has intimated his intention of resigning the pastorate of Zion Church, Chatteris, and will be happy to supply any liberal Baptist church.

RECENT DEATHS.

MR. CHARLES ROBSON.

Few events, in the modern history of Christianity, have been more fruitful in beneficial results than those connected with the labours of the brothers Haldane, which gave so great an impetus to the revival of spiritual religion, both in this island and on the Continent.

Their preachings and exertions called forth the energies of a large number of devoted men, whose praises still linger in the churches. The few remaining representatives of that generation are rapidly passing away; but those who have been acquainted with them and their coevals, will remember them as men of singular excellence, who freed themselves from the fetters of a cold and formal ecclesiasticism, and by the consistency with which they carried out their convictions and adorned their profession, did very much to raise the churches of the present day to their state of comparative purity and activity. Even where the direct efforts of those good men were insufficient to effect a permanent establishment of their views, their influence has greatly contributed to the general improvement. The subject of the present sketch was one of this honoured generation, and was long and effectively useful in a position which, although limited and obscure, was well suited to the display of his various excellences.

Mr. Charles Robson was born of respectable parents, near Jedburgh, in the year 1779, and had the misfortune to lose both parents at a very early age; but this loss was, to a great extent, made up by the care of a pious uncle, in whose family he was brought up. As he grew up he exhibited early tokens of piety, and became a member of a Presbyterian congregation, in the neighbourhood of his residence, belonging to the Relief Connexion, a body which has since merged into the United Presbyterian Church. At the period of manhood he removed from the retired and pastoral scenes of his early years, to Berwick-on-Tweed, where he engaged in business as a grocer; but after two years' trial, he entered the service of Mr. John Paxton, as a draper. This change was eminently beneficial to his temporal and spiritual interests. About this time the preaching of the Haldanes was attracting great attention in Scotland and on the borders; and a visit to Berwick of the celebrated Captain James Haldane aroused the minds of not a few. A number of devout and zealous persons, from different congregations in the town, among whom Mr. Robson and his employer were conspicuous, began to meet for worship, and received help from the preachers sent forth by the Haldanes. In 1804 a church was formed, on the Congregational model, with which Mr. Robson united; but this effort was temporary, owing to the introduction of Baptist sentiments among the members, and the unwillingness of the members to continue in fellowship. Mr. Robson was among the first to become a Baptist. Soon after, the pastor, being discouraged, resigned his charge, and the church invited Mr. Alexander Kirkwood, who had often preached to them while one of Haldane's students, to become their pastor. He too had adopted Baptist sentiments, and soon after his arrival, in 1809, the remaining Pædobaptists withdrew. About the end of that year the church was re-formed on the Scotch Baptist model, and Messrs. Kirkwood and Robson were chosen as its pastors, the former being partially supported by the church, and ultimately deriving his whole income from its resources, while the services of the latter were always gratuitous. Mr. Robson's position was one of great delicacy, his co-pastor being a man of acknowledged mental power, while the leading deacon of the church was his own employer; but such was the sterling piety of these good men and their brethren, that there never was serious difficulty or misunderstanding among them. To this happy result Mr. Robson powerfully contributed. He was a willing workman, that did not need to be ashamed; but his great modesty, humility, and self-denial, joined to a warm affection for his co-pastor and friend, preserved the harmony of their union unbroken until it was interrupted by death. In many respects he possessed the best qualities of a pastor, and his business habits, cool judgment, generous hospitality, and genial disposition, were of

great advantage to the church. In 1811 Mr. Robson was married to Miss Euphans Ellington, a member of his church, who still survives to lament his loss. In 1817 Mr. Robson began business on his own account; and it is pleasant to record, that not only did Mr. Paxton part from his old servant in a manner honourable to both, but continued to rejoice in his prosperity. Although rivals in trade in the same small town, there was more harmony between them than is often to be found between partners of the same firm: their business journeys were taken in company, and mutual advice and assurance were cheerfully given. Mr. Robson retired early from business (his only child had died young); his health being feeble, and his diligence having been so blessed that he could retire with a sufficiency for the supply of his own moderate wants, and of his benevolence in ministering to the wants of others. Henceforth he gave himself wholly to the work of the ministry, carefully preparing the discourses with which he lightened the labours of his colleague, and visiting and preaching in the neighbourhood as opportunity offered. His house was the rallying point of distant members; and as he took a hearty interest in the various societies belonging to the denomination, it became equally well known to the brethren deputed to travel on their behalf, from the days when Andrew Fuller first went forth upon the untried work. Under these united influences the church steadily increased in numbers and piety; and in 1845 its members gave a most gratifying evidence of the respect in which he was held, by the presentation of a silver tea-service. This unexpected recognition of his services was the more pleasing, that it was accompanied by expressions of kindness from all classes in the town, both the local newspapers spontaneously noticing the event in flattering terms. Mr. Robson continued to fulfil his ministry until increasing years and infirmities rendered him incapable of attending to its public discharge, beyond taking part in the celebration of the weekly communion, which he maintained almost till his death. His minute attention to the business of the church was never intermitted. As years gathered upon him, he steadfastly prepared for his journey home; and the calmness with which he spoke of his expected departure was something wonderful. But his benevolence and activity never slackened. He was ready: everything was set in order. A few years before his death he sent considerable sums to the various missionary societies, under the signature, "One who Wishes to be his Own Executor;" but this was not a farewell, for, to the last his interest in their progress continued. He was waiting with girded loins for the coming of his Lord, and occupying till he came. About the beginning of November, 1862, a serious indisposition gave the first indication of his departure. Slight shocks of paralysis followed, until, on November 9th, a heavier attack deprived him of the power of his left side. But his peace of mind was unmoved. To a friend he remarked, with a smile, "I am sick of the palsy, but not grievously tormented;" and, as that friend observed, it seemed to please him that he was dying of a disease so often the subject of his Saviour's miraculous powers. All was well. His thankfulness for the least attention, his thoughtfulness for others, and his gratitude for the smallest alleviation of his trouble, were most affecting. To the writer he said, on one occasion, when mentioning that, during the night, he had been very thirsty, "My Saviour, in his dying hour, said, 'I thirst,' and they gave him gall and wormwood; but when I say, 'I thirst,' my friends fly to relieve me." At another time he said, "It is written, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me;' and the question is, How can I glorify him? but I find the answer in the same psalm: 'Whoso offereth praise glorifieth me,' and I can offer praise." His peace of mind and forgetfulness of self increased as the end drew near. He spoke with difficulty; but on the morning of his death (December 20th) he exerted himself to give distinct directions that those of his poor neighbours, whose Christmas seasons he had been wont to cheer by his bounty, should not be forgotten; and one poor widow, whose large family gave her a double claim, was specially mentioned. He spoke also with much feeling of a dear young friend, who had, that morning, entered the unseen world before him. Almost his last words were thanks to his physician and attendants for their kindness; and thus, having fulfilled life's last duties, he gently expired, tenderly grasping the hand of the beloved partner of his days. On the Lord's day following his funeral, the event was made the subject of a discourse to the church by its present pastor, and at the same time, the Rev. Dr. Cairns, with whom Mr. Robson had long been on terms of friendship, made a touching and eloquent reference, in Wallace Green Church, to the event. His friends do not claim for Charles Robson the honours of high talent or extensive usefulness; but few men have had a more blameless and beautiful life, and fewer still have retained their mental vigour and usefulness to so advanced an age. He died, as he had lived, with his thoughts full of love and goodness to all

about him, and his faith immovably founded upon the Rock of Ages.

MAGNUS SANDISON, ESQ., OF HIGHLAWS.

The above-named gentleman died at his house at Highlaws, Berwickshire, on the evening of the 28th November, after little more than a week's illness. Mr. Sandison was a native of the county of Caithness, but was engaged in the south of Scotland for nearly twenty years as a railway contractor. After a very successful career, he settled, about ten years ago, upon his beautiful estate of Highlaws, on the south-east border of Scotland, and within a short distance of the town of Eyemouth. Here he proved himself a substantial friend of the Baptist denomination by purchasing and fitting up, entirely at his own expense, an elegant little chapel, accommodating about 200 people, with chapel-house attached; and for upwards of two years he provided pulpit supplies entirely at his own charge. The church was formed in October, 1859, and a pastor settled; and to the twelve members which at that time composed the small society, about fifty others have since been added. Although the founder of the present church, and its principal financial supporter, our departed friend was very far from ever assuming the character of an ecclesiastical patron, and his great carefulness to avoid everything like obtrusiveness, prevented him perhaps from taking that prominent lead in church and secular affairs for which, both by his position and intelligence, he was eminently qualified. The kindliness and warmth of his disposition, combined with his easy frankness of manner, secured for him the respect and love of all classes of the community; and this attachment was witnessed by the large concourse of people who followed his remains to the grave. Mr. Sandison leaves a widow and five young children to mourn their irreparable loss. A great breach has also been made in the church of which he was a beloved member: and as there was never a more true poor man's friend, the blessing of many who were ready to perish rested upon him. The Gospel which he long believed and loved, sustained him on his dying bed; and when at last his spirit fled from this earthly scene, there was left to the bereaved the strong consolation that it had gone to be with Christ.

MR. JOHN CROSBY.

We regret to announce the death of Mr. John Crosby, pastor of the Baptist Church, Emerald Hill (Australia). Mr. Crosby arrived here, after spending some time in England preparing for the ministry, on Dec. 10th, 1861. Immediately on his arrival in the colony, our brother entered upon his labours at Emerald Hill, and while there was very useful in his Master's service, and won the affection and esteem of the church and congregation to which he ministered. The disease from which Mr. Crosby died was very rapid in its action: he was ill for two months only. During the whole time of his illness, Mr. Crosby enjoyed much peace of mind, and died calmly reposing on the atoning work of Jesus. We may truly say of our friend, that "His sun went down at noon"—he was but 24 at the time of his decease. His remains were interred in the Melbourne Cemetery on Wednesday last: Messrs. Taylor, New, and Poole, conducted the funeral service. Many of the members of the Emerald Hill Church were present at the funeral, to testify their attachment to their deceased pastor. At Mr. Crosby's particular request, the funeral was strictly private.—*Australian Evangelist.*

MRS. SARAH WATTS.

Dec. 21st, 1862, at Wraxall, near Bristol, Sarah, widow of the Rev. Daniel Watts, Baptist minister, formerly of Chideock, Dorset. Age 64.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

CONTRIBUTIONS TO THE HISTORY OF THE BAPTISTS FROM THE PUBLIC RECORDS.

No. II.

We have now to invite the attention of our readers to the following petition from the representatives of the Baptists of 1661. Strangely must the prayer for liberty of worship for all men have fallen on the ears of the Privy Council, and the bold avowal

that only "*in the eye of reason*" was the condition of the martyr-host deplorable; but still more terrible to the reckless profligate king must have been the reminder of *Breda* and its broken vows. We shall be thankful to any of our readers for historical notices of either of the twelve worthies who were chosen to subscribe this petition as representative men.

PETITION OF BAPTISTS TO KING AND HOUSES OF PARLIAMENT, 1661.

Domest. Chas. II.—Vol. xlviii. 41.

"TO HIS MAJESTIE

Charles the second

King of England, Scotland, France, and Ireland, and to the two Honourable Houses,

THE LORDS AND COMMONS

Assembled in Parliament.

"The Humble Petition of certain Baptized Christians (untruly called Anabaptists) of the counties of Kent, Sussex, Bucks, Dorset, Lincoln and Nottingham in behalf of themselves and others—

"Humbly Sheweth,

"That whereas your Majesties Petitioners upon serious Consideration of the present state of things in this Land of our Nativity do apprehend our Condition to be very Hazardous and Deplorable as to the things of this Life (in the eye of Reason) and that in Respect of divers Laws and Statutes Made and Established in this Nation, both by way of Prohibition from, and Injunction to, Things of a Religious Consideration; which Laws are such in the respect of the Penal part thereof, as will in short space if Prosecuted, bring to Desolation many thousands of Families in this Nation: We say, These Things being apparent to us have occasioned us at this time to step in with this *Humble Supplication*; Wherein we beseech You, That none, of what Persuasion soever in Matters of Religion, Living Peaceably and Obediently, as become good Subjects, that none of them, we say, may by any of the aforesaid Laws, or any other Laws hereafter to be Made, by Your Majesties Allowance or Consent, be Compelled to Act such Things in point of God's Worship (or under pretence thereof) as in their Hearts they are perswaded is contrary to the mind of God: Neither to leave Undone such Things as they are fully and soberly perswaded is the Will of God concerning them; but that they being Peaceable and Obedient as aforesaid, may Live Peaceably and Quietly under Your Government.

"And this our Request is no more in Substance, than what Your Majesty was pleased to Promise from *Breda*, and in the Declaration for *Ecclesiastical affaires*.

"These Things we humbly beseech Your Majesty to Grant unto us, seeing we have done nothing, nor (the Lord assisting us) shall do anything to forfit our shares in these Worthy Promises.

"We humbly leave what we have said to Your considerations, and shall Pray for You and all that are in Authority, that we may live Peaceably under You in all Godliness and Honesty.

"Subscribed in the Behalf of the Baptized People in the several Counties abovesaid; By

"William Jeffery	Matthew Caffen
Thomas Mounck	Nicholas Crosse
John Parsons	John Hartnol
John Miller	John Lupton
John Kelsay	Roger Applin
Thomas Grantham	Joseph Wright.

"London, Printed by S. D. for the Subscribers 1661."

DEVIZES, MARLBOROUGH, READING, NEWBURY.

THE BISHOP OF SALISBURY TO SEC. NICHOLAS.

Vol. xlviii. 68. *Oct.* 1661.

"Right Honble.

"I have now been in all the chief places of my Diocese partly in order to his Majesty's service for subscriptions of the clergy to the voluntary present, partly to frame ecclesiastical affairs. In their subscriptions they have generally evidenced their duty and loyalty to his Majesty in good measure and (I think) scarce anywhere so well. In church government I find no such discouragement but that I hope if a small number of persons be removed I shall regulate the clergy of this diocese in the same manner as they were governed 24 years since. Almost all those which gave me some unquietness are placed in benefices of his Majesty's donation originally, thrust into them in the time of the late disorders, and continued by the act of the last year. I find very little trouble at Devizes though the people not good, for the Minister is a learned prudent orthodox man: he stays there upon a small maintenance, hath refused good benefices, that he may do good there, until I can add to him in an ecclesiastical way I cherish him by mine own purse. At Marlborough are two Ministers neither of them regular: I relieved myself somewhat by appointing some neighbour ministers to preach weekly a lecture there, I cannot yet hope for good alteration in that town. I took the same course at Reading: where are two that will not yet conform, one of them Mr. Fowler, a busy turbulent man, yet these are content to submit to my appointment, that at the Weekly Lecture Common Prayer be read.

"Newbury I have reduced to a better con-

dition, though Mr. Woodbridge, the present parson, does not conform, he is so far pliant that his curate shall read Common Prayer.

"At Wallingford, one Pinckney, at Malmesbury, one Gowan (?) are busy turbulent men, I cannot with any skill or power that I have, form these places into good order. In some private villages irregular and schismatical men do mischief, I take particular account of them, and know who in my whole Diocèse conform not, which I shall report when I attend on your Honour.

"But I must prevent that relation in one particular, because the mischief is instant and pressing. William Cosins, vicar of Shinfield, near Reading, in Berkshire, had been ejected for scandalous and lewd living about fifteen years since, on the last year he returns to his vicarage, possesseth himself of the house and profits, but does no part of his ministerial office, in his stead he placeth a mechanic, a turbulent young fellow, sometime a journeyman shoemaker in Reading, one Stanley, a preacher in the Anabaptists' congregation, driven from them for his wicked life, this man is by Mr. Cosins placed there, where he exerciseth all the arts of the ministery: I sent for Mr. Cosins and found him perversely obstinate to continue his course, at the complaint of many considerable persons of the parish I proceeded to send an order October 9, requiring Mr. Cosins to conform and to officiate in his own cure, or else to substitute a person qualified according to the laws established, and prohibited him to call Stanley thither. The gentleman who complained told me that Cosins and Stanley had a good rabble of factious men in the parish to assist them, and were likely to resist the order and that with violence, but a captain offered to bring soldiers to repress them. I required them to decline all tumult and if justices of the peace did afford them help, I hope these riots might be prevented. Now I received last night information that my order was contemned by Cosins, Stanley and the factious parishioners, they all jointly dislaimed the authority of Bishops, set up Stanley to preach, and he preached seditiously.

"The Lord Lieutenant and the Justices of the Peace are unwilling to interfere in Ecclesiastical Affairs unless some commands from his majestie require them. Because of the great hazard of sedition which might arise hereby I thought it my duty to represent the proceedings to your Honour that such a remedie may be ordained as to his Majestie shall seem requisite.

"I pray your patience in this my tedious narration and present my service to you and remain, your Honour's

"Obliged and humble servant,

"HUMPH. SARUM.

"All that which precedes the business about Cosins I desire may be private to yourself.

"*Sarisburie, Oct. 17th,* 1661."

[*If friends at Reading can contribute any information respecting the Stanley of whom Dr. Henchman complains so sorely, we shall be glad, particularly if it can be shown that the Bishop's representation of his character was inaccurate.*—EDS.]

BAPTISTS IN NEWGATE.

Vol. lxvii. 1.

Endorsed "List of the Prisoners in Newgate, Jan. 1, 1663.

"London Callender of the Gaol delivery, the 10th day of December, 1662."

[Here follow the names of twenty-two prisoners convicted of several felonies, the larger number of them reprieved.]

"The following is the list of Anabaptists and Quakers taken at several meetings, and committed by the Court for refusing to take the oath of Allegiance:—

Thomas Biddle	Thomas Wiggins
Samuel Fisher	John Wright
Robert Cobbett	Thomas West
Caleb Ingould	William Smyth
Thomas Parrett	Mary Kent
Christopher Miles	Sarah Sawyer
William Fuller	Thomas Morris
Mary Rodge	Richard Slack
Stephen Stockwell	John Kenne
Thos. Deavonshire	John White
Hester Biddle	William Gaddsden
Edw. Burroughes	Henry James
Henry Collins	John Chamberlin
Richard Pilgrim	John Steele
John Hole	Sam. Browning
John Erwen	Wm. Dafforne
Nat. Tiddingham	John Warr
Benj. Goulding	Philip Eason
Richard Goodwyn	Wm. Lovell
Henry Hurst	Ab. Johnson
Thomas Wade	Robert Ayres
Thos. Wingroome	Robert Halsey
Isaac Babington	Ed. Alsome
William Wayman	Rich. Bennett
Richard Rickets	Rich. Prise
Edmund Ward	Geo. Matthewes
Richard Marten	Thos. Middlethaite
Matthew Yates	Andrew Stent
Owen Young	William Parsons
Robert Cross	William Horrett
William Webb	Edward Brush
Eliza Anington	And seventy-nine
Mary Anington	which refuse to tell
Robert Wade	their several names.

"Committed by Sir Richard Browne, Knt. and Bart., being charged for being unlawfully assembled together, contrary to a late Act of Parliament, 26th 9ber '62:—

Edward Giles	John Payne
Joseph Scott	Thomas Shorter
Thomas Kent	John Webster
Thomas Parker	William Aliott.
Richard Clipton	

"Committed by Sir J. Robinson, Knt. and Bart., Lord Mayor, being taken at an unlawful assembly, and denying to take the Oath of Allegiance, dated 2nd November, 1662:—

Henry Parker	John Lewis
Thomas Stanton	Anth. Ringwood
Randal Brasey	Benj. Griffith
Geo. Greene	Thomas Weekes.

"Committed by Sir R. Browne, Knt. and Bart., for being unlawfully assembled together contrary to the laws, &c., the same day:—

Richard Davis	Nicholas Bennett.
John Howsse	

"Committed by Sir R. Browne, Knt. and Bart., being charged to be unlawfully assembled together, 9th November, '62:—

Mary Cannon	Mary Marchant
Mary Turner	Dora Persivell
Kath. Widdowes	Henry Johnson
Ann Newby	Peter Towne.
John Newbery	

"Committed by Sir Rich. Browne, Knt. and Bart., for being at an unlawful assembly, contrary to a late Act of Parliament, dated 23rd Nov., 1662."

[Here follow eight names, one male and seven female.]

"Middlesex Callender of the Gaol Delivery of the said Court, the 10th December, 1662."

[Here follow twenty-three names of prisoners convicted of felonies.]

"Anabaptists and Quakers, taken at unlawful meetings, and committed by the Court, for refusing to take the Oath of Allegiance, and some of them fined."

[Eleven names, all males.]

"Committed by his Grace, the Duke of Albemarle, General of His Majesty's forces, for assembling unlawfully together, contrary to a late Act of Parliament, 28th October, 1662."

[Sixty-three names, all males, six under the heading "Quakers."]

"Committed 3rd November, 1662, for refusing to take Oath of Allegiance."

[Three males.]

"Committed for being at a private meeting in Wheeler's Street, dated 9th November, 1662:—

Thomas Kemble	Ralph Budgett.
Mark Hall	

"Committed for being at an unlawful assembly in Spittlefields; dated 16th November, 1662:—

Thomas Gibson	Christopher Dixon.
Richard Folas	

"Committed by John Smith, Esq., being taken in the house of the said Mary Winch, upon pretence of a religious worship, and own no king but King Jesus, and own themselves to be fifth monarchy men. Dated 23 November 1662."

[Five males, one female.] L.

(*To be continued.*)

THE FOURTH COMMANDMENT.

Query LXXXIX., pp. 524, 588, 643, 718. Vol. LIV.

I do not ask you to re-open the discussion, but to allow me to correct certain historical statements contained in the latter part of the communication signed "Isaac Purser," inserted in your Number for November last, p. 719.

It is affirmed that, "Ignatius, in his Epistle to the Magnesians, does not only permit the Sabbath, but he persuades the people of his time to a religious keeping of the Sabbath." So far is this from being correct, that Ignatius describes true Christians as "no longer Sabbatizing," and declares that those who live according to Judaism, have not received the grace of God.

Socrates, in the passage referred to, speaks only of the Arians, not of the Orthodox, or Catholic church.

Dr. Prideaux's assertion, that "the churches after Christ kept both the Sabbath and the first day of the week," can only apply to those churches which were composed of converted Jews, or were located in Jewish communities. Christian churches, generally, observed the Lord's day only. And even in those parts of the world in which Saturday was distinguished by religious services, it was not held obligatory to abstain from labour on that day, as on the first day of the week.

The Laodicean council did not enact a law "against" the Sabbath, and "for the Lord's day." The practice of observing both days prevailed in that district, and the canons of the council, regulating that observance on some points, were to the following effect, viz:—That the Gospels, together with the other Scriptures, should be read on the Sabbath; and that during Lent, the celebration of the communion, and the observance of the festivals of martyrs, should be restricted to "the Sabbath days and Lord's days"—or, in

modern phrase, to Saturdays and Sundays (See Labbe's Concilia, tom. i. pp. 1499, 1501. Edit. 1671).

These quotations in Mr. P.'s letter were taken, I suspect, from some untrustworthy sources—certainly not from the original.

Constantine the Great, as is well known, enacted a law for the observance of the Lord's day, in the year 321. He expressly excepted agriculturists from its operation, allowing them, in times of unfavourable harvest weather, to work on that day in order to secure their crops.

J. M. C.

Acadia College, N. S.

MR. PORTER ON DR. COLENSO'S ATTACK ON THE PENTATEUCH.

The following communication, which appeared in the *Athenæum* of January 3rd, is from the pen of Mr. Porter, the well-known author of various works on the Holy Land, which he has visited more than once:—

"Brandon Towers, Belfast,
"Jan. 1, 1863.

"Of late I have frequently heard the remark made by thoughtful men, that many of the replies to 'Bishop Colenso on the Pentateuch' are calculated to do more harm than good. It strikes me this is the case with the letter which appears in your last number. Your correspondent, Dr. Forbes, affirms that the Bishop 'has demonstrated a consistency in error pervading every part of the Exodus narrative which absolutely forbids our accepting its arithmetic in the form in which it is now presented to us;' but he avoids the conclusion, that 'the narrative is therefore *unhistorical* and *uninspired*,' by a theory which, though certainly ingenious, receives no support from the Bible or from the history of the Hebrew text. It would have been well had both he and Bishop Colenso examined the Scripture passages, and the facts and numbers recorded in them, with a little more attention, ere they charged them with error. I have no hesitation in affirming that a sound and searching criticism will be found triumphantly to establish the authenticity of the whole Pentateuch in spite of all the arithmetic of Bishop Colenso. Your correspondent instances three points in the sacred narrative which the Bishop has proved to be positively and palpably erroneous. Truth and justice demand that we give them a full and fair examination before we agree with him.

"The *first point* is, 'the improbability, not to say *impossibility*, of *seventy* souls multiplying in the course of 215 years into a population of about or over two millions.' I maintain that there is no *impossibility* here; and I also maintain that there can be no error in the numbers, because the whole tenor of the narrative leads us to expect an enormous increase.

"Let us look at a few facts. We are told that a special blessing of a vast increase of his seed was repeatedly promised to Abraham (Gen. xii. 2, xv. 5, xvii. 6, xxii. 17), and renewed to Isaac (xxv. 23) and Jacob (xxviii. 14, xxxii. 12, xlvi. 3). We are told that this blessing rested specially on the Israelites in Egypt (Exod. i. 7). We are told that 'Joseph saw Ephraim's children of the *third* generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees' (Gen. l. 23). Joseph was about 34 years old when his sons were born (Gen. xli. 46—50), and he died aged 110 (l. 26). Hence it follows that in this instance the *fourth* generation was born and *four generations were alive together*, only 75 years after the descent into Egypt. We are told (1 Chron. vii. 22—27) that Joshua was the *tenth* in descent from Joseph; that is, there were *ten* generations within the 215 years' residence in Egypt. Again, Nahshon, who was prince of the tribe of Judah at the exodus, was of the *sixth* generation, and *not* through the line of eldest sons (1 Chron. ii. 3, 10). We have many incidental proofs that the Israelites married very young, and that three and four generations were often alive together (cf. Num. ii. 18, Exod. xvii. 8—16).

"These facts prepare the way for a true estimate of the Israelites at the exodus. We are not to form our estimate according to what is probable or usual under ordinary circumstances, but according to what is *possible* under such extraordinary circumstances. Now suppose that the Israelites remained in Egypt only 215 years. This will give seven generations of nearly 31 years each. Suppose that each man had, on an average, *four sons* at the age of 30; Benjamin had *ten* before that age. Suppose further, the number of the males who went down, and afterwards became fathers, to be 67. Calculating upon these data, the number of souls at the exodus would amount to 2,195,456. And this does not include the descendants of Jacob's servants, who were doubtless numerous, nor does it take into account additional children born after the father attained the age of 30, nor the more rapid increase of those born before that age. In many cases besides that of Joshua there may have been *ten* generations instead of *seven*. Bishop Colenso cannot deny that this is *possible*, nor can he deny that the whole tenor of the narrative

warrants us in supposing an enormous and even unparalleled increase.

"The *second point* supposed to 'demonstrate' an error in the sacred narrative is the estimated size of the camp in the wilderness—'not much inferior in compass, we must suppose, to London.' It is assumed that the whole two millions of people were grouped close together in a camp. This is opposed alike to the whole tenor of the narrative and to common sense. Any one who has had an opportunity of visiting the great Arab tribes of the Syrian desert can see that the Bishop's difficulties are here purely imaginary. The Israelites had immense flocks and herds (Exod. xii. 38); these, from the necessity of the case, and like the flocks of the modern Bedouin, were scattered far and wide over the peninsula, and probably over the plain northwards. On one occasion I rode for two successive days in a straight line through the flocks of a section of the Anazeth tribe, and the encampment of the chief was then at a noted fountain thirty miles distant at right angles to my course; yet the country was swarming with men and women, boys and girls, looking after the cattle. In like manner the great bulk of the Israelites would be scattered over the desert. The camp would thus be a mere nucleus; large, no doubt, but not approaching the exaggerated estimate of Bishop Colenso. Yet, being the headquarters of the nation, containing the Tabernacle, the priests and the chiefs, and forming the rallying point for the warriors, it was the only place with which the sacred historian was concerned. This view, which is natural, Scriptural, and in accordance with the universal practice of Oriental nomads, sweeps away a host of difficulties conjured up by the imagination, and then supported by the arithmetic of Bishop Colenso.

"The *third point* is thus stated by your correspondent:—'But the climax of inconsistency between facts and figures is reached when we come to the notice by the Lord to Israel contained in Exod. xxiii. 29, "I will not drive them (the nations of Canaan) out from before thee in one year, lest *the land become desolate and the beast of the field multiply against thee*," and are reminded that by the present numbers (without reckoning the aboriginal Canaanites, "seven nations greater and mightier" than Israel itself) Canaan would be as "thickly peopled as the counties of Norfolk, Suffolk, and Essex" at the present day. It is impossible not to see that on the very face of the narrative a population is pre-supposed widely at variance with the numbers at present existing in the text.' It was with no little astonishment I found such an acute writer endorsing this argument of Bishop Colenso. The argument is,—The Israelites numbered *two millions*. Canaan contained only 11,000 square miles. To suppose that with such a population the land could become desolate, or the beast of the field multiply, is absurd. It is further stated, by way of illustration and proof, that Natal contains 18,000 square miles and only 150,000 souls, yet most of the wild beasts have been exterminated.

"Here is at once the greatest and most inexcusable blunder in the Bishop's whole book. He takes his estimate of the size of the land from Dr. Kitto, and it is accurate *so far as concerns the portion divided among the tribes by Joshua*, but that is not the land referred to in Exod. xxiii. 29. Had he looked at verse 31 of that chapter he might have been saved from a blunder of which he may well feel ashamed. The boundaries of the land alluded to are there given:—'*From the Red Sea unto the sea of the Philistines, and from the desert unto the river.*' They were defined before in the promise to Abraham (Gen. xv. 18):—'*From the river of Egypt unto the great river, the river Euphrates.*' That land is 500 miles long by 100 broad, and contains about 50,000 square miles; or nearly *five times* Bishop Colenso's estimate!

"Further, the population of that country at the present moment is about two millions, or about equal to the number of the Israelites at the exodus; and I can testify that *more than three-fourths* of the richest and the best of the country lies *completely desolate*. The vast plains of Moab and Esdrelon, and the whole valley of the Jordan, are without an inhabitant. In the plains of Philistria, Sharon, Bashan, Cœlosyria and Hamath, not *one-tenth* of the soil is under cultivation. In one section of Bashan I saw upwards of seventy *deserted* towns and villages. Bishop Colenso says that though the population of Natal is so small, most of the wild beasts have long ago disappeared, and the inhabitants are perfectly well able to maintain their ground against the rest. He forgets, however, to thank gunpowder and the rifle for this. Had the people of Natal contended against the wild beasts as the ancient Jews did, with spears, and arrows, and slings; had the chiefs of the colony been forced to fight African lions as David fought the lion that attacked his sheep, when he caught him by the beard, and smote him and slew him (1 Sam. xvii. 34), the Bishop would have had a different tale to tell this day. Many of the wild beasts have disappeared from Syria, but many still infest the country. In the

plain of Damascus wild swine commit great ravages on the grain. This is the case along the banks of the Jordan and in other places. On the sides of Anti-Lebanon I have known the bears to destroy whole vineyards in a single night. When travelling through some districts of the country my tent was surrounded every night by troops of jackals and hyenas, and more than once they have left me without a breakfast. With my own eyes I have seen jackals dragging corpses from the graves beneath the very walls of Jerusalem. Were it not that the peasants are pretty generally armed with rifles, the grain crops and vineyards in many parts of Syria would be completely destroyed by wild beasts.

"The public will now see how very little Bishop Colenso knows of Bible lands, and how wise and good was the Divine promise, 'I will not drive them out from before thee in one year, *lest the land become desolate, and the beast of the field multiply against thee.*'

"J. L. PORTER."

CALVIN AND THE ANABAPTIST.

The following passage, translated from a letter to Farel by the high-handed Presbyter of Geneva, may interest some of your readers, as illustrating the usage the early Baptists were accustomed to receive. The epistle is numbered 59 in the third edition of Calvin's Letters, and is dated January 21st, 1536.

"About this time, after a certain Anabaptist had openly exposed for sale some of their senseless little books, he was apprehended at my instigation. You are well acquainted with the nature of that kind of men. I truly never saw hitherto such barbarous atrocity in any one. When I addressed him humanely, in my usual manner, he never considered me worthy to be spoken to other than if he had been dealing with a dog. When he was brought into court, he wished the first Syndic to sit as assessor. Being defeated in that, he turned away his eyes and head, and affecting the dignity of a prophet, answered the questions put to him in three words when he pleased, but more frequently held his peace. Thereafter a dispute arose between us about oaths. When I asked him whether the law of the Lord taught us the way of life, he brought forward that execrable axiom that the Old Testament was abolished. I then quoted out of Paul that it is useful for making the man of God perfect in good works. I urged him to answer this, but could not squeeze a word out of him. So I expounded the whole matter that all might perceive the incorrigible ignorance and equal shamelessness of the fellow. When he saw himself driven in this manner, he descended to that customary insolence of the sect, that no kind of men lived more agreeably than ministers. I answered briefly, not so much undertaking the defence of our cause as refuting the insolence of the brute. After that he called me a greedy man. Everybody laughed, for they knew how much I had refused from themselves, and that so earnestly that I had affirmed an oath that I would never preach again unless they forbore. They knew I had not only refused their extraordinary munificence, but had even remitted somewhat of my regular stipend, not less than twenty crowns. So he was assailed by the reproaches of all. I answered him modestly, that if he had been in my place he would have been a rich man, and that it was no sign of greed that I was a poor man in the midst of opportunities for getting wealth; but I could accuse him of theft, and if he denied it, would submit to the penalty of slander. It appeared he had sold four sheets for two solidi and a-half which were valued at four denarioli. Nor had he stood by that price, so that he might not have sold them for more. I pressed him, if he was truly conscious of his innocence, to defend himself. When he was silent after his manner, I began to discuss their doctrine of perfection, and after his obstinacy had been sufficiently exhibited, he was cast forth into exile. Two days afterwards he was apprehended in the town, when he was beaten with rods, his books burned before his face, and he was warned not to return upon pain of being hanged. The man, or rather the herd to which he belongs, is of desperate wickedness."

This story, in Calvin's own words, says nothing either for his dignity or his good feeling; and probably if the poor banished Anabaptist could have told his version, the case would have worn another aspect. The miserable attempt to prove the man a cheat was unworthy of Calvin, but in keeping with his much better known accusation of that fine scholar, but unfortunate man, Sebastian Castellio, who in his old age was obliged to gather sticks on the banks of the Rhine, and was charged by Calvin with having stolen them. The charge shows how highly the "senseless little books of the Anabaptists" were valued when they were said to be sold at a premium; but it could not have been the profit that induced the dealer to risk banishment and hanging.

W. K. ARMSTRONG.

Berwick-on-Tweed.

THE MISSIONARY HERALD.

THE MISSION CHURCH'S CALL TO PRAYER, HAS IT NOT BEEN ANSWERED?

It is now rather more than three years since the small mission at Loodianah, in the north-western provinces of India, sent forth an invitation to the whole Christian Church to unite, for an entire week, in earnest supplication for the Divine blessing. For three successive years this has been repeated, the Evangelical Alliance, in this country, taking the place of the Church at Loodianah. No one can think of the fact, that in the second week of three successive years the Church of the Living God was seen bending before the Mercy Seat, without wonder and gratitude, whether we consider the simple, but marvellous faith which prompted the invitation, the unanimity and heartiness of the response given to it, and the surprising events which have happened in various parts of the world during these three years.

These topics have received a good deal of consideration from those who spoke at the various meetings which were held in the Metropolis during the "week of prayer" for the present year. Mr. Scott, the Chamberlain of the City, has published his views in a striking pamphlet, entitled "What hath God wrought?" of which we intend, without further acknowledgment, to make free use. We may premise, however, that we do not mean to assert that the events to which we invite attention are the immediate results of the prayers of the people of God. There are many who are too apt to say, "This is a judgment for sin," "That is an answer to prayer," as if they knew the secret councils of the Most High. What we wish our friends to note is this. For the first time since the day of Pentecost, the whole Church of Christ has *united* in fervent prayer during a short period for three successive years; and while confessions of sin, and acknowledgment of short-comings, and omissions of duty have been devoutly made, the most earnest supplications have been presented to the Great God to requicken His people by His grace, and to pour out His spirit on all flesh; and that during these three years remarkable changes have taken place, and most striking and unexpected events have happened in almost all countries of the world. The coincidence, if nothing more, is worthy of profound reflection—a prayerful Church, and a moving world!

Look to the far-off East. CHINA, which for two thousand years was closed to civilization and Christianity, is now opened to our ambassadors, merchants, and missionaries. A strange body of fanatics have arisen, among whom a considerable amount of religious knowledge has been diffused, who wage war against idols, and distribute the Word of God wherever they go, though they refuse to be guided by its precepts, and do

not call themselves Christians. Without entering into any discussion of their character or objects, it is plain that they are as much opposed to the national forms of religion and idolatrous worship, as they are to the rule of the present government.

And think of the events which have come to pass in MADAGASCAR. How long and dreary have been the years of persecution in that land! How severely have the faith and patience of the London Mission been tried! And now they are reaping their reward. On those spots were Christian men and women were martyred, or imprisoned, or cast headlong over lofty precipices, it is proposed to erect large and suitable places of worship; while the present King, and many of his chief men and councillors, cheerfully unite in affording countenance and aid to the veteran missionary who is there superintending these movements.

Nor could we pass over the revival that has occurred in our beloved JAMAICA, where the great battle of Christianity as against slavery was fought out, and in which the former so gloriously triumphed. For some years prior to the period we are now noticing, there was a *general* complaint of a decline in the churches, both as to numbers and in spirituality. In 1840 there were 30,000 members in our churches in that island. In 1860 there were not more than 20,000. Then the revival began, and the numbers have risen to over 25,000. Other churches, connected with other missionary organisations, have shared in these blessed influences.

If we cast our eyes over EUROPE, the three years have been equally productive of great events. RUSSIA has emancipated her serfs, of whom there are *twenty-five millions* in that vast empire, Though POLAND is, at this moment, in the throes of revolution, we cannot but hope that its result will be a diminution of the severity of imperial rule, and a softening of the rigour of the treatment she has had to endure so long. AUSTRIA has torn up her Concordat with the Pope, extended toleration to her Protestant subjects, and began a career of constitutional government. Some of the most Popish and the most intolerant petty states of Southern Europe, as Lombardy, Parma, Modena, Tuscany, the States of the Church, Naples, and Sicily, have been incorporated with Sardinia into the new kingdom of Italy. These are not mere political changes. They are so many gains to human progress, and to the kingdom which is not of this world. Political freedom has brought in her train a free Bible, free worship, free schools, and free colportage. The Waldenses have returned the persecutions which they had suffered at the hands of Rome, by carrying the Gospel into Italy; and perhaps, ere long, the Epistle of Paul to the Romans may be read in the city to whose inhabitants it was addressed 1800 years ago! FRANCE has abolished her passport system, and entered into a commercial treaty with this country, and its results will not be merely political or commercial. HOLLAND has proceeded to manumit her slaves, to the number of nearly 50,000, in her provinces of South America; and a revival has also sprung up among the slaves in Surinam, who, at the very time they were obtaining personal liberty, were made "freed men of the Lord."

On the AMERICAN continent, God has been answering prayer by "terrible things in righteousness." In must not be forgotten that though the United States have fostered slavery ever since they acquired their independence, England planted it in her colonies. The half million we

left in those States have multiplied nine-fold. They have grown rich by planting cotton; we have grown rich by working it up. Judgment has come at last. The United States are separated, and are devastated by a war, which for blood-shedding has not been equalled; and our greatest industrial interest has been smitten and crushed. But this war has done more than anything else could, to break the negroes' bonds. Already they are severed in the district of Columbia, and in many parts of South Carolina. Men of colour have been declared citizens of the United States; and the black republics of Liberia and Hayti have been formally recognized.

If we turn our eye homewards, the scene is even brighter. The distress which prevails among the Lancashire operatives is not an unmitigated calamity. What sympathy it has called forth! From every colony of the British Empire help has come. How graceful the act of our American cousins in freighting the "George Griswold" with food for the sufferers! If it be more blessed to give than to receive, then the blessing is very widely diffused. How ably the systems of relief have been conducted; and with what thorough devotion men of all ranks have given themselves to the organizations of committees, district visitors, and schools. And how nobly has the suffering been borne! No violence, no outbreak, scarcely a moan of complaint. If this had happened thirty years ago, Lancashire would have been in a blaze from one end to the other, and every mill almost would have been destroyed! And why not now? Let our Sunday, day, and other schools reply. Let the wider diffusion of religious truth among the superior classes of the mechanics reply. We think these facts, occurring as they do with the enlarged activities of the Church, and the successive weeks of prayer, are not accidents, are more than coincidencies, and great incentives to renewed effort in the Sacred Cause; and when such activities have been put forth, success has been immediate. Witness the spirit of hearing in our own and other lands. The naves of cathedrals, public halls, theatres, and public edifices of every kind have been thronged; while open-air services have been resorted to by tens of thousands, who have gladly listened to the Gospel.

The connexion of these things with the growth of the missionary spirit is very obvious. Before that spirit was evoked, how languid the churches were, and how deplorable was the state of the world! Both are somewhat changed now. We see what has effected the change. Let us cherish this blessed spirit in our own hearts, and foster it in others, and try to kindle it up in minds who have it not. This spirit of faith and prayer, combined with a lofty sense of the grandeur of our work, and of its ultimate success, will impart vigour to our efforts, and make them mighty through God to the pulling down of strongholds.

VISIT TO A CHRISTIAN CONVERT.

BY REV. T. EVANS.

The extracts from his letter which follow, depict a scene not often witnessed by missionaries. Too generally converts in India are weak in character and feeble in purpose. They need constant watching and support. The contrast is very

striking in regard to Subha Chund; and his courage, self-denial, and consistency have been greatly blessed.

Mr. John Gregson and myself went out to the west of Delhi lately on a preaching tour. We visited a large number of villages, and found attentive hearers in nearly all.

The people among whom we went were nearly all of the *jat* caste; and the attention with which they heard the Gospel, as well as their personal kindness to us gave us no little pleasure and encouragement. However, *the* object of our journey was to visit our dear brother Subha Chund, at Rona, and to see what prospect there was among his friends. When he became a Christian (as you are aware), all his friends forsook him, including even his wife, who left him for six months, taking with her all the cattle to her father's house in another village. He told her to take *all*,—that he could afford well to suffer the loss of all things for Christ.

Then his friends cast him out of the village. He went, lived for seven months alone (no, not alone), under a tree in one of his fields. Day by day he visited his village to preach Christ. He was insulted and abused in every possible manner, but from him was no retort. He returned a blessing for a curse, love for enmity, and this *living* gospel soon told. A large number of people began to admire his conduct; a few visited him in his field *at night* to hear him read, sing and pray; and now there are 50 families in the village who are his sincere friends, and who have even suffered to be outcasted by the other inhabitants, on account of their adherence to Subha Chund.

Don't think that the above are all candidates for christianity. No, as yet they are merely friendly to our brother, with one exception. The man is evidently a believer in Christ, but his faith is still weak. His words to me were, "I have come to the cross, and I stand to consider whether I can carry it or not."

Subha Chund is respected by all who know him; even those who still wont associate with him, confess to his virtues. One of them said to me when I asked the crowd to which we preached if the gospel had not improved Subha Chund, "Yes," said an enemy, "it surely has, for before he was a *rough rope of hemp*, but now he is become a *smooth silken cord*."

Thus we could appeal to him as a proof of the power of the gospel. His wife he tells me, is now a *Christian* and a loving wife, but I did not wish to baptize her yet. Surely this is the Lord's work. May it not be spoilt by *man*.

INCIDENTS OF THE REVIVAL IN JAMAICA.*

BY THE REV. J. M. PHILLIPPO.

(Continued from last month.)

"These petitions, a few sentences only of which are given, were followed by others that principally related to the peace and prosperity of Zion generally—that she might be established; that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

"Thus far, with one or two comparatively trifling exceptions, everything was orderly and tranquil. Now the harmony and propriety observed were interrupted by the wail of one prostrated—that unearthly cry which, when once heard, can never be forgotten—so thrilling, so overpowering, as not to be conceived of from any mere written representation. Soon many were in tears; some crying and complaining in bitterness of soul—'I am lost, I am undone; I have no hope; I must perish. At the same time they seemed more or less

* From a work in preparation, by the Rev. J. M. Phillippo.

impressed with the conviction, very prevalent at the time, of the personality of the Devil, and of his efforts to seize them as his prey. In another part of the chapel a shout ascended—'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.' 'How can I find the way to heaven,' said another. 'I lift up my heart to thee, O thou Father of Lights, for the illuminating of thy Holy Spirit; thou only canst explain thy holy Word to my dark understanding, and give me pardon, grace, and peace.'

"Another—'How amiable are thy tabernacles, O Lord of Hosts! One thing have I desired of the Lord—that will I seek after, that I may dwell in the house of the Lord all the days of my life,' &c. One, whose remembrance of his transgressions had long lingered in his soul like a vision of the night, while praying earnestly, all on a sudden fancied he saw Christ. 'Yes, yes, yes, he exclaimed, I see him—I see him. O my blessed Lord, I thank thee—I thank thee; I will believe—I will serve thee; I will give up myself entirely to thee, body, soul, and spirit; all—all I will devote to thee. I will no more depart from thee—only, O do not thou leave nor forsake me; for if thou forsake me, then to whom or whither shall I go? for thou hast the words of eternal life.'

"But the most impressive circumstance in these exciting occurrences was the following declaration, made by an intelligent and respectably dressed female, who rose up from her seat for the purpose, in the midst of the congregation. She had hitherto sat silently, mournfully, and, as I subsequently learned, had been for some time the subject of deep emotion, which she had hitherto struggled successfully to restrain.

"I profess only to record the sentiments as I remember them, as the most exquisite word-painting would fail to convey anything like an adequate idea of the tone, and gesture, and impassioned language in which they were expressed; much less would I attempt to give an accurate impression of the effect produced on the vast congregation, as her shrill clear voice, hushing all other voices and sounds to silence, rang through the spacious building in which we had assembled, like that which may be imagined of a conscience-stricken spirit that had escaped from the grasp of the King of Terrors, and found a refuge in Christ, in the blood of the Lamb:—'Minister, Christian brethren and friends! I call upon you to witness that I now give myself up to Jesus in body, soul, and spirit. I devote to him my whole heart, my whole life, my whole love. I cast myself on God's mercy. I rely upon the Saviour's blood and righteousness as my only ground of pardon and salvation. I now feel that though he cause grief, yet that he will have compassion, according to the multitude of his tender mercies! He has calmed the tempest of my passions; he has changed the current of my being, and proved himself to be my Saviour and my Redeemer by the change that I feel have taken place in the thoughts, and tastes, and feelings of my mind. Christ is now my only source of present happiness and future glory—my Lord, my life, my all. He claims my heart as his own possession. Here it is, he shall have it, for he has redeemed it—washed it in his own most precious blood—and to him I surrender it; I surrender my whole self and all that I have to him. For the love I owe to him, I give up all earthly ties, all earthly affections, all earthly hopes. I will love my blessed Saviour only; I will make it my happiness to glorify him. In spite of all difficulties and discouragement, in spite of the world's blame or scorn, in defiance of all allurements that might induce me to abandon him, living and dying I will cleave to him, till the last breath on this heart passes to him in death, and this vile body be changed and fashioned like unto his glorious body; and I shall see him as he is, and with overflowing gratitude and adoration cast myself at his feet, and give him glory.'

"It will thus be seen that the remarkable power of God was with us, both to wound and to heal. Many more than those noticed were under convictions, and many praised God for deliverance, while some who came to mock remained to pray. It is unnecessary to add that great excitement was the result of this service. There, however, was no extravagance—nothing but what every faith-

ful, earnest minister of Christ, would be glad to see more frequently. The occasion altogether was a blessed one to the souls of many; while to most, as far as I could learn, it was a 'time of refreshing from the presence of the Lord.' "

REPORT OF THE BAPTIST CHURCH OF BANGALORE.

BY THE REV. E. MARSDEN.

The Church at this station, in the interior of Southern India, sprang out of the labour of our esteemed friend the Rev. J. C. Page of Plymouth, during the time of his residence in Madras. Seven years have elapsed since its formation, and we now avail ourselves of a report forwarded by its pastor, the Rev. E. Marsden, to lay before our readers a review of the past. During the year just closed seven persons have been received into fellowship, three of them by baptism, making the entire number of members on the register forty one, viz., 32 Europeans and East Indians, and 9 natives. Mr. Marsden derives his support entirely from local sources or individual gifts, but our readers will, we are sure read with interest the progress of the church under his charge, originating as it did with the labours of a missionary of the Society. Mr. Marsden thus refers to the seven years of his pastorate.

In surveying more particularly the now completed period, I first notice THE CHURCH. When I was invited seven years ago to take the oversight of this little Christian society, it was truly a most unattractive affair, for the Church consisted, without one single exception, of persons in the humblest outward circumstances, possessing scarcely any influence or power of a secular description, and it was numerically very weak. But this was of small account. The people appeared to be loving and united, simple-minded and docile, doctrinally sound, and strong in grace, and this contented me. I accepted the invitation, and after a short delay the union was consummated. The number when I became Pastor was 28. Some of those by whom I was invited most grievously disappointed my expectations, but others have given me very great satisfaction, I may say real joy. The progress of the Church numerically has been but slow, many adverse circumstances, neither to have been foreseen or provided against, having checked it; but, all things considered, it has been perhaps as great as could have been reasonably anticipated. One great trial throughout has been the exceedingly shifting character of Bangalore society. We gain from time to time accessions to our ranks, the acquired ones continue with us for a season, cheering and helping us, and then from one cause or another they leave the station, and are in a great measure lost to us. I have admitted altogether 27 members, 10 of whom I had the privilege to baptize. There have been 4 taken from us by death, and 10 have withdrawn, or been excluded. It is a devoutly gratifying fact, and one for which I cannot be too thankful, that all who have been received into membership by me have continued faithful. *Not one, up to the present time, has had to be dealt with as an offender.*

With respect to the CHAPEL SERVICES, which may be next noticed, it is most gratifying to observe that from end to end of the period they have been kept up with very great regularity. On one or two occasions only did they suffer interruption, and it was very short. They have been almost invariably conducted, when at the station, by myself, and usually, particularly of late years, with very great freedom and pleasure. The Lord's Day morning service, which I had the happiness of establishing just after my arrival here, to meet a want that had been long felt by many, has been uniformly conducted on the most catholic principles. Not a thing has been done, nor a word said, that I am aware of, to hurt the feelings of believers of other sections of the Christian Church who have attended it. If in the course of scriptural exposition sub-

jects of a controversial character have unavoidably come up, I have always so shaped my remarks that no saints who were present could be justly offended. I have ever deemed it a point of Christian honour that *this* service, originated as it was for *the disciples of Jesus generally*, should be carried on *quite undenominationally*. There have been other services held, besides those of the Chapel, in different parts of the station,—four in all,—but it is painful to remark that from various causes they had to be given up. During the period, I have had the privilege of preaching the everlasting and ever blessed gospel to congregations of my fellow immortals not very much fewer than a thousand times; and I have also presided at hundreds of devotional meetings. This is, in the review, notwithstanding the numerous imperfections with which all has been attended, unspeakably delightful. Though I cannot reckon up a large number of conversions as the result of these various engagements, it is cheering to know that they have not been "in vain in the Lord." I have the pleasing assurance that they have been blessed to both saints and sinners.

In the retrospect of the EVANGELISTIC VISITATION of the period I feel very great pleasure, for though my performances have fallen far short of my wishes with regard to this deeply momentous work, I can most truly declare that I have done all that in me lay to make known the great salvation to the perishing thousands of the Anglo-Indian portion of this large community; and that, by the Lord's grace, I have spoken on his behalf uninfluenced by carnal fear. In the course of the seven years some very extensive districts have been gone through, and all the European Barracks and Hospitals, the Public Bungalows, and most of the Hotels have been visited:—the greater number of these places *very many times*. And I find, by careful calculation, that I have addressed evangelistically about 3300 persons, a very large proportion of whom were British soldiers and European Military Pensioners. These have been usually dealt with *individually* but some have been taken *in little groups*. All have been most earnestly pressed to accept the offer of mercy through Jesus, and to accept it at once; and the consequences of neglecting to do so have been plainly set before them. I do humbly believe, on maturest reflection, that I have not been permitted to labour in vain, or spend my strength for naught. Facts in proof of the warrantableness of this persuasion could be adduced did space permit. But eternity only can satisfactorily show what may have been, or what may yet be, the consequences of this course of service for the Lord. I have no doubt whatever that there are those, by whom I shall be greeted on the heavenly shore, who will gratefully acknowledge (not to *my* praise but to *my Master's*) that it was through my poor instrumentality they were brought to embrace the Saviour.

A passing observation will suffice with reference to the NATIVE INSTRUCTION which I have given. It has been very little, but it has been all that I have had the opportunity, or ability, to impart, and as far as it has gone it has been satisfactory. As intimated elsewhere, I have been called to labour chiefly among Europeans and East Indians.

In reflecting upon the Lord's dealings with me, as it respects MATERIAL SUPPORT, during this somewhat considerable space of time, I have indeed cause for liveliest gratitude. My Master has not suffered me to want. He has provided for me and mine throughout with Divine liberality. Though my outgoings have been comparatively large, and continually on the increase, my incomings have kept pace with them. The barrel of meal has not wasted, neither has the cruse of oil failed. There have indeed been intervals of considerable length when nothing, or next to nothing, has been received; but then there was something in hand, and these interruptions of the Lord's bounty have called faith into fuller exercise; and when "the desire" has come, it has truly been "a tree of life." It is a highly gratifying fact that I have received important pecuniary help from very many sections of the Christian Church.

In considering the past I have found very much cause to thank God: in contemplating the future I have equal cause to take courage. The little

Church with which I am pastorally connected was never in a healthier or more promising state. The chapel congregations are good, and if the Lord give us a more commodious place of worship, will no doubt very greatly increase. The evangelistic field is exceedingly inviting, and I have both the power and the will to cultivate it. And as it respects temporal provision I have One to look to, possessed of boundless resources, *who has never disappointed me.* Were this not the case, I might *indeed* be filled with apprehension, for my personal means are of the scantiest description; *being unconnected with Societies, there is none on which I can draw for the smallest pecuniary fraction; I have no Subscription List: and the offerings of my flock will probably be, as heretofore, but little more than nominal.* But I *do* look to Him, and am cheered. He will never leave me nor forsake me. *He has said so.* He will supply all my need, and that too of my beloved children. Committing my way then unto Him, "whose I am, and whom I serve," I go forward with humble confidence to the further prosecution of his honourable, and glorious, and most delightful work. I beg very earnestly an interest in the supplications of his dear people, that I may be faithful—"faithful unto death."

DEATH OF MRS. PARSONS.—OPENING OF A NEW CHAPEL AT BENARES.

The following extracts from a letter dated January, will be read with mingled feelings of sympathy and joy. Our friend will have what he wishes, an interest in the prayers of our readers.

I write at this time to bespeak your sympathy and prayers under the stroke of my Heavenly Father's bereaving providence.

My beloved wife was called away from me, through the instrumentality of an attack of bronchitis superadded to enlargement of the liver, on the 30th ult., at 7 p.m. She had been unwell for more than two months, and more particularly from Nov. 7th, but was very seriously ill only from the 27th to 30th ult., and only kept her bed the last day. She was spared much acute pain, but suffered greatly in other ways. Her soul was in perfect peace resting upon God. No murmur passed her lips. "It is all right, God will glorify himself by this affliction." Such were her expressions. The last stroke was so rapid that she had no expectation (that I could discover) of death, while she had consciousness to state her views in the prospect. But it is "all right." A consistent and holy life has been crowned by a tranquil and happy death, and my loving companion, my judicious counsellor, my devoted and holy partner, is with the Lord, who bought her with his blood, and sanctified her by his grace.

The Lord has left me to labour on for a time yet. Pray that I may live nearer to Him than ever, and while heartily devoted to his service, may be daily preparing for as tranquil and abundant entrance into the everlasting kingdom as has been graciously granted to my beloved wife.

On the 31st Dec., my beloved partner was interred, and yesterday our new chapel, in the erection of which she had taken so much interest, and which she had much laboured for in prayer, was opened, with mourning round the pulpit while she was engaged in more glorious service in a brighter sanctuary.

As I could take no part in the services, although I would not deny myself the privilege of being present, our dear brethren of the London Mission, Messrs. Blake, Jones, and Hewlett, kindly conducted them.

The place of worship fully answers our expectations. It is commodious and neat, and a very easy place to speak in, and is generally admired. It appears to me quite a child of providence. The Lord has remarkably raised up friends to assist in its erection, and has now kindly brought it to a prosperous completion. A little remains to be done in the fitting up of the vestry or prayer-room for private devotion for soldiers, and I trust the whole will be accomplished without incurring any debt whatever. All thanks be to God. May he crown

this undertaking with his blessing, and make the building which has been erected for his worship the birthplace of many souls!

I expect brother Trafford to-night by rail, who has kindly consented to preach an opening sermon on Sunday evening next. As I would not wish to combine any mention of my bereavement with the topics naturally suggested by such an occasion, Mr. Blake has kindly promised to improve my beloved wife's decease on the following Sunday evening. Thus, dear brethren, I am helped by the loving attentions of Christian brethren in my season of affliction, and, still more than that, I trust that the Lord is truly with me, enabling me, through my grief, to bless his holy name, and keeping me from such discouragement and gloom, as I might naturally have felt under so sudden a stroke. Oh, how good and gracious is he! May my future life be more entirely than ever his!

VOYAGE TO RUATAN, VISIT TO CHURCHES THERE, AND THE RESULT.

BY REV. A. HENDERSON.

Though Belize, in Honduras, is not a station connected with our Mission, having been self-supporting for some years, yet as originated by it, and for some years sustained by its funds, its progress and well being cannot but be interesting to those who know anything of its past history. Mr. Henderson's communication is very striking; and the account which it gives of the proceedings of the Church at Ruatan, and the spirit pervading them, which we regret we cannot find room for, indicate considerable religious knowledge, and a determination to adhere to Christ's laws as far as they apprehend them.

I shall now give you some particulars of a voyage to Ruatan which I have lately made with a view to compose those differences which had lately arisen in the Church there, and which I am happy to say have been amicably arranged. The two parties being one again, and the Minister, William George Boddin, restored to his pulpit.

OF THE JOURNEY THITHER.

Our mode of conveyance is by means of certain boats of from twenty to fifty tons, which trade to Belize with oil, nuts, and fruit; they charge say 12s. passage, and generally occupy two days. The first thirty miles is performed what is termed inside the reef, in a southerly direction as far as Cay, Bokel. On this Cay a lighthouse is being erected. We now go outside into the ocean wave of the Atlantic. About seventy miles south by east lies the Island of Ruatan, twenty-seven miles long, by an average breadth of two and one half miles. I went on board the boat 'Lavinia,' at sundown of the 13th October, and reached my destination about ten p.m. of the 15th.

DESCRIPTION OF THE ISLAND.

I have already noted its dimensions; it possesses considerable elevation, being composed of a series of hills, and lying nearly east to west, the latter end being the narrower. The soil is a red clay sort of marl, covered with a black earth, more or less deep as it has been left undisturbed by cultivation: the substratum is a blue marble that takes a fine polish, but from its brittle nature no sound blocks can be taken up; indeed it has occurred to me that if exposed as the red on the surface has been, we should see a blue clay in the decomposition. The west end of the island is bound by rocks of limestone, with deep water close inland. The north is chiefly a white sandy beach composed of wasted coral, with which the island in most parts is surrounded, but the great value of the island lies in the fact of its possessing several safe and extensive harbours, whereas the main opposite, for say two hundred miles of coast, is destitute of any where a vessel over one hundred tons could enter, i.e. from Santa Tomás to Boca-del-torra.

THE INHABITANTS

consist of about two thousand, mostly black, from the island of Cayman, since emancipation. A few whites from New Orleans, tired with warlike commotion, have sought here a peaceful home: they number about sixty, and more expect to follow. A few Carribs remain of a colony imported from the island of St. Vincent during the period of the French war. The vestiges of a transport remain which our government had sent with provisions till their plantations should furnish them with food. The great body, now much multiplied, passed over to the main, and are at present found in Truxilla, Little Rock, Stann Creek, &c. The Carrib, finding the Catholic priest, has assimilated in his habits to the Spanish and Indian, consequently improvement either in civilization or religion is not to be seen. But to return to Ruatan, the blacks there having plenty of room, land good and cheap, with a market for their produce in Belize, and even in America, must be pronounced a thriving people; true they might be far more so, for they do not improve their opportunities as they might. While there I saw a schooner depart for New Orleans with a cargo of cattle, ($ 200 in pigs). The people all belong to the Methodists or Baptists: there are a few Hondurian Spanish Catholics, but they have no place of worship. The Governor is now Honduranian, who has made at least one unsuccessful effort to introduce his sect. The Baptists have three places of worship, each capable of containing about two hundred people. One is situated on the north side, and two on the south side of the island. The church members number over one hundred. Three brethren besides the pastor employ themselves as preachers, viz., L. Boddin, Brooks, and Bennett. Edward Kelly, whom we sent from Belize as a schoolmaster, has been transferred to Corn island, Moskito shore, but I fear it must be pronounced a failure.

The Methodists have three places of regular worship also; one of their places is large. Their membership is large, and they have a staff of some eleven local preachers, besides the regular English missionary. The two sects are quite cordial. I resided with the missionary during my stay, preaching each sabbath once in the one place of worship, and once in the others, followed by the members of both.

Having given such insight on the outside history of the Baptists at Ruatan, I also forward copies of minutes of church meetings held during my sojourn there, which will help you to read their inner life. Their ready subjection to my friendly interposition is a fair example, in my opinion, of the working of a plan of European superintendence, as I have on a former occasion suggested to the mission committee. I took notice in my intercourse with the brethren, that both parties voluntarily acknowledged their error in abandoning the old church in Belize and joining the other party, and have no doubt this will speedily be corrected, only I did not press that subject, being desirous to assure them that my visit was entirely on account of their divisions.

I expected when I left Belize to accomplish the journey in ten days or so. Instead of this from the prevalence of north winds, I was detained till the first instant, that is forty-nine days, a serious item out of the year's labour. Nevertheless I trust it is good.

MISSIONARY LIFE ON BOARD SHIP.

BY REV. J. WENGER.

The following letter, dated Nov. 21, 1862, gives an interesting account of the recent voyage of our friends to India. It will show how they not only pass their time, but endeavour to be useful during the passage. The party was large, as there were ten brethren of the General Baptist Mission on board. We also learn of their safe arrival, and how the other friends are who were there to welcome them.

Although a week may yet elapse before we reach Calcutta, yet it is just possible that we may be able to send letters direct on board the mail-steamer,

which will leave Calcutta early on the 23rd, and reach the mouth of the river about the same time that we hope to approach it from the opposite direction. I therefore write a few lines now, to inform you of our safe progress thus far. All the members of our large mission party are well. During the first half of the voyage, Mrs. Kalberer suffered a good deal; but she is now well and cheerful. Master Kalberer had a smart attack of pleurisy when we were in the cold and rough latitude of 40 deg. South, in which we continued for some weeks; but he is now recovered, and apparently enjoys more robust health than before. With these exceptions, we have all continued well.

Our passage has not been very rapid, owing to the prevalence of S.-easterly winds after we crossed the line, which drove us as far as 32 deg. 23 min. long. W., when our latitude was 17 deg. 50 min. S., and kept us in long. 31 deg. 28 min. W. till we reached the 37th deg. of south latitude. From that point we were able to go to the eastward, and continued doing so till we reached the Island of Amsterdam, in long. 78 deg. E. We sighted it on the 26th October, and since then our progress has been slow, the easterly wind preventing our keeping the right course, and calms occasionally detaining us for days. We have not had any dangerous weather: whenever we had a strong gale, it was in a favourable direction. For this, and the numerous other mercies we have enjoyed, I would give thanks unto our heavenly Father.

Being such a large missionary party, we have had abundant opportunities of enjoying mutual fellowship. Owing to the firm kindness of Capt. Daniel, we have been permitted to have daily morning and evening worship in the cuddy; and on these occasions we have usually been joined by several other passengers. On the Lord's day we have had a service in the morning, at which the Prayer Book was used—not from any predilection for it, but from deference to the wishes and feelings of others. On about six occasions this morning-service was held on the poop, and attended by all the officers, sailors, and servants, that were not on duty. But the weather usually compelled us to have it in the cuddy, where there was not room for the sailors. On Lord's day evenings we have regularly had a service in the cuddy, after our own fashion, but usually pretty well attended.

I wish I could speak of our having reaped any visible fruit from our religious exercises: this privilege has not been granted to us; but we hope the seed that has been sown, will in due season spring up.

I have strictly obeyed your parting injunction, not to study too much: I have not studied at all, for I never can study on board ship. But brethren Edwards and Etherington have been very diligent and successful in acquiring the elements of Hindustani, under the able guidance of Mr. Kalberer.

I am in better health than I have been for years, the voyage and the return to the clear and warm December sky of Bengal having done me good. I have not been able, as yet, to resume work, and fear some further delay will intervene before I can do so. For the present I am staying at Mr. Kerry's house, Intally; and expect to remove to Mr. Rouse's, in Colinga, as soon as Mr. and Mrs. Supper shall have left. But even there I shall probably pitch my tent only for a time, because, unlike my old dwelling in Elliott-road, the interior of the Colinga house is not suitably arranged for the accommodation of two missionaries. I trust I shall ere long be directed as to the choice of an abode. I must have a workshop, in other words, a study; and be accessible to native visitors, without discomfort to the family with whom I may reside. And, at my age, I feel the need of tranquillity and of certain comforts, which in this climate are not luxuries, but almost necessaries.

It is very gratifying to find myself once more among my old friends, the members of our mission circle and the native brethren. I miss, however, Mr. and Mrs. Pearce, and some friends who have gone to glory, particularly old Mr. Carey. When off Kedgeree, I received a letter from Mr. Pearce, written on his way down the river, which informed me of his and Mrs. Pearce's departure for England. The other brethren, and their wives, I found quite as well as could be expected.

MISSIONARY MOVEMENTS.

CEYLON.—Mr. and Mrs. Piggott are settled in their new home at Matakooly. Mr. Pigott is sedulously attending to the language, to which he devotes nearly all his time, preaching once each Lord's day at the Pettah Chapel. We are happy also to state that Mr. and Mrs. Waldock have safely arrived at Colombo, and for the present are staying with Mr. and Mrs. Allen, who are assisting them in their arrangements for removal to Kandy, which is to be their future station. The arrival of these brethren has greatly encouraged our long tried brother, Mr. Allen, who is only slowly recovering from his late severe illness, and who will probably have to leave in March in order to recruit his health.

COLOMBO.—Amid many regrets, the Rev. C. and Mrs. Carter and their family, sailed for England on the 27th Dec. in the "Teviot." During his term of absence, it is the hope of our brother to carry forward the translation of the Old Testament into Singhalese. His version of the New Testament meets with great acceptance among all classes.

MONGHYR.—Mr. Edwards reports his arrival at this station, to whose interests he is devoting himself with the advantage of the long experience and aid of Mr. Lawrence, who joyfully welcomes his arrival.

HOME PROCEEDINGS.

Mr. Underhill and the Rev. Dr. Evans are in Scotland, having visited Berwick, Edinburgh, Dunfermline, and Glasgow; the remainder of the journey as far north as Elgin, will occupy the entire of the current month.

The Revs. George Pearce and Fred. Trestrail have visited Dunstable, and attended a meeting at Lion Street, Walworth, and the Rev. R. Smith, our missionary from Africa, has been engaged at Presteign, Evenjobb, Stansbach, and subsequently taking Hereford, Ross, &c., and several churches in the vicinity. He gives a good account of the meetings, speaks warmly of the kind reception given him by the Brethren, and intimates that the journey has been beneficial to his health.

While on the subject of meetings we regret to learn that several of our ministers have been extensively engaged in deputation work during the past year, of which no notice has appeared in the Herald. The fault is not ours. We only insert those engagements which we are requested to make, and of which we have personal knowledge. May we therefore beg the pastors of Churches, or secretaries of Auxiliaries, to inform us of their arrangements, which we will gladly insert, together with any intelligence regarding the meetings which they may deem it right to send. Our brethren of whose services no mention has been made, will now understand the reason, and any apparent want of due respect to them is explained.

Those who have called at the Mission House more or less during these past seventeen years, will learn, with deep regret, the loss which the Society has sustained in the recent death of Mr. Edward R. Tiddy, after a severe illness of only a week's duration. His fidelity, diligence, attention, and truly Christian conduct, secured the esteem and regard of all who knew him, and rendered his services, often performed under very great suffering, of the highest importance and value. His widow, and five fatherless children, will have the sympathy of all our friends.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

ANNUAL SERVICES.

We have great pleasure in announcing the arrangements for the Anniversary Meetings, so far as they have been made. The introductory prayer meeting will be held in the Library of the Mission House, on Thursday morning, April 23rd, at 11 o'clock. Dr. Hoby has consented to preside. The Committee have resolved this year to have a sermon addressed to our Welsh friends resident in London, and the Rev. Hugh Jones, of Carmarthen, will preach a Sermon in Welsh on Thursday evening, April 23rd, at Salters' Hall Chapel, Cannon Street; service to commence at 7 o'clock.

On Lord's day, April 26th, sermons will be preached on behalf of the Society at the various chapels in London. Pastors and deacons who have made arrangements for this day are earnestly requested to inform the Secretaries of them; and in those cases where no arrangements have been made, the Secretaries will gladly afford such assistance as it is in their power to give.

The Annual Meeting of the Members of the Society, will be held in the Library of the Mission House on Tuesday morning, April 28th. Chair to be taken at 10 o'clock. The Rev. Jonathan Watson of Edinburgh, and the Rev. W. Brock, have kindly consented to preach the Annual Sermons on Wednesday, April 29th, the former at Bloomsbury Chapel, the latter at the Metropolitan Tabernacle, the services to commence respectively at 11 a.m., and half-past 6 p.m. The Annual Public Meeting will be held at Exeter Hall on Thursday morning, April 30th. Chair to be taken at 11 o'clock by Joseph Tritton, Esq., of London. The Rev. Thomas Dale, A.M., of Birmingham, J. Makepeace, of Luton, and J. H. Millard, B.A., of London, are engaged to speak, and some one of the Society's missionaries who may be at home, and in sufficiently good health to render such service. We hope our friends will make it an object to attend these meetings, and come to them in a devout spirit of earnest prayer, and in the exercise of a strong faith in the Divine Promises. They will then be a blessing to all who take part in them, and will ensure spiritual prosperity to the Mission in all its departments of labour.

FINANCES.

The Treasurers and Secretaries of Auxiliaries are respectfully informed that all contributions which are to appear in the Report, must be sent to the Mission House on or before the 31st instant. For the convenience of the more distant places in the Kingdom, the accounts will be kept open *three days*, and finally closed on the 3rd April. Our friends will please to give attention to this notice.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21st, 1863, to February 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Allen, J. H., Esq., Aston Clinton	2	2	0
Anderson, Mr. W. W.	1	1	0
Benham, Mr. J. L.	4	4	0
Burls, Miss	1	1	0
Cannings, Mrs., Finch Dean	0	10	6
Cozens, Mrs.	1	1	0
Deane and Co., Messrs.	1	1	0
Eames, Miss	1	1	0
Edwards, Mrs.	1	1	0
Evans, Rev. W. W.	0	10	6
Francis, Mr. John	1	1	0
Gingell, Mr. J.	1	1	0
Gover, Mr. W.	1	1	0
Grahame, Mr. T.	1	1	0
Gurney, Thos., Esq.	5	5	0
Gurney, Mrs. T.	1	1	0
Haddon, Mr. J.	1	1	0
Hancock and Rixon, Messrs.	1	1	0
Hewett, Rev. J. H., Lessness Heath	0	10	6
Johnson, Mr. W.	1	1	0
Johnson, Mr. G.	0	10	6
Lushington, Dr. S.	3	3	0
Maliphant, Mr. G.	1	1	0
Marshman, J. C., Esq.	2	2	0
Olney, Mr. T.	1	1	0
Outhwaite, Mr. J.	1	1	0
Overbury, Mr. B.	1	1	0
Pardon, Mr. B.	1	1	0
Peek, Brothers	1	1	0
Pewtress, Thos., Esq.	2	2	0
Potter, Mrs.	1	1	0
Price, Dr. T.	1	1	0
Rippon, Mr.	5	0	0
Rogers, Mr. W., Peckham	0	10	6
Smith, Mr. E.	1	1	0
Taylor, Mr. J.	2	2	0
Thompson, Mr J.	1	1	0
Tipping, Mr., Richmond	0	10	0
Vines, Mr. C.	5	5	0
Walkden, Mr. J.	1	1	0
Wheeler, Mr. D.	1	1	0
Whitehorne, J., Esq.	1	1	0

DONATIONS.

	£	s.	d.
A Mother, *for India*	0	10	0
Bragg, Mr. James	0	10	0
Gurney, Miss H., Birmingham, *for Rev. H. Rhinij, Benares*	3	10	0

	£	s.	d.
Roberts, Miss, Barnet, Herts.	10	10	0
Routh, Rev. J. O., Windermere	1	0	0
LONDON AND MIDDLESEX.			
Arthur St., Frederick St., Gray's Inn Road—			
Collections	3	5	7
Do. for *W. & O.*	1	1	0
Contribs. Sun. Sch.	2	1	6
Blackfriars, Church St.—			
Collection for *W. & O.*	4	16	6
Camberwell, Mansion House Chapel—			
Collection for *W. & O.*	1	10	0
Camden Road—			
Collection for *W. & O.* (additional)	0	5	0
Contribs. on acc.	29	8	11
Cromer Street—			
Contributions	0	5	3
Devonshire Square—			
Collection for *W. & O.*	3	10	0
Hammersmith—			
Contribs. Sun. School	6	1	6
Hampstead—			
Collection for *W. & O.*	3	14	7
Highgate—			
Contributions	1	16	0
Hackney—			
Mare Street—			
Collectn. for *W. & O.*	7	15	2
Providence Chapel—			
Cntrbs. by *Y.M.M.A.*	4	14	8
Maze Pond—			
Collection for *W. & O.*	4	12	6
Shacklewell—			
Contributions	14	15	8
Do., Juv. Assoc.	5	18	2
Do., do., for *Joseph, in Rev. J. Anderson's School, Jessore*	5	0	0
	25	13	10
Less expenses	0	4	0
	25	9	10
Spencer Place—			
Contribs. Sun. Schl. for *Benares School*	10	0	0
Do., do., for *Jessore S.*	1	0	0
Walworth, Lion Street—			
Contribs. on acc.	1	18	7
BEDFORDSHIRE.			
Cranfield—			
Contribution for *N. P.*	0	9	0
Keysoe—			
Conts. for *Mr. Rycroft's Chapel*	1	7	0
Leighton, Second Church—			
Collection for *W. & O.*	0	19	6
Sandy—			
Collection for *W. & O.*	0	18	0
Thurleigh—			
Collection for *W. & O.*	0	6	0
Contribution for *N.P.*	0	4	3
BERKSHIRE.			
Blackwater—			
Contribs. for *N. P.*	2	2	2
Newbury—			
Collection for *W. & O.*	1	10	0
Sunningdale—			
Collection for *W. & O.*	0	10	0
Contributions	4	10	3
Do. for *N. P.*	0	13	0
BUCKINGHAMSHIRE.			
Cuddington—			
Contrib. for *N.P.*	0	15	0
High Wycombe, Union Chapel—			
Collection for *W. & O.*	1	7	6
Great Marlow—			
Collection for *W. & O.*	0	11	0
Great Missenden—			
Collection for *W. & O.*	1	13	0
Contributions	4	12	4
Do. for *N. P.*	1	14	2
Do. Sun. School	0	4	0
	8	3	6
Less expenses	0	4	6
	7	19	0
CAMBRIDGESHIRE.			
Caxton—			
Contribs. for *N. P.*	0	17	0
Haddenham—			
Collection for *W. & O.*	1	2	0
CORNWALL.			
Penzance, Clarence Street—			
Contribs. for *N. P.*	0	16	3
DEVONSHIRE.			
Ashburton—			
Contribs. for *N. P.*	0	10	6
Bradninch—			
Collection for *W. & O.*	0	7	6
Dartmouth—			
Collection	2	9	8
Less expenses	0	11	2
	1	18	6
Paignton—			
Collection	1	0	0
Torquay—			
Collection for *W. & O.*	2	10	0
Contributions	19	8	7
Do. for *N. P.*	0	6	6
	22	5	1
Less expenses	0	13	0
	21	12	1
DORSETSHIRE.			
Poole—			
Collection for *W. & O.*	1	5	0
Donation for do.	0	10	0
Shaftesbury—			
Contributions	1	18	2
Weymouth—			
Collection for *W. & O.*	1	10	0
ESSEX.			
Earls Colne—			
Collection for *W. & O.*	1	0	0
Profits of Lecture by Mr. J. R. Phillips	2	2	0
Halstead—			
Profits of Lecture by Mr. J. R. Phillips	1	1	0
Harlow—			
Profits of Lecture by Mr. J. R. Phillips	1	2	0
Loughton—			
Contributions	3	10	9
Langham—			
Collection for *W. & O.*	2	0	0
Contribs. for *N. P.*	2	0	0
White Colne—			
Contributions	2	16	8
GLOUCESTERSHIRE.			
East Gloucestershire Auxiliary—			
Contribs. on acct.	30	0	0
King Stanley—			
Collection for *W. & O.*	1	5	0
Winchcomb—			
Contributions	0	8	2
Do., Sun. School	0	13	8
HAMPSHIRE.			
Crookham—			
Contribs. for *N. P.*	1	0	0
Parley—			
Contribution	1	0	0
Do. for *N. P.*	1	5	0
Romsey—			
Collection for *W. & O.*	0	16	0
Shirley—			
Collection for *W. & O.*	0	5	0
HEREFORDSHIRE.			
Garway—			
Collection for *W. & O.*	0	10	0
Peterchurch—			
Collection for *W. & O.*	1	0	0
Stansbatch—			
Contributions	2	12	11
HERTFORDSHIRE.			
Hitchin—			
Contribs. on acc.	28	0	0
Markyate Street—			
Contribs. Sun. School for *N. P.*	1	14	11
Roystone—			
Contributions	1	15	8
Ware—			
Contributions	1	11	6
Do. for *N. P.*	0	10	0
Do. Wedford Sun. S.	0	3	0
HUNTINGDONSHIRE.			
Huntingdonshire Auxiliary—			
Balance of Contribs. by Mr. W. Paine, Tre.	55	9	6
Offord—			
Contribs. for *N. P.*	0	8	7
Saint Ives—			
Contribs. for *N. P.*	0	18	8
KENT.			
Deal—			
Collection for *W. & O.*	1	5	0
Contributions	13	15	10
	15	0	10
Less expenses	0	5	0
	14	15	10
Dover—			
Collection for *W. & O.*	2	0	0
Contributions	17	19	4
Do. for *N. P.*	5	9	6
Do. Sun. School	0	5	5
Folkestone—			
Contributions on acc.	1	11	9
Foots Cray—			
Contribution	0	10	0
Gravesend, Windmill St.—			
Contribs. (moiety)	11	3	9
Lewisham—			
Collection for *W. & O.*	3	10	0

	£	s.	d.
Loose Coxheath—			
Contribs. for *N.P.* ..	0	6	0
Do. Sun. School ..	0	4	0
Ramsgate—			
Profits of Lecture by Mr. J. R. Phillips (moiety)	1	1	0
Saint Peters—			
Contributions	4	8	2
Do. for *Rev. W. A. Hobbs' School, Jessore*	1	8	4
	5	16	6
Less expenses ..	0	3	0
	5	13	6
Tenterden—			
Collection for *W. & O.*	1	0	0
Contributions	6	7	7
Do. Sun. S. for *N.P.*	1	1	5

LANCASHIRE.

Liverpool, Myrtle Street—			
Volun. Contrib. Fund	91	19	9
Do. for *Africa*	1	5	0
Do., Pembroke Chapel—			
Weekly Offerings	80	0	0
Contributions	4	0	0
Mills Hill—			
Contribs. Sun. School	0	9	7
Over Darwen—			
Collection for *W. & O.*	1	0	0
Contributions	6	7	9
Do. for *N. P.*	2	12	3

LEICESTERSHIRE.

Leicester, Charles Street—			
Collection for *W. & O.*	2	0	0
Contribs. for *N. P.* ..	3	17	6
Foxton—			
Contributions	1	18	9

NORFOLK.

Great Ellingham—			
Collection for *W. & O.*	0	13	6
Necton—			
Collection for *W. & O.*	0	10	0

NORTHAMPTONSHIRE.

Bugbrook—			
Collection for *W. & O.*	1	0	0
Helmdon—			
Collection for *W. & O.*	0	8	0
Kingsthorpe—			
Collection for *W. & O.*	0	8	0
King's Sutton—			
Contribs. for *N. P.* ..	0	16	0
Long Buckby—			
Collection for *W. & O.*	0	15	0
Middleton Cheney—			
Collection for *W. & O.*	1	9	0
Contributions	0	16	6

OXFORDSHIRE.

Caversham—			
Donation.....	10	0	0
Contribs. by Mr. West's Young Gentlemen at Amersham Hall for *Intally School*, by Rev. J. Sale	5	0	0
Great Tew—			
Donation.....	0	10	0
Hook Norton—			
Collection for *W. & O.*	0	10	0
Contribs. for *N. P.* ..	0	11	1

SHROPSHIRE.

Bridgenorth—			
Collection for *W. & O.*	1	10	0
Wem			
Contribs. for *N.P.* ..	0	1	2

SOMERSETSHIRE.

Beckington—			
Contribs. for *N. P.* ..	2	6	2
Chard—			
Collection for *W. & O.*	2	0	0
Hatch Beauchamp—			
Collection for *W. & O.*	0	11	0
Shepton Mallet—			
Contribs. for *N. P.* ..	0	16	7
Wells—			
Collection for *W. & O.*	1	2	10

STAFFORDSHIRE.

Coseley, Providence Chapel—			
Collection for *W. & O.*	1	0	0

SUFFOLK.

Aldborough—			
Collection for *W. & O.*	0	17	0
Contribs. for *N. P.* ..	1	16	2
Eye—			
Collection for *W. & O.*	1	1	9
Contribs. for *N. P.* ..	1	9	9
Stowmarket—			
Profits of Lecture by Mr. J. R. Phillips..	1	1	0

SURREY.

Addlestone—			
Collection for *W. & O.*	1	10	0

SUSSEX.

Brighton, Bond Street—			
Contribs. for *Mr. Rycroft's Chapels, Bahamas*	0	6	6
Hastings, Wellington Sq.—			
Contribs. S. S. for *N.P.*	1	0	2
Tilgate—			
Contributions	2	0	0

WARWICKSHIRE.

Alcester—			
Collection for *W. & O.*	1	0	0
Contributions	7	8	6
	8	8	6
Less expenses ..	0	5	6
	8	3	0
Dunchurch—			
Contributions	0	4	0
Do. Sun. S. for *N.P.*	0	15	6
Stratford-on-Avon—			
Collection for *W. & O.*	2	0	0
Studley—			
Collection	0	10	0
Tenbury—			
Collection for *W. & O.*	0	5	0

WILTSHIRE.

Crockerton—			
Collection for *W. & O.*	0	8	0
Damerham and Rockborne—			
Collection for *W. & O.*	0	5	0
Contributions	2	2	8
Do. for *N. P.*.....	0	5	4
Downton, South Lane—			
Contributions	14	1	10
Do. Sun. School ..	0	19	10
	15	1	8
Less expenses ..	0	5	0
	14	16	8
Swindon—			
Collection for *W. & O.*	1	8	4
Contributions	4	2	0
Do. for *N. P.*.....	1	5	0
Do. Sun. School ..	0	4	7

WORCESTERSHIRE.

Atch Lench—			
Collection for *W. & O.*	0	13	0
Contributions	8	5	0
Do. for *N. P.*.....	0	4	6
Bewdley—			
Contribs. for *N. P.* ..	0	17	1
Evesham			
Collection for *W. & O.*	1	5	0
Contributions	10	11	10
Do. for *N. P.*	0	16	1
Kidderminster—			
Collection for *W. & O.*	0	10	0

YORKSHIRE.

Beverley—			
Collection for *W. & O.*	2	5	0
Contribs. for *N. P.* ..	2	2	0
	4	7	0
Less expenses ..	0	0	6
	4	6	6
Bramley—			
Collection for *W. & O.* (additional)	0	2	6
Contributions	7	1	11
Do. for *China*.....	2	0	0
Driffield—			
Contributions	5	10	6
Horsforth—			
Collection for *W. & O.*	1	4	6
Leeds, Gt. George Street—			
Collection for *W. & O.*	2	13	4
Contributions	20	16	6
Do. Juv. Assoc.....	22	3	2
Do., South Parade—			
Contribs. on acc.	68	9	0
Malton—			
Contributions on acc.	9	0	0
Masham—			
Collection for *W. & O.*	1	1	4
Rawden—			
Collection for *W. & O.*	1	10	0
Rishworth—			
Contribs. for *N. P.* ..	0	11	0

NORTH WALES.

MONTGOMERYSHIRE.

Newtown—			
Collection for *W. & O.*	1	11	0

SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort, English Church—			
Contribs. for *N. P.* ..	0	12	0
Brecon, Kensington Chapel—			
Contribs. for *N. P.* ..	1	19	8
Brynmawr, Calvary English Church—			
Collection for *W. & O.*	0	13	0
Conts. Sun. S. for *N.P.*	1	19	0

	£	s.	d.
CARMARTHENSHIRE.			
Cwmfelin, Ramoth—			
Contributions	2	7	6
Less expenses	0	0	6
	2	7	0
GLAMORGANSHIRE.			
Bridgend, Hope English Church—			
Collection for *W. & O.*	1	0	0
Contributions	3	13	0
Do., for *N. P.*	0	7	7
Do., Sun. School....	1	5	10
Bryn Colliery—			
Contribs. for *N. P.* ..	0	10	0
Caerphilly—			
Collection for *W. & O.*	0	14	4
Mountain Ash—			
Contributions.....	0	18	5
Do. for *N.P.*	0	3	4
	1	1	9
Less expenses	0	0	4
	1	1	5
Ystrad-Nebo—			
Contributions	1	6	0
Do. for *N. P.*	1	4	0
MONMOUTHSHIRE.			
Abertillery—			
Contributions	2	0	6
Caerleon—			
Collection	0	5	6
Contrib. S. School ..	1	14	10
Llangwm—			
Contributions.....	1	17	2
Llanvihangel-Ystrad—			
Contributions	1	6	0
Newport, Commercial St.—			
Collection for *W. & O.*	6	0	0
Contributions	0	5	5
Do. Sun. School ..	7	13	2
Ponther—			
Contributions	10	1	8
Do. for *N. P.*	1	7	9
Victoria, Ebbw Vale—			
Contribs. for *N.P.* ..	0	11	0
	33	3	0
Less expenses ..	2	0	6
	31	2	6
PEMBROKESHIRE.			
Harmony—			
Contributions	7	0	7
RADNORSHIRE.			
Evenjobb & Gladestry.			
Evenjobb—			
Collctn. for *W. & O.*	0	5	6
Contributions	3	3	0
Gladestry—			
Collctn. for *W. & O.*	0	2	6
Do.	0	12	5
	4	3	5
Less expenses	0	4	4
	3	19	1
Presteign—			
Contributions	3	9	1
Less expenses ..	0	4	6
	3	4	7
SCOTLAND.			
Kirkaldy, White's Causeway—			
Contribs. Sun. School for *N. P.*	1	13	6
Perth—			
Coll. for *W. & O.*, 1862	1	0	0
Do., do. 1863	1	0	0
St. Andrews—			
Contribs. for *N. P.* ..	3	15	6
Tobermory—			
Collection for *W. & O.*	1	4	0
Westray, Orkney Islands—			
Collection by Mr. J. R. Phillips	5	10	0
IRELAND.			
Letterkenny—			
Contributions	3	2	3
Do. for *China*.....	3	0	0

N.B.—In the February acknowledgement of Contributions under Scotland, the £20 for China from *Perth*, should have been from STIRLING, *and not Perth.*

FOREIGN LETTERS RECEIVED.

ASIA—AGRA, Gregson, J. G., Dec. 30, Jan. 6; Gregson, J., Jan. 19.
ALLAHABAD, Wittinbaker, M., & J. Rae, Dec. 19.
BENARES, Parsons, J., Jan. 2; Lewis, C. B., Jan. 20.
CALCUTTA, Lewis, C. B., Nov. 25, Dec. 18 and 22, Jan. 1 and 8; Shah Goolzar, Nov. 8.
COLOMBO, Allen, J., Jan. 16; Pigott, H. R. Jan. 16; Waldock, F. D., Jan. 16.
DELHI, Evans, T., Jan. 3.
FANCY CHOW, Mills, C. R., Dec. 16.
INTALLY, Keitty, G., Jan. 19.
JESSORE, Hobbs, W. A., Dec. 18.
KHOOLNEAH, Johnson, E. C., Jan. 3.
KOHTUCK, Gregson, J., Dec. 16.
MONGHYR, Edwards. E., Jan. 6.
SERAMPORE, Etherington, W., Dec. 17.
SEWRY, Ellis, R. J., Nov. 5; Williamson, J., Dec. 29.
YENTAI, Kloekers, H. Z., Dec. 18.
AUSTRALIA—CASTLEMAINE, Smith, J., Dec. 25.
BAHAMAS—NASSAU, Davey, J., Jan. 17.
HAYTI—JACMEL, Baumann, W., Jan. 9 and 25; Webley, W. H., Jan. 9.
JAMAICA—ANNOTTO BAY, Jones, S., Jan. 24.
BETHANY, East, D. J., Jan. 22.
BLACK RIVER, Barrett, J., Jan. 6.
BROWN'S TOWN, Clark, J., Jan. 22.
SPANISH TOWN, Phillippo, J. M., Jan. 7 and 20.
STEWARTON, Knibb, M., Jan. 6.
ST. HELENA—Craig, T. R., Dec. 29,
TRINIDAD—Law, J., Jan. 7 and 24.
SAN FERNANDO, Gamble, W. H., Jan. 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Mrs. Sherring, Bristol, for a book for *Rev. J. Davey, Nassau, Bahamas.*
Mr. J. Smith (late Sup. of New Court S.S.) for a parcel of "Christian Cabinets," and Rev. C. H. Spurgeon's Sermons for *Revs. E. J. Peacock and J. Diboll, Cameroons, West Africa.*
Mr. J. T. Cheetham, for a parcel of Magazines.
Rev. J. Edwards, Lower Edmonton, for a parcel of French Tracts for the *West Indies.*
Mr. Stephen Williams, Clapham Common, for one year's "Baptist Magazine," and one year's "Evangelical Christendom."
Miss Bird, Beccles, for a parcel of clothing for *Rev. J. Diboll, Cameroons, West Africa.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

MARCH, 1863.

FUNDS.

THE *financial year closes on the* 31*st inst.* The request is respectfully, yet most earnestly made, that all friends to the cause of evangelical missions in Ireland will send in their contributions as soon as possible. The benevolent efforts in behalf of Lancashire have so seriously diminished resources and diverted supplies, that this request is more than ordinarily urgent. The mission is full of promise. Surely the needful aid to sustain and enlarge its operations will not be withheld.

COUNTY DOWN.

PLEASING AND EXTENSIVE RESULTS OF THE REVIVAL.

ATTENTION is specially directed to the following communication from Mr. [illegible], of Banbridge. His own labours in the extensive district which he traverses in his ministry have been very successful. In addition to many previous instances of usefulness, he has the satisfaction of seeing in this case others heartily co-operating with him in the good and hopeful work of spreading the Gospel in Ireland :—

"Banbridge, February 14th, 1863."

POVERTY AND SICKNESS.

"Though as yet only partially myself, I again lift my pen to give you some account of the progress of matters here. It has been a most trying winter among the poorer classes. Want and sickness have been widely prevalent, while 'deaths oft' deepened continually the intensity of powerless sorrow. Had it not been for the kindness of beloved brethren in Scotland, I hardly know what we should have done. The good Lord abundantly requite their bounty! I and mine, too, have seen affliction. We found the waters very deep, but are spared still to sing, 'Bless the Lord, O my soul, and all that is within me, bless his holy name; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.'"

PROGRESS.

"The good cause continues to prosper. The poor on all sides have the Gospel preached to them; and they continue to hear it gladly. The Church is steadily 'lengthening its cords and strengthening its stakes.' We have latterly been baptizing rather frequently, and not only has our chapel been crowded on such occasions, but many have been obliged to go away who could not even obtain standing room. Even in the heat of the Revival, the Scriptures do not seem to have been so searched as they are now. The movement is evidently spreading and increasing in strength. Pray for us, dear brother, that the Lord may give us grace suited to the occasion, and that we may more and more go forth in the 'spirit and power' of the apostles and martyrs of the primitive Church."

REMARKABLE INSTANCE OF USEFULNESS.

"One of those whom I latterly baptized was a ruling elder of the Presbyterian Church, residing some seven miles (Irish) out of Banbridge. He has been greatly honoured as a successful preacher, both during the Revival and since it. No one, of any denomination, has obtained a greater hold upon the people, or continues to be more followed than he. God has indeed given him a peculiar gift as a public speaker, and his zeal is in proportion. Preaching and visiting seem to be his meat and drink. To reach a meeting, where a meeting could hardly be expected, he has repeatedly climbed the mountain side.

"Eaten up by zeal for the Lord's house, the worldly circumstances of this good man had become perplexing. This was some years ago. The high estimation in which he was then held by the Presbyterian body was at once demonstrated by a presentation of £100 and a gold watch. The address which he also received on the occasion, written by the minister of first Presbyterian congregation, Dromara, was no ordinary tribute. The value of this free-

will offering from the many who had been benefited by his ministry, can only be understood by those who know the scarcity of money in these parts, and the difficulty with which any considerable sum is raised for the support of the Gospel.

"Our brother Macrony's field of labour is large, but may be considered generally as distant from Banbridge some six to ten miles (Irish). His baptism created a great sensation among such as prized his ministry before. Similar convictions had been privately felt by many who now began to express them openly. Some have already been baptized; others are soon to follow. A goodly number have given him a cordial invitation to take the oversight of them in the Lord. Several of them I know to be among the excellent of the earth, whose character and standing will be a tower of strength to this new and interesting cause."

"The Revival Barn."

"To show the harmony and concurrence of separate acts of Divine Providence, permit me one other remark. A good man in this neighbourhood, whom I had the pleasure to baptize some years ago, and who had also been much acknowledged in revival work, had occasion to build a barn. The thought occurred to him to make his barn so as to answer the purposes, not merely of the farm, but of the kingdom of heaven. I never preached in any building, not a chapel, more adapted to chapel objects. Thus to accommodate the infant church, exactly in the time of need, a most convenient and capacious building is in perfect readiness. It is now brother Macrony's head quarters. Here he and those who sympathize with him assemble. On Lord's day morning the congregation is good, but in the evening it is literally crowded. There seems the fullest evidence for believing that in all the north of Ireland there is not a more promising field than this. It bids fair, in a few years, to take precedence, in point of numbers, of any of the now existing causes."

Gift of Site for Chapel.

"But as this barn is a little to one side of brother Macrony's field of labour, as the time cannot be distant when it will be required for the objects of the farm, and as a suitable chapel would serve to secure the confidence of the neighbourhood in the permanent nature of the effort, one of our brother's admirers has generously given, in perpetuity, ground for a chapel and manse, most advantageously situated, and exactly where it is needed, in a thickly populated neighbourhood, and distant some miles from any evangelical place of worship. I trust we shall soon see a spacious and comfortable chapel there.

"Thus far, my dear brother, have matters advanced before I thought it right to trouble you with any reference to it. Indeed, I could hardly write sooner, busied as I have been with my own work, with the attention the springing up of this new cause required, and with the accumulating distress around me, while God (no doubt in mercy) permitted my own head to be bowed beneath the overflowing flood."

An Urgent Appeal.

"But though some connected with the new cause are, for these parts, rather well off, and though our brother is most indefatigable, and his success marked, the Committee's aid I know to be peremptorily needed, and that aid I may not longer forbear to ask. Permit me to add, that in upwards of twenty years' experience of God's work in these parts, I have never known a more pressing and justifiable appeal. If prompt and suitable encouragement be afforded now, there is every prospect the church here will be speedily able to support itself. A field of great promise is already white unto harvest: shall we not try to reap it? Can we innocently hesitate? Does not He who hath set before us the open door intend we shall enter? The land here is singularly before us: let us, as men of faith, go up and possess it. Let us be strong and of good courage, and undismayed by giant difficulties."

Want of Funds.

"But, alas! funds are wanting. The Society's income, not unnaturally, has suffered from the cotton famine. The distress in Lancashire hinders the progress of the Gospel in Derryneile. I am too familiar with rags and hungry looks to discourage the work of charity. But while this should be done, the other should not be left undone. Nobly have the *bodily wants* been met: shall there not be a still more vigorous effort to give the bread of life to *perishing souls*? Should Christians, while supplying the wants of time, weary in the well-doing that contemplates eternity?

"The cotton famine is doubtless from the Lord. He has not sent it uselessly. One lesson, probably, which he would hereby teach his people is the need of self-sacrifice. A little out of our abundance is not all that the Lord requires. This is serving him with that which costs us nothing in feeling or in comfort. This is not the widow's '*two mites*.' This is not in the manner of Him who *gave his life* that we might never die. Oh, to drink deeper and

deeper into His spirit who, though he was rich, yet for our sakes *became poor*, &c.

"Brethren of Britain! my heart feels and gratefully acknowledges your accustomed generosity, your large-hearted liberality. May I lead back your thoughts to a memorable circumstance in the history of the prophet Elijah? The famine has been sore in the land; not in one district only, but everywhere. All ranks and classes suffer—the rich as well as the poor, the noble as well as the meanest of the people. Under such circumstances, how shall the servant of the Lord be provided with food? He is sent, not to the good and princely Obadiah, but to a godly, though poor, widow. Never were circumstances apparently more distressing than hers. One scanty meal is all that now remains for her and her son. The man of God meets her, and asks a little bread. Bread from her who had only a handful of meal in a barrel, and a little oil in a cruse, and who was now gathering a few sticks to enable her to dress it for herself and son, that they might eat of it, *and die*. 'Make me thereof,' says Elijah, 'a little cake *first*.' Was ever refusal more apparently justifiable? Yet she does not refuse: she gives the prophet food. She and her son eat likewise; but not to die. The little she gave the prophet has come back to her multiplied an hundredfold. 'The barrel of meal wasted not, neither did the cruse of oil fail.' Brethren, we have given of our abundance; but hard times have come. Shall we, therefore, cease giving for the support of the Gospel? Let us remember the widow of Zarephath, and we too shall find 'there is that giveth and yet increaseth.'"

The Star of Hope.

"Bear with me, brethren. I am urgent. I cannot help it. The time, the case, is peculiar. The star of hope is dawning on Ireland. The voice of mercy sounds sweetly all around, 'Oh, that thou knewest *in this thy day* the things that belong to thy peace!' We have long gone forth weeping, but bearing precious seed. This, blessed be God, is *reaping time*, and labourers are continually returning, with joyous hearts, bringing their sheaves with them. All night—a long and dreary night—have we toiled. Our Lord providentially indicates the side of the ship where we are to let down the net. Shall we hesitate to do so? Shall not the necessary means be furnished? Is the arm palsied by the cotton famine? He who commands the stretching of it forth will give the required strength. None are ever weakened or impoverished by what is done for the Lord. His blessing is better to us than all our savings. The widow never was a greater gainer than when she gave to the treasury her *two mites*, even *all that she had*. 'Bring ye all the tithes into the storehouse, that there may be meat in my house, saith the Lord of hosts; and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. iii. 10).

"The present is evidently Ireland's day of grace—the day for which we have long looked, and toiled, and prayed. All our principal churches continue to enjoy no ordinary measure of blessing. And here and there special openings call for *additional* labours. But the tide that now flows may ebb. If we neglect these opportunities, repentance may come too late. God is now honouring us to do a great work; let us do it with all our might, and at once. We must not slacken, but double our diligence. The time is short. 'Behold, He cometh with clouds!' Let us pray, and toil, and give—even under privation—that Ireland—dear old Ireland—may be a royal diadem in the hand of the Lord."

TULLAMORE, KING'S COUNTY.

In a recent letter Mr. Berry, of Athlone, gives the following pleasing report of his first service in this town:—

"I have indeed great cause to bless, and praise, and magnify the Lord for all his mercies to me during the past year, and all the years of my life; and now, at the beginning of the new year, I can fully trust the God of my life, and I can hope for renewed and increased blessing. Since my last letter I have been actively occupied in preaching the Gospel, in visiting, and especially in visiting the sick. In my last, I informed you that I expected to preach in a large town; I have now the pleasure of informing you, that, by invitation, I have preached in the Market House, in Tullamore, the chief town of King's County. There were at least two hundred people present, who heard with deep and solemn attention. The text was John iii. 14, 15. I have reason to believe that the invitation will be renewed, and that other large towns will open soon.

"I have been much cheered through the month."

PLEASING INCIDENTS IN COUNTRY DISTRICTS.

In the same letter Mr. BERRY says :—

"We had nearly all our members at Moate the first Sunday of the month. Our joy was great and mutual at the table of the Lord. The congregation was larger than usual; and as I was coming out of the chapel, cheered and happy, I had a message from an aged member to give him a call. When I entered his room I found a table spread with bread and wine. My brother said, 'I was too feeble to unite with you to-day at the Lord's table. May we not commemorate the love of our Saviour here?' I joyfully assented, and was again refreshed. At the meeting a youthful sister told me fever had entered their dwelling; a brother and sister had reached the crisis, and another brother was still in danger. As I have visited hundreds of fever cases in my life without fear of infection, I paid them a visit on Friday. The third patient had passed safely over the crisis on the evening before. I spoke words of comfort at the bedside, and said, 'Richard, would you like me to pray for you?' 'Oh, do pray,' said the lad, in feeble, but earnest tones. The doctor, who was present, bent the knee with other members of the family, and whilst thanking God for healing mercies, and imploring safety for the other members of this large family, I did feel the presence of God and the power of prayer. This visit was valued much.

"In Ballylinn, a village a mile from Ferbane, I had an engagement to meet a few friends last week, at noon. I was glad of this invitation, as I could thus have two services instead of one, on my Ferbane day. One of our brethren in the village, whose wife is a true Christian, has been an invalid for many years. It was, indeed, in that retired village and humble cottage, a season of refreshing from the Lord. The husband afterwards went to Ferbane and heard me preach in the chapel. I returned home at night joyful and grateful.

"The 26th December, Stephen's Day, is kept in this country as a day of frolic and fun, and, alas! in some cases, of riot, &c. The 26th was my day for Knockanea. Some friends who visited us on that day said, 'Oh, Mr. Berry, what use is there going to Knockanea to-night? A congregation on St. Stephen's Day, indeed!' I thought myself I would scarcely have any; as I am punctual in preaching engagements, just for the sake of punctuality I went. And, oh! how greatly I was disappointed, for I found the large school-room literally filled, most of the congregation being young persons, some of whom came three miles. This was indeed a joyful surprise. Oh what a change! 'What hath God wrought!'

"I have repeatedly visited the young man to whom I have referred in former letters, and on each visit I have been fully assured that, although daily becoming weaker, by grace he is saved through faith in Christ. Upon telling his pious, but sorrowing mother, my persuasion of his safety, she joyfully said, 'Oh that is also the conviction of our parish clergyman who visits him.' Lord Castlemaine has this month kindly given me his school-house to preach in; this is now the fourth parochial school-room or market-house that is freely and generously given me for preaching the Gospel. Is there not full proof that our mission is honoured and appreciated?"

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from January 21st, 1863, to February 19th, 1863.

	£	s.	d.
London—			
By Mr. Gordelier, collector, on account	10	10	0
Hanson, Mr. W.	0	10	6
Camberwell—by T. Pewtress, Esq.	2	10	6
Ditto ditto	0	5	0
Camden Road, by Mrs. Underhill, on account	0	10	6
Peckham—Mr. W. Rogers	0	10	6
Walworth, Lion Street—by Mrs. Watson, on account	4	16	2
Abergavenny—by Rev. J. Bullock, M.A.	0	2	6
Abingdon—by J. Williams, Esq.	3	0	0
Aston Clinton—J. H. Allen, Esq.	1	1	0
Bradford, Yorkshire	8	1	6
Exeter—Miss Adams	1	0	0
Kenninghall—by Rev. J. Sage	0	0	8
Kent—by Rev. E. Hands	7	10	8
Liverpool, Pembroke Chapel—by Josiah Jones, Esq.	26	0	0
Markyate Street—Mr. D. Cook	0	10	0
Ripon—Mrs. Earle	1	1	0
Romsey—by Miss George	1	19	6
Royston—Mr. Reynolds	0	10	0
Shaftesbury—by Mr. Soule	1	5	0
Somerleyton—Rev. C. Daniell	0	10	0
Trowbridge—by Rev. W. Barnes	13	11	6
Wantage—by Rev. E. Aikenhead	3	6	2
Wilts and Somerset—by P. Anstie, Esq., for Rev. E. Hands, on account	18	0	0
Windsor—by Rev. S. Lillycrop	0	4	0
Wokingham—by Mr. Scorey . 11 15 7			
Acknowledged before . 7 12 6			
	4	3	1

The thanks of the Committee are presented to Mrs. J. TRITTON, for a parcel for Mr. ECCLES; and also to Mrs. COZENS and Miss BURLS, for a parcel for Mr. BROWN.

THE

BAPTIST MAGAZINE.

APRIL, 1863.

SLAVERY AND THE CIVIL WAR IN AMERICA.

BY THE REV. N. HAYCROFT, M.A.

It is impossible for English Christians to consider the magnitude and savage character of the American strife, the near relation of the combatants to ourselves, the serious interruption to commerce, the sufferings of our manufacturing operatives, and the horrible misery which civil war invariably inflicts, without feeling the most painful interest in the events now transpiring on the other side of the Atlantic. Although our opinions may differ as to the policy which each party has pursued, it is evident to all that both sides are terribly in earnest. Never was there a more unscrupulous sacrifice of principle, or a more reckless expenditure of blood and treasure. Some may think that the South never did a better thing for the slave, or a worse thing for its selfish purposes, than when it seceded from the Union, and regret that it was not cut off as a gangrened limb, or allowed to depart in peace. Others hold that the North has warred only for dominion, and that selfish motives have all along more influenced the prosecution of the strife than any principles of high morality. Considerable sympathy has been felt in England with the South, because, while condemning the origin of the strife, it is impossible not to sympathize with the weaker party, especially when, in spite of desperate odds, it is successfully struggling for independence. But whatever their views and sympathies towards the hostile sections of the United States, we trust that English Christians will not be misled by them from a deeper sympathy with the coloured race, four millions in number, the disposal of whose destiny is the origin of the war, and that the abolition of slavery in our colonies is not so distant an event that the cry of four millions of bondsmen cannot reach our ears, or that we cannot find pleasure in the fact that the negroes whom both parties had agreed to neglect and maltreat, are likely to derive the lion's share of advantage from the terrible disasters which have befallen their country. If the destruction of slavery be one result of the present calamity, it will

mitigate the unrelieved regret with which we should otherwise regard it; and if the slaves were the only party to profit from it, it would be an affecting example of the Divine law of compensation.

We cannot be indifferent to the gains of emancipation within the last two years. The basis of the Republican policy which triumphed in the Presidential election was the restriction of slavery to its present limits —a principle affirmed by the majority of the nation. A treaty has been concluded with this country for the suppression of the slave-trade, and the captain of a slave-ship has been executed as a pirate. The fugitive-slave-law has become a dead letter throughout all the free states. The negro republics of Haiti and Liberia have been recognised. The slaves have been emancipated in the district of Columbia. Fugitive slaves from the South, to the number of 200,000, have obtained their liberty. Emancipation of the slaves by purchase, in all the loyal States, has been formally proposed by the President to the Congress, who have committed themselves to the principle, and have commenced to carry it into action. As a war-measure, the President has proclaimed freedom to all the slaves in the seceded States, and the Congress has endorsed his proclamation. Without expressing any opinion of the motives, or probable effect of this policy on the South, we are justified in assuming that if the Union be restored, it will be attended with the abolition of slavery at once throughout the South, and eventually through the whole country; or that if the Union be not restored, the loyal States will soon purge themselves of all complicity with the horrible institution.

If politicians tell us that the South has a right to its independence, which it has nobly vindicated by its triumphs in the field, and that the present policy of the North is bloodthirsty and ought to be arrested, we do not care to dispute their statements; but we are not thereby to be hoodwinked into admiration for a hateful system, or blinded to the enormous guilt of holding our fellow-men in bondage. The Southern Confederacy has the effrontery, in this nineteenth century, to found its empire on the atrocious dogma that slavery is of Divine appointment. This is the corner-stone of the national edifice, and its true character must be appreciated. While there are eight millions of whites in the slave States, the slaveholders among them amount to only a quarter of a million; and it is for the interests of this handful of men that a continent is convulsed. Such is the influence of this band of slaveholders, that in the press, the platform, the pulpit, and in private society, freedom of speech is gagged, and has long been gagged, through all the Southern States; that long before the war the slightest expression of disfavour to the "peculiar" institution would subject a man to the action of a Vigilance Committee, who would warn him to quit the State within twelve hours, on penalty of being hanged or shot. A friend of the writer, when sojourning in the South, once had a revolver put to his head, with the assurance that if it could only be proved that he was an abolitionist, his life should immediately be taken. It is not long since a senator who spoke in favour of abolition was nearly murdered on the floor of the senate-house; and probably human life would not anywhere

be in greater peril than in the slave States of America. The avowed aim of the slaveholders was to extend their hideous oppression over the whole southern portion of the continent. English Christians must not forget the characteristic features of the system: that men, and women, and children are nothing but goods and chattels, disposable at the pleasure of their owners; that they receive no wages, and have no freedom of action, or right to claim it; that the law recognises no marriage-tie between them; that the children of slaves are not their own, but the property of their masters; that the testimony of a coloured man is not received against a white in a court of justice; that in some States a coloured man has no redress against a white, except as his owner may claim compensation for damage to his slave; that not only are the slaves uneducated, but a white man who may attempt their instruction is subject to incarceration as a felon; that parents and children, husbands and wives, may be and are separated, and sold at public auction, when buyers may be seen feeling their limbs, as if they were cattle for the shambles; that they can be mercilessly flogged—ay, women, on their naked backs—at the pleasure of their drivers, overseers, or owners; that in one place the flogging is administered by machinery, and a man gets an infamous livelihood by his ingenuity in tormenting; that if slaves run away they are hunted with blood-hounds, and shot down like wild beasts. Such are the common features of the system; and while English Christians know that such things take place in slave States, it is impossible to repress their sympathy with the coloured sufferers, impossible for them to have pleasure in the success and prosperity of men who continue to legalize so infernal an institution. Pandemonium never let loose a more horrible or a fouler fiend than slavery.

It has ever been the pride of British Christians to cherish pity for the distressed, and sympathy for the aspiring manhood and advancing freedom of every nation. They have mourned for Poland, as her patriot sons have failed in every effort to be free; and they have pitied Hungary, as she has been compelled to wear the shackles of a hated tyrant. They hail Switzerland as the central shrine of freedom, where liberty is enthroned in Alpine solitude, surrounded by an almost universal despotism. They have burned with ardent Greece in her passion to be free. They exulted when Italy dared to become a nation, when the prisons of Bomba were opened, and the despot was chased from his dominions amid the hissing and execration of a continent; and had he been an Englishman they could not have more reverenced her Garibaldi, the hero of Italy's emancipation, noblest in generosity as bravest in chivalry, with a lion's courage and a woman's gentleness and purity. Rejoicing thus in freedom everywhere, they look with thrilling interest at the hands of Time's mighty dial, as they point to the hour when the chain shall fall from four million bondsmen, and they shall stand up in the majesty of freedom. Britons, true to the memory of their fathers and their own heroic principles and character, will eagerly desire success to every righteous effort to put an end to oppression and bondage.

If it be responded, that though the aims and institutions of the South

deserve our moral reprobation, the spirit and principles of the North cannot receive our approval or sympathy, we are compelled sorrowfully to admit it; and, if we measure its policy and procedure by the standard of Christian morality, there is much to evoke severe, though reluctant, censure. It cannot be denied that the North has betrayed a blustering and intolerant spirit of braggadocio; that its swaggering press, and the insolence and falsehood of some members of its Government, have effectually alienated much British sympathy from its cause; that the Northern hostility to England has been unreasonable and unprincipled; that the North has been fighting an immoral war for dominion, on false pretences; that the war ought not to have been commenced, has been sustained chiefly to gratify a guilty ambition, and ought at once to be abandoned; that its Butlers deserve to be held up to everlasting infamy; that in the frenzy of the strife atrocities have been committed now rarely witnessed in civilized warfare; and that the North is pursuing a course of wanton recklessness as to life, property, and honour, which, however it may issue, will hereafter cause the present crisis to be branded as the most melancholy and disgraceful period of its history. Whilst we thus find much to condemn in the combatants on either side, there is an old adage (and there is a treasury of wisdom in our proverbs) which justifies us in thinking it highly probable that the poor oppressed slaves, who have been equally injured by both parties, may reap some great permanent advantage from the struggle: "When rogues fall out, honest men get their own."

Underlying the different political parties in the United States, there has long been a small band of philanthropists devoted, heart and soul, as their life's work, to the emancipation of the negro, who by writing, by speeches, and every other available method, have been seeking to inoculate the American people with the principles of abolition. This has been an Herculean labour, for, alas! there is scarcely a religious community some of whose members have not held property in slaves. Baptists alone have held 200,000 slaves; the whole influence of the press, the pulpit, and the bar, has been in favour of slavery; and the social atmosphere was poisoned by its venomous influence. Yet this heroic band has toiled on with an energy Heaven-inspired; now by its underground railroad facilitating the escape of multitudes of the oppressed; now by its testimony and its sufferings (for many of them have known the interior of jails) calling attention to their noble faith, and commending themselves to every man's conscience in the sight of God. It is to the immortal honour of the Society of Friends that they were the first Christian body in America to prohibit its members from holding slaves. If all other Christian churches had followed their example, slavery would have been long since abolished. The warm-hearted friends of the negro are now actively availing themselves of the shifting policy of rulers to expedite the cause of truth and righteousness; and as we reverence their philanthropy and piety we bid them "God speed" in their holy work. As they have lived to see their principles rapidly extend in their country, may they live to witness the complete accomplishment of their Godlike wishes.

As Christians it is proper for us to look above the passions of the people and the counsels of rulers to the "God that judgeth in the earth." It is impossible to read the history of the United States without seeing that, in the providence of the Highest, she is reaping as she has sown. Instead of being faithful to the principles for which their fathers bled when they threw off their allegiance to England, her people have nurtured amongst them an institution opposed to the first principle of their Constitution, and they now find that they have cherished a viper in their bosom whose first act of vitality is to sting them to the heart. It is often as possible with States as with individuals to trace the operation of a retributive Providence. A selfish policy, which has yielded more and more to the demands of the slaveholder, until he could dog the steps of his fugitive bondsman through every State in the Union, and drag him back from the borders of Canada to the rice and cotton-swamps of the South, a policy which has prostituted the principles of liberty, State-rights, common humanity, and the laws of the infinite God, to the influence of the dollar, could be expected to issue only in disaster and destruction. Slavery is a corroding ulcer in the vitals of a nation. It emasculates the moral manhood; it drains away the pith and marrow of a people's virtue. The ruin of the great American empire has not come from, and could not have come from, any external foe. No attack from this country had she to fear. England would bear all but the last dishonour from a wayward and impetuous child of whom she is proud even while she reproves her; a child who is more petulant towards her mother than towards any other State, because she knows a mother's measureless forbearance. But the overthrow of the United States has come from elements within herself: she has been digging and charging a mine which an accident might explode in disastrous ruin; she has refused to hear the cry of the Holy One, "Let my people go;" and she has fallen on the doom of Pharaoh, to perish in a sea of blood. By her close and unholy alliance with slavery, by her persistent disobedience to the primary laws of justice and humanity, she has drawn upon herself the swift and avenging wrath of Almighty Providence, she has forged the thunderbolt which is dashing the whole fabric of her institutions to atoms.

Amid the terrible convulsions we seem to hear a still small voice full of promise for our oppressed brethren, and we are called to exercise faith in the power of prayer. The North has prayed; but the prayers of men who are actuated by an unholy ambition, and have been for generations deaf to the cries of the injured, can never penetrate the empyrean. The South has held its prayer-meetings, and its slave-holding saints have prayed; but we cannot believe that such prayers will be heard by Him who has declared the "fast which he has chosen" to be "to unloose the heavy burdens, to let the oppressed go free," and to "break every yoke." There was wisdom in a Northern editor, who having been told, while imprisoned in the South, that both sides were having recourse to prayer, replied that he would wait to see whose prayers the Almighty would hear. A Devonshire clergyman when asked by his churchwarden in a protracted drought to read the prayer for rain,

is said to have inquired the direction of the wind; and on being informed it was from the east, pronounced it useless to pray for rain while the wind was in that quarter. With some such sentiments do we regard the prayers of both sides in this unnatural and guilty conflict. But there are other prayers which God will not refuse, and surely, though slowly, is their fulfilment approaching. In England and America prayer has been offered by many godly philanthropists, that amid "the tumult of the people" God would have pity on his suffering poor. In the free States, prayer has gone up from the coloured men in freedom, that the Lord would raise up to their brethren a Moses, to deliver them from "the land of Egypt and the house of bondage." And in the South, with shackled hands and a stammering tongue, thousands upon thousands of poor wretched slaves have poured out their sighs and tears before Him who seeth in secret. Often at dead of night have they been heard praying the Lord to have pity on them. If there be truth in the Scriptures, it shall still be as in the days of yore, "The Lord will hear the cry of the destitute, and not despise their prayer."

Circumstances may not yet indicate the process by which the freedom of the slave will be attained, but we may devoutly anticipate a favourable issue from the working of that all-wise Providence which "out of seeming evil still educeth good." We wish all good to our American brethren on both sides, and pray God to enlighten their eyes to their true interest and their Christian obligations. We would say to the North, "Sheathe the sword. You have done more than enough for honour in the field: gain true honour by liberating your own slaves at once, and then pour upon the South the scathing, scorching fire of your superior virtue to kindle in them a nobler life. Moral purity is better than commercial prosperity or national aggrandisement. Become the greatest of the nations by being the holiest, freest, and purest." We say to the South, "Give your slaves their freedom;" and in speaking thus we are desiring the noblest and best thing for the South. The people of the South are our brethren, descendants of our English chivalry, and they are fighting for their homes amid difficulties and discouragements with a heroism worthy of a better cause. We honour in them the English blood, the English pluck and bravery. But oh! their escutcheon is tarnished: there is the cry of the oppressed in their land, and the lash of the taskmaster is there. "Give your slaves their freedom, and then, whether you join your brethren in a reconstructed Union, or in future stand alone, all hail to you, sisters: by giving the bondsman his liberty you show yourselves worthy to be free." Dear to old England's heart must America ever be; dearer still now that amid their own terrible distress and national embarrassment her citizens have given generously for the relief of our suffering poor; but a thousand times dearer will she become when, at any sacrifice of selfish gain, she thrusts away from her so hideous a deformity. And if the South will not listen to the voice of reason and humanity, if she will hug to her bosom the hideous monster, the unclean Caliban, slavery, then let the North, herself free from reproach by establishing freedom within her borders, in the majesty of

conscious purity bid her sister farewell in sorrow, not in anger; let the erring one go her way, the path of shame and dishonour, to end in degradation and remorse. And if their national emblem must be divided, let the North retain the stars—ever brightly may they shine afar in the firmament of freedom—and let the South keep the stripes, the only appropriate emblem for a land of slaves. By consolidating liberty in her States, by bidding adieu to the lust for power and vain-glory which is defiling her, by the universal practice of that "righteousness which exalteth a nation," the North is, we trust, destined to acquire a nobler position than it has yet won, and to enter on a career of glory which has not been equalled in the dreams of her loftiest ambition. Her own poet has long since pointed her course: let her obey his voice. His advice to the South may perhaps awaken a slumbering conscience, and, by the grace of God, provoke to an early and sincere repentance.

"What, asks the Old Dominion, if her own sons have proved
False to their fathers' memory, false to the faith they loved,
If she can scoff at freedom, and its great charter spurn,
Must we of Massachusetts from truth and duty turn?

"All that a sister State should do, all that a free State may,
Hand, heart, and purse we proffer you, as in our early day;
But that one dark loathsome burden you must stagger with alone,
And reap the bitter harvest of what you yourselves have sown.

"Hold while you may your struggling slaves, and burden God's free air
With woman's shriek beneath the lash, and manhood's wild despair.
Cling closer to the cleaving curse which writes upon your plains
The blasting of Almighty wrath against a land of chains.

"Still shame your gallant ancestry, the cavaliers of old,
By watching round the shambles where human flesh is sold.
Gloat o'er the new-born babe, and count its market value when
The maddened mother's shriek of woe shall pierce the slaver's den.

"Lower than plummet ever sounded sink the old Virginian name;
Plant, if you will, your fathers' graves with the rankest weeds of shame;
Be, if you will, the scandal of God's fair universe:
We wash our hands for ever of the sin, the shame, the curse.

"For us, and for our children, the vow which we have given,
For freedom and humanity, is registered in heaven.
No slave-hunt on our borders, no slave-ship on our strand,
No slave-whip in our country, no slave upon our land."

Bristol.

NOTES OF A MISSIONARY DEPUTATION TOUR.

BY THE REV. J. P. CHOWN, BRADFORD.

It was a beautiful evening about the middle of last October when the writer found himself borne by rail to a part of the country very far distant from his own dwelling, for the purpose of attending a series of meetings on behalf of our beloved and honoured Foreign Mission. The experiences of the few days thus spent were very pleasant, and not unprofitable to his own mind; and in the hope that the record of them may not be without interest or suggestiveness to others, these lines are written.

Another "brother beloved" was waiting near the spot, in connection with whom the work was to be prosecuted; and it is believed, if the services in which it was the privilege of the deputation to be engaged were half as pleasant to the churches as to the brethren themselves, they will not be soon or willingly forgotten.

We will imagine ourselves, then, in a very beautiful district of our native land, and drawing near to the close of our journey. We are met at the terminus by kind, warm-hearted Christian friends whom we have never seen before, but with whom we soon feel as familiar as though we had been acquainted for years. We reach the dwelling where our first home in the district is to be, and notice that the entire outside front of the house, within a quarter of a mile of the sea, is covered with a gigantic geranium, filled with a profusion of flowers, though its beauty, in October, has of course passed away. We are reminded, however, that it is a climate and soil in which plants from New South Wales, that can only be grown in Kew Gardens under glass covers, flourish in the open air; and hoping that this exuberance and beauty of natural growth may be a type of the moral and spiritual world within, we find ourselves in the domicile of our friend, where kind faces, and loving genial spirits, put us at our ease and make us at home in five minutes. This is Friday night, and after an hour of social intercourse and prayer and praise, we retire to rest. Saturday is spent chiefly in looking upon some of the natural beauties of the neighbourhood, and seeking strength and grace for the next fortnight's labours. The Lord's day dawns in storms which continue through the day. The congregation in the morning is affected by the weather, but good, nevertheless, for we are thankful to find a good work is going on among the people under the ministry of an active and devoted pastor whom God is blessing; and we venture to express the hope that the Christian's privilege of gathering good from everything may be exercised, so that the showers falling without may be but the tokens of the showers of Divine blessing that shall be poured down within, and the very blast that seems almost to shake the building, be as the "rushing mighty wind," the type of the Spirit's power that shall give us a Pentecostal season of life, and power, and joy. The afternoon service is juvenile, and made up of the different schools in the town that fill the chapel, and appear to rejoice in the opportunity the Annual Missionary Services render of a union with each other that must be fraught with good to all, and would not otherwise be enjoyed. The storm has somewhat abated in the evening, and the chapel is well filled. After the service we have a prayer-meeting, at which a great part of the congregation remain; after this, an hour with Christian friends at home, and then to rest, hoping that the first day is an assurance of the Divine presence and blessing that shall be enjoyed to the end. Monday night finds us in the chapel again for the public meeting. The pastor is in the chair, and the congregation fills the place. An address, very brief, but to the point, is delivered by the Independent minister of the place. He is followed by the local secretary, who, it is manifest, is

beloved by all around him. The member of the deputation who was elsewhere on the previous day, takes the chief part of the service, and after a few words from his colleague, what is felt to be a good meeting closes in time to allow all but the very distant to be at their homes again by about nine o'clock.

Tuesday comes, when we bid our kind friends farewell, and repair to a town a few miles distant. The afternoon is spent in enjoying the rich and chastened hospitalities of a friend well known as an active and influential member of the denomination, and at seven in the evening we are in the chapel. The congregation is not as large as the evening before, but very attentive, and apparently deeply interested in the object of the meeting. Warm-hearted addresses are delivered by brethren of other religious bodies, and afterwards the deputation, when the meeting terminates with prayer that God's blessing may follow what has been done, and make it the beginning of a time in which more than ever his face shall shine upon his own people, that his way may be known upon earth, his saving health among all nations.

The next day finds us alighting at the door of a fine mansion in the midst of very beautiful grounds, where we are received with all the heartiness and geniality of truest Christian kindness by our worthy host, who is placed by Providence so that he may be, and is, a great blessing to the Church, and who shows literally and practically that, like the Psalmist, he had rather be a door-keeper in the house of his God than to dwell in the tents of wickedness. A sermon is preached in the afternoon, the attendance at which is somewhat remarkable for the great proportion of ministers who form a part of the assembly, and give evidence of their respect for the worthy pastor and his friends on the spot, as well as their interest in our mission work abroad. After the service there is an interval for a stroll and chat, and then we are called to a tea-meeting in the spacious school-rooms of the place. After this it begins to rain heavily, but the chapel is well filled nevertheless, and after an earnest, lively, and not over-protracted meeting, we separate with mutual expressions of pleasure in having met, and good wishes for the future. Our kind host has invited all the Dissenting and Wesleyan ministers of the town to meet us at breakfast in the morning, and looks round evidently with kind delight upon them, to the number of some score or so around his table. This we find to be a very pleasant episode in our course; and after an hour or two of devout, fraternal fellowship with honoured brethren whom we shall ever respect though we see them no more till we meet before the throne, the hour for departing has come, and we separate.

The train bears us away in due time to the station at which we alight, and where a kind-hearted and earnest friend is waiting to receive and welcome us. He takes us to his dwelling, where everything that Christian hospitality can do is done again to make us at home and happy. The Baptist cause is here but weak, and but for our devoted friend, could scarcely exist. The little church has no resident pastor, but is favoured with the services of a good brother from the first

church we visited, who has journeyed to and fro, and laboured most acceptably and self-denyingly for years, God graciously owning his work of faith and labour of love in having given him seals to his ministry and souls for his hire. Our friend on the spot takes us to see the little place where they meet on the Lord's day, which is simply a room with a square space cut out of the floor of the room above, to make it a kind of gallery, the pulpit so arranged that the minister can be seen and heard conveniently both by those above and below. The little place, thanks to our friend, a part of whose premises it is, is most neatly arranged, kept most scrupulously clean, and not infrequently packed with a congregation of 150 people. We go next to look at the baptistry, or "burying-place" as our friend calls it, which is in his own garden, beautifully situated, perfect in its construction, with retiring-rooms, most primitive in structure, but thoroughly adapted for the convenience and comfort of candidates of both sexes; and it is here that when the ordinance is administered the villagers flock together; let us hope it is to learn to walk in the way of the Divine commands, and follow the example of Him who said, "Thus it becometh us to fulfil all righteousness." The meeting for the mission is arranged to be held in the Wesleyan school-room, which we find at the time tolerably well filled. The superintendent preacher is in the chair. The meeting lasts about two hours, in which the interest of the people is never allowed to flag; and our zealous brother on the spot assures us when we leave that the result of the meeting will have its effect in strengthening the hands of the friends around him, as well as deepening and extending their interest in the great missionary enterprise.

We leave here with hearts uplifted to God that the little one may become a thousand, and the small one a great nation, and find ourselves in a few hours in a most retired and rural spot a few miles distant. Again are we favoured with kind and generous care, that seems to bless the givers as much as the recipients, and are looking on to the meeting of the night which will complete our first week in the district. In the meantime, having the whole afternoon available, we take a stroll through the neighbourhood, calling upon the excellent parents of one of our most esteemed and honoured ministerial brethren, and back to tea. After tea the time for the service soon draws nigh. We repair to the chapel, which is small, and not quite filled. The congregation, however, are deeply interested, and at the close the collection gives most decided and liberal proofs that the cause of missions lies near their heart and shall not be without their support.

The next morning we leave rather early, and the deputation separate for two places on the Lord's day. We repair to the town in which we are to labour on the morrow, and find ourselves soon sitting by the fire in the library of our Gaius, a Christian gentleman well known through the denomination, but especially in the part of the country in which he resides, by his pen as well as by his personal character and devotedness to all that is good and true. The day, being Saturday, is spent

chiefly in retirement, engaged in duties that leisure has not been found for during the week, and the evening in the society of our generous and accomplished host, with the minister of the place, a dear personal friend and beloved brother in the work of the Gospel, with whom it is a pleasure for any good man to meet under any circumstances, and our intercourse with whom, of course, is pleasant indeed. The Lord's day is stormy again, even beyond the preceding, and will be remembered as having been unusually so throughout the entire country. The newspapers of the morning after speak of all the places as having been affected, and some nearly deserted in consequence. Our own congregations are not nearly what they otherwise would have been, but under the circumstances are exceedingly good. Again we have three services, the afternoon partly for the sake of the juveniles, and partly on account of the members of other congregations who might not be disposed to leave their own places at other parts of the day. Here, as at the scene of the last Lord's day labours, there is a prayer-meeting at the close, which brings the day's services to what there is reason to believe is felt by all to be a pleasant termination of a pleasant and not unprofitable day.

Monday morning we repair to the coach that takes us to the place of meeting for that day. The kind-hearted and estimable minister of the place welcomes us before we have reached our destination, and takes us to the house of a friend. There we expect to meet with our fellow-labourer, only to find, however, that he, being known from one end of the country to the other, and beloved as far as known, has been caught up and borne off in the carriage of the gentleman who is to take the chair in the evening, a wealthy, well-known, and highly respected member of the Wesleyan body in that locality. We solace ourselves as we best may, and enjoy the great kindness in which the friends of every place seem to vie with those of every other, and after a few hours' Christian intercourse find ourselves in the noble, recently erected Town Hall of the place, in which tea has been provided, and where the meeting is to be held. We are exceedingly pleased with the tea arrangement, partly because it brings the friends together and prepares them for the meeting after; partly because it gives us an opportunity of chatting and shaking hands with more friends than would otherwise be practicable; partly because it is managed in a way that is exceedingly creditable to the good sense and good taste of all parties concerned, which is not invariably the case; and though last, not least, because the trays are all kindly given, and the receipts, therefore, will go to help considerably in the pecuniary proceeds for the mission. We all meet for the service after, and pretty evidently all are prepared for a good meeting. The chairman's speech is unusually genial, able, and appropriate. Our brother and colleague of the deputation surpasses himself, the other speakers seem to catch something of the glow, and all separate at the close with expressions of satisfaction and pleasure. We spend the night under the roof of a kind friend whom it has been our good fortune to meet with elsewhere in the tour, a leading member of the Wesleyan Society in the place, in which he is one of the principal employers

of labour, and in the bosom of whose family we find a resting-place that will ever be kindly and gratefully remembered, and pass on the next morning to the scene of the day's labours.*

We arrive at the place about noon to find that dinner is arranged for three o'clock, at which we are to meet one or two friends, and attend the meeting in the evening. It is felt by the local secretary, however, a pity that no service has been provided for the afternoon; and "Would the member of the deputation" (there being only one present here, a meeting being held at another place the same evening) "preach if fifty or sixty people could be got together in the afternoon?" "Yes," is the reply; "he has come far to do the work, and would be better pleased to do as much as possible than otherwise, and he will preach with all his heart if only twenty people may be found willing to hear." "Very good," is the reply; "then steps shall be taken accordingly." Dinner is postponed; a paper is put into the bell-man's hand, who at once proceeds to make the announcement with all due emphasis and publicity. The result is that at three o'clock a comfortable congregation is gathered, the service closes with a collection, and it is hoped something has been done to prepare for a better meeting in the evening than might otherwise have been the case. At all events, the evening congregation quite fills the place, and there is manifestly a spirit of attention and interest that cannot be unproductive of good for the future any more than satisfaction in the present. The next morning summons us again to the place where the previous Lord's day was spent, and where the last meeting of the series is to be held. We meet our colleague by the way, with whom we compare notes and report progress, till our journey is at an end, and again we find ourselves with the honoured friends with whom the last Sabbath was spent. After dinner a number of the members of the church, with the Independent minister and other friends, are invited to meet us. We all enjoy the hour of social Christian intercourse. After tea it is suggested that we should have a prayer-meeting together there and then, and we have. Some give out the verses appropriate to the occasion, some half-dozen brethren unite in prayer, and we adjourn thence to the place of public meeting. The spacious chapel is well filled sometime before commencing; all know it is the last meeting of the course; every speaker seems to feel it a touching and solemn time; and when the meeting is over, and farewells have to be spoken, it is with emotions such as few of us perhaps have ever felt before on similar occasions, and in the assurance that if we should never meet again on earth we shall meet where parting shall never come. Thanks to the Divine goodness and the unceasing kindness of friends, we felt refreshed rather than wearied with the work, and rising early the next morning, started for home, and after a period of ten days, in which there had been no day without its engagements of one, two, or three services, travelled betwixt four and five hundred miles to look again upon those from whom we had been for the

* Scarcely was the ink dry with which these lines were penned, when the writer received intelligence that this dear friend was smitten down by death. So soon is one of the links of association transferred from earth to heaven.

time separated, and woke the next morning to resume work, feeling that the Divine service is a rich reward, and that every effort for his glory brings its own strength and joy.

May the writer close these brief notes with one or two hints to churches, not borrowed from this tour so much as from general observation, by which deputation visits might be rendered more interesting and profitable than they now are sometimes?

First: *let the churches choose a good local secretary for the district, and then leave all arrangements, as far as possible, in his hands.* The fact that the churches will not do this sometimes, but every church insists upon its own special wishes being realized, throws unnecessary labour upon the deputation, embarrasses the secretary, and prevents that thoroughly harmonious and therefore efficient co-operation without which good meetings can scarcely be expected. The writer knows a case in which the deputation had to travel so often and unnecessarily backwards and forwards over the same ground, that a lady on the spot suggested, as the only explanation she could imagine, that the secretary must have shares in that particular line of railway. This, however, which might in some measure have reconciled his brethren to it, was by no means the case, but the desire of every church to do that and have that which was right in its own eyes. If A., B., C., D., E., F., and G., have to be visited, let not the brethren have to go from A. to G., and then back to C., and then pay a flying visit to F., and then back to B., and so on. Leave this to the secretary, who will be sure to place them as nearly as possible in order, and the convenience and comfort of all parties will be the result.

Second: *when arrangements are made, and given into the hands of the deputation, as they should be before the time, keep to them.* Do not let friends come from neighbouring places to a service in the afternoon, to find when they get there that it is given up, and time and labour is thrown away; or if it be so, do not look for them to come in years after, though the plan be adhered to. There may be local and unforeseen circumstances that render it necessary sometimes, but if properly watched over they will be very few and will never be allowed unless absolutely and imperatively unavoidable.

Third: *let the churches be prepared to receive the deputation with interest and expectation, and let the deputation know that.* They will generally be men in whose character and labours something will be found that may predispose the minds of the churches to receive them with anticipation, and if that is the case it is a great point gained. Have special prayer that the visit may be crowned with the Divine blessing, that the services may be richly productive of good to the people themselves, as well as the cause more immediately sought after, and drop a kind word to the deputation before they come to tell them so. It cannot fail to be good for all; and while the brethren shall be more likely to come "in the fulness of the blessing of the Gospel of Christ," they shall see the grace of God and be made glad, and leave behind them a blessing that shall never be forgotten, a holy savour that shall never be lost.

Fourth: *announce the services wisely and well.* Much of interest and

power is often lost in such meetings for want of this. Let there be no puffing: keep as far as possible from that. Do not flaunt the candle in the face of men, but do not put it under a bushel. Sometimes such services are not announced at all as they should be. Sometimes it is done almost like an apology for making an announcement at all. Sometimes the notices are not circulated as they should be among other Christian societies. A word to the wise, however, is sufficient; and let it be done as it should and as it may, and the results will often be far more striking than some are apt to suppose.

Fifth: *let the deputation have every facility for convenient and comfortable accommodation and transit from one place to another.* Do not let a good brother come wearied into a strange town, and not know where he is to be domiciled for the night. Let him have every opportunity of conversing with friends, but let him have retirement too: he needs it, both for himself and the people he is to visit and benefit. Show him that you expect him to give his entire care to the meetings, by relieving him, as far as possible, of every particle of care besides. Arrange for plenty of work, only let it be the work for which he comes, and in which he shall feel he is serving God—not toiling unnecessarily because of the want of kind thought in others—and the work will be a pleasure and delight to him.

Sixth: *let the services be followed as well as introduced by special prayer.* You have prayed for the sower before he came; pray that what he has sown may yield an abundant harvest. It is not needful to multiply these hints. There are sure to be little matters, both in deputations and churches, that at the best will require a little mutual forbearance and kind consideration. Only let both do their best, however, and, much more eminently than is sometimes the case now, they should be filled with the Divine blessing and redound to the Divine glory.

THE INHERITANCE: AND HOW TO REACH IT.

BY THE REV. JONATHAN WATSON, EDINBURGH.

(*Concluded from p.* 162.)

CHAPTER IV. AND LAST.

PASS AWAY, CHRISTIAN, "ALL'S WELL!"

"Oh most delightful hour by man
Experienced here below,
The hour that terminates his span,
His folly, and his woe!

"My home henceforth is in the skies:
Earth, seas, and sun, adieu!
All heaven unfolded to my eyes,
I have no sight for you."

THE Christian's title to the inheritance cleared, the world put beneath his feet, and the excessive attachment to natural life subdued, he is next to address himself to pass onward to the rest that remains for the people of God. He goes forth, to use the words of Moses, "by a way he has

not gone heretofore." The world of sense he is to leave behind, the spirit world opens before him, but "whither he goes he knows, and the way he knows." There is nothing in the Scriptures which more graphically sets forth this last march of the pilgrim than the passage of Jordan, which must be regarded, we think, as typical of the ransomed people of every age crossing over to their inheritance of glory. We shall therefore abide by this beautiful image in our illustration of the subject.

As it was with Israel encamped on the river's bank, so is it now with the dying believer. All the trials of the pilgrimage of life are left behind: one only remains to be surmounted, but how terrific is it to poor human nature! She shudders at the thought of the encounter. The deep-rolling wave, the roar of the billows, the sorrows of parting, the sounds, the sights, the unusual feelings which now start up, the heart-sickening anguish, the throbbing pulse, the clammy brow, and the spectacle of weeping ones around looking on the last scene of life with emotions fitted to unman even Christian fortitude, all go to spread out a scene before the eyes of the dying altogether overwhelming to the soul's most fixed resolution. Oh to get away, to surmount the barrier and reach the farther shore! How can it be? how can the heart endure? how shall the sorrows of that hour be braved by the spirit already, as it were, stretching across the flood? Fear not, Christian; the passage through the dark waters is a mystery up to the moment of advancing forward, but a mystery no more. "Speak to the people that they go forward;" and lo! the river divides and opens "a way for the ransomed to pass over." The eye of the Christian, long before he comes up to the river, is ever peering into the distance. He starts ten thousand difficulties; he propounds ten thousand queries; but the eventful moment arrived, they vanish for ever away. His guilt is cancelled, "death is abolished," therefore his faith gets braced for the last solemn march, his fears flee away as the mists of the mountains when the sun riseth. Is there a Christian who ever found it otherwise? where did he live and where did he die? There never lived the child of God who was not made to realize the promise, "Fear not; I am with thee: be not dismayed; I am thy God. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." The timid believer at some distance from the dreaded river plied by no ferryman, spanned by no bridge, cannot imagine how it is possible to gain the opposite bank, no more than Israel could when they stood by Jordan; but the feet of the priests once dipped in its brim, all doubt took end, for that instant the prodigy appeared in a highway through the sea. So now, the feet of the Christian pilgrim must be actually in contact with the brim of death's cold flood before the Angel of the covenant does wondrously; for only then the dry-shod passage appears; all that God has spoken is fulfilled, *fulfilled at the time* and in the manner predicted.

Now let us see how does this come to pass. Why, thus: the secret of the marvellous division of the waters lies in the presence of the ark.

But why so? Because the ark was the sacred type of Christ. *There* was the law deposited, emblem of Him who said, "Thy law is within my heart." *There* was the golden pot of manna which spoke of Him who is the true bread of life. There, too, was the blossoming rod, always in bearing, the emblem of the chosen Priest "the rod of whose strength goes out of Zion." On its golden cover was the mercy-seat—for Christ is the true propitiatory—surrounded with crown of gold; for it pointed to the royal Son of David and of God. The ark entered the breach first, and took up its position between the crystal walls in the middle of the stream—"What ailed thee, O Jordan, that thou wast driven back?"—and the vast multitude passed in order before it, defiling on the opposite shore. So Jesus has passed on before his people into the river of death, by virtue of his Divine power and meritorious conflict, dividing, drying up those waters for them which overwhelmed his own soul, and rendering it safe to go through the very jaws of death to eternal life. And now it is but the *shadow* of death through which they pass on to glory's shore. The ever-living Priest is there still: no fear that these terrible walls shall close over his chosen. He will not quit his station as "Captain of the Lord's host" till he has seen the very last soul safely landed.

All eyes were to be directed to the ark as it rested beneath the congealed walls of terror. The whole congregation in close column passed before it. Every eye gazed as they passed along; every heart did homage to the awful presence of the eternal God standing in the dreadful chasm of death. So now the Christian who has all along the wilderness of time kept "looking to Jesus," must here have a special eye on the "Finisher of faith." Here no respect must be had to creature-work or creature-confidence to keep up confidence and cheerful hope, but like the martyr in the jaws of death, he must keep ever crying, ever trusting, "None but Christ," "None but Christ." Nothing for him now, or indeed at any other time, but "Christ, my wisdom, righteousness, sanctification, redemption, All and in all, Alpha and Omega."

Here was a promise of 460 years' standing meeting its fulfilment. The people were entering into possession of "a land flowing with milk and honey," for which they had paid nothing, done nothing, suffered nothing. It is a free gift, and they obtain it by walking into it: yea, and if the primitive generation had had faith as they might have had and should have had, they had been all alive and triumphantly bearing a part in the rejoicings of this day. So be it with thee, O dying Christian. Thy Lord calls thee to an inheritance to which thou couldst have no claim, no title whatever; he is now fulfilling his good word to thee upon which he caused thee to hope; have a care, then, to cherish with thy latest breath the grace of the gift, and remember that thou canst enter the kingdom in no other way than a little child enters. You are about to step into surpassing blessedness above all that you can imagine, purchased by another's sufferings, toils, and pains, all the fruits of unparalleled, astonishing love, love without a cause; your title you read in his flowing blood and his munificent promises; prepare, then, for "the new song," "To Him that loved us," &c. Pillars of memorial were

now to be brought out of Jordan. The stones were not to be gathered wherever they might be found, but they were to be taken from the bed of the river. *Twelve*, after the number of the tribes, were to be placed *in* the river and *out of it*. The first would be visible when the stream was shallow, and would tell beholders of the spot where "the priests bearing the ark" stood on dry ground, while the chosen people performed the unheard-of journey through the depths of the river. But the other pillar on the dry land, always meeting the eye of the traveller, would continue the remembrance of this great deliverance and waken up the gratitude of unborn generations. Both had an interpretive language which the people were to explain to all future inquirers who should ask, "What mean ye by these pillars?"

Believers, ye are "journeying to the place of which the Lord hath said, I will give it you." Many of you have almost closed your pilgrimage, and your undimmed eye of faith looks to see if you can find these ancient landmarks to cheer your hearts as you draw nigh the bank of the river. And in truth there they are before you. For what other than stones of memorial are the dying experiences of believers who have finished their course, leaving their dying testimony to the all-sufficiency and fulness of Christ, on which they found good and solid footing in the divided stream whose waters—

> "Overwhelmed not their souls,
> Nor once came near to them."

Read their biographies, and see that "one good thing failed not of all that the Lord God had spoken." Their obituaries are stones from the depths of the river, standing to witness to the unchanging faithfulness of the Lord Jesus Christ, and beckoning you onward. Each Christian passenger as he passed along has, by his experience and example, as it were, deposited a stone on the rising pillar, Ebenezer, the public monument to the glory of the grace of God which rises higher and higher day by day, and puts fresh courage into the heart of every up-coming pilgrim as he plants his feet on the solemn shores of eternity. I copy almost at random some of the multitudinous exclamations which have risen from the dying pilgrims as they passed away through the yawning gulf of death:—

"Happy, happy, very happy."
"Why so long in coming?"
"Oh the glory that surrounds my head!"
"I have built on the Rock of eternal ages, and there are no mistakes there."
"Lord, I long to be with thee!"
"Oh, how I long to be gone!"
"Come, Jesus; come quickly."
"What a comfortable thing to have nothing to do but to die."
"Oh, precious salvation! Oh, precious Jesus! what should I do on a dying bed without my precious Saviour?"
"Joy, joy, joy!"
"He is faithful, merciful, full of love."
"Oh that I could carry you in my withered arms to glory!"

"Oh how precious, how sweet is his presence!"
"Peace, peace! Glory, glory!"

These are the imperishable mottoes inscribed on the stones as dying hands threw them on the heap, assuring future travellers that the High Priest yet stood in the pass to secure a comfortable passage to the farther shore. One of the favoured host was yet more favoured. He shouted as he fell, "I see heaven open, and Jesus standing on the right hand"! And what more would faith have in addressing herself to the closing scene? Better still, what is the Lord's day but a standing memorial of the Lord's victory—what but a noble, undying testimony and Divinely appointed trophy raised up to tell all the world that death is abolished, the terrible barrier clean dried up, and taken out of the way of all the disciples of Christ.

As the priests' feet touched the waters, the stream divided; but when our High Priest, bearing the true ark, entered the river of death to make a way for his chosen, very different was the spectacle. No divided sea for him; no dry footing for him. Overwhelmed by the flood, he sank in the deep waters where there was no standing. He might be heard, in the extremity of his distress, exclaiming, "All thy waves and billows have gone over me; deep calleth unto deep at the noise of thy water-spouts. Thou hast laid me in the lowest deep, in darkness and the deep. The sorrows of death compass me; the sorrows of hell compass me about." Such an immersion in soul-trouble had never been known. For a season, it was in the eyes of beholders as if all was irrecoverably lost. Terrible the scene! "Then the earth shook and trembled, the foundations also of the hills moved and were shaken, because he was wrath." "Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils."

But the "Mighty One," who thus warred with the fiercest of all elements, rose superior to them all. "He sent from above, he took me, he drew me out of many waters." "God raised him from the dead;" for he had smitten death in the struggle with a deadly blow, and secured a dry-shod passage through these dismal regions for all his followers." "He had destroyed him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage." Therefore we say that the Lord's day (which shows the empty tomb) is "a sign between him and us." So the seventh-day Sabbath also was a sign of the faithfulness of the Promiser and the security of his people, of whom it is written that "they shall never taste of death." "Come, then, see the place where the Lord lay," and be no more sad. Pass away, Christian, and in *this* spirit, God helping you:—

> "Ye faithful, undaunted with hope strong and cheering,
> Proceed through the dark vale, not doubting nor fearing;
> With transport look out for the joyful appearing
> Of *Him* who came lowly to seek and to save."

Go then, Christian, into "the valley and shadow of death," all cold,

and dark, and cheerless as it may be to nature. It is not by nature you are to walk here, but by faith. You shall see nothing, hear nothing, feel nothing, with your bodily organs, all through the pass. Here one faculty alone is brought into operation, a believing heart, that takes Christ at his word, and goes after him in the dark as in the light. Nature may recoil; fiends may inject burning arrows of temptation; they may suggest that the Christian religion is a fable, or that, if true, it cannot avail for a soul so guilty as yours, or that you may have been deceiving yourself all the while, and now you are to be wrecked and lost for ever, and cast away from God as an abominable branch and an utterly worthless thing; or the sins of your profession, like ghosts, glide before your vision, as if they had never been finally laid by a full, free, blood-bought pardon; nevertheless, be prepared for such apparitions, for they always hover about the region through which you must pass. All they who have reached the inheritance "died in faith." So must you. There are no terrors of death which the faith of Christ cannot dissipate. The terrible realities which Satanic malice can suggest pass off into thin air by the blood of the Cross. Whatever deficiencies, and shortcomings, and errors, and crimes, may have disfigured your living history, whatever you have to lament and mourn over in the retrospect, there is nothing for it now but to turn thee to the Saviour of sinners and Conqueror of death. At his feet, in his hand, under the canopy of his atonement, perish you cannot. Hold fast this, and only this. Cling to *one* person: ungrasp your hold of all other persons and things. Be calm, be still, and *know* that he is God upon whom you repose. A few steps, and you open your eyes on your Deliverer and the world of light.

"Lend, lend your wings:
I mount, I fly.
O Grave, where is thy victory?
O Death, where is thy sting?"

The thought must needs strike an observer here, that of the millions who are pouring along the pass of death, all of them do not find the region safe nor the egress happy. No; for he sees multitudes advance down the river's bank before whom goes no ark, and whom the dark flowing waters know not. They have no ark; they would have none. They scorned a guide. They would have none of Christ, or, careless of his earnest warnings and kindest invitations all along the journey, they calculated that he would be at a call when he should be wanted about its close. Oh consummate folly! Oh delirious madness! No such expectation was ever held out to any of the sons of men as this; that they might with impunity live without Christ, yet be sure of his friendship in death. His proposals always had respect to the present time, and ran thus: "*To-day* if ye will hear my voice;" "*Now* is the accepted time, *now* is the day of salvation." To presume on salvation, and live on in sin, is one of the wildest ideas that could possess a rational being, one of the most cobweb refuges hell has ever spun. Where shall we find an illustration of their folly, but in the presumptuous daring of the

Egyptians, who, heedless of danger, rushed into the expanded jaws of destruction, vainly imagining that Israel's consecrated pathway through the flood would prove equally safe for their enemies. The waves that knew the God of Israel, and towered into a heap to let the faithful pass over dry-shod, knew not the Egyptians: "they sank as lead in the mighty waters." Oh let sinners bethink them that the Saviour is a deliverer from the wrath to come after another fashion than they imagine. It is true, any perishing sinner he can and will save, and save to the uttermost, if he but turn from his sins to believe on and obey him. To go on and on in sin, in the face of warning, entreaty, and beseeching love, hopeful that there may be escape, is another thing. Let such be besought not to "run on the thick bosses of His buckler," which is to embrace destruction; rather to prostrate at his feet in immediate penitence and living faith: only such can pass from the banks of the river of death unharmed into the paradise of God.

These concluding thoughts will, most likely, call forth an expression of approval from some minds which may be unwilling to give them an immediate place, and a permanent one, in their inmost heart. Of all the schemes of hellish device to rob mortals of their immortal happiness, this is at once the most subtle and successful: delay. When it is wished to give the go-by to an unacceptable proposal in a deliberative assembly, it is met, not by stern opposition, but by a specious speech setting forth the inappropriateness of the season for entertaining it, so setting it aside to a future occasion. Oh how often does the deceitful heart thus dispose of the Gospel's urgent appeal! The matter is at once seen to be important, and in convenient time it shall have due consideration. This is just what "the ruler of the darkness of this world" desires. Well he knows how to procrastinate: it is one of his chief and most plausible methods of destroying souls, under a fair pretence of seeking their salvation. Get you, dear reader, to put off and off, is the sure method of undoing you for ever. If aught that has been placed before you in these pages has touched your conscience, beware of stopping short with a warm expression or a promise of amendment. You have not a day, no, nor an hour, to reckon upon, and yet your soul is in fearful peril, and may be required of you any moment. Take the Lord Jesus Christ home to your heart on the instant, as the only Saviour, as *your own* Saviour. At once break away from a course of careless living, and prepare to meet your God by a cordial belief on the Son of God and an open confession of his name before men. Commit yourself to no more deceptive promises; but, as you would be saved, and that now, commit your soul's eternal interests to the blood and righteousness of Jesus Christ. As you would have the safe and peaceful departure out of time described above, wait not till the last enemy is upon you in fierce diseases or fearful casualties. "Seek the Lord while he is to be found; call upon him while he is near." He never can be nearer to you than he is at this moment. But delay to lay your guilt on his sacrifice, delay to turn from your evil ways, provoke the gracious God to "swear they shall not enter into my rest," and where are you? You would

"die the death of the righteous:" who would not? Oh then, lay hold, and now, of His righteousness to justification, for it is "unto all and upon all who believe, without difference."

COMPLETE IN HIM.

Complete in Him! Then is there one perfection
Reserved not, but attained to. What though pressed
By earth's infirmities and oft defection
From the high path of holiness and rest—
Defilement, guilt, corruption, and defeat,
Around, upon, within us—yet in Him complete!

Complete in Him! Dear Lord of our salvation,
Thy righteousness no spot nor blemish knows.
Fulness of wisdom, worth, and consolation,
For all who seek to thy Divine repose.
In thee the Godhead bodily hath place,
Its glory shining soft on thy belovéd face.

Complete in Him! Burst are the bonds that bound me;
The strength and hopelessness of sin are gone;
Beneath His cross a living stream I found me,
There washed, and put the glorious garments on;
And if these feet again be soiled and sore,
His life of perfect love renews me evermore.

Complete in Him! I rest, but conflicts cease not
Embattled hosts compel me to the fight.
In Him I see, yet sigh for Him I see not.
Made meet for fellowship of saints in light
Still must I meetened be. Oh, mystery rare
To-day at home with Christ, I cry, "Would I were there!"

Complete in Him! Life knows but this completeness:
Imperfect, failing, is all else beside.
No other flower hath in it heaven's own sweetness;
No other rock defies the swelling tide;
No other hope its purifying power
Outpours on daily strife or gloom of dying hour.

Complete in Him! To mortal doubt distressing,
And fear "that torment hath," henceforth adieu:
If safe in Christ, the Lord of all possessing,
Ours is his strength and his assurance too.
In quiet and in confidence they rest
Whose faith is pillowed thus on the dear Master's breast.

Complete in Him! But darkly do I see it;
Yet, oh, the peace it on my soul hath shed!
Lost in thy depths Divine—yes, Lord, so be it—
Mourning I joy, and live though I am dead;
While sorrow's darkest cup hath round its rim
This amaranth wreath entwined, "*Ye are complete in Him!*"

J. TRITTON.

Norwood.

WEDDINGS.

CHAPEL *VERSUS* CHURCH.

THE passing of an Act of Parliament in 1835, to enable Dissenters to marry in their own places of worship with any rites and ceremonies they might choose, or in the Registrar's office without any rites and ceremonies, was looked upon by the most enlightened Nonconformists of that day not only as a great national boon, but as a practical tribute to that spirit of liberty and progress which they believed to be indissolubly bound up with their own cause. At first the operation of the Act was obstructed by conditions felt by many to be offensive, especially by that which rendered it necessary that the names of the contracting parties should be read before the Board of Guardians. Further efforts, however, led to the repeal of the obnoxious clauses, till at length the concessions were such as to leave few, if any, causes of complaint. The returns of the Registrar-General sufficiently prove that great numbers fully appreciate this long-desired liberty, and avail themselves of the privilege of being united by their own pastors and in the sanctuaries where they usually worship their Maker. But when it is borne in mind that quite one-half of all the attendants on Divine service in this country frequent Dissenting chapels, and are, no doubt, more or less attached to Dissenting principles, it must become a matter of surprise that the disproportion between the numbers married at church and chapel should be so considerable. From this circumstance alone the conviction would be forced upon us, that many Dissenters still go to church to be married. Few of us, however, will need this proof, being familiar with numerous instances within our own knowledge of their doing so; and now and then even a Dissenting minister will be found amongst the number.

In some cases apparently good reasons might be given for this proceeding; and in some others perhaps the reasons are not far to seek. Of the former kind the plea of convenience will generally be exhibited. There is no licensed building in the neighbourhood; or, in scattered country populations, the registrar may be so distant from some parts of the district that the resort to the parish church becomes necessary in order to save much trouble and expense. In such localities, also, ignorance will often be found to exert an influence for which the more

enlightened would hardly give it credit. Either the parties are wholly unaware of the existence of the law, or else know nothing of the mode of its application; so that the old familiar method is resorted to as a matter of course. But in a far larger number of instances this result may be traced to the application of external pressure. The clergy and many zealous church-goers employ all their influence to persuade their neighbours and dependents that the rite is both less sacred and less binding when performed in a Dissenting chapel and by a Dissenting minister than when performed in church and by a clergyman. And there are not wanting even among Dissenters persons soft enough and weak enough to be affected by such representations. Although in everything else they are perfectly satisfied with their position as Nonconformists, yet in this one matter they allow their common-sense to be sophisticated, and claim a right to disgrace themselves by worshipping in the temple of Baal. A considerable number, however, have no need of such influence to move them. Their own prejudices are potent enough for the purpose. Their parents were married at church; many of their friends have been married there; and as for themselves, they cannot somehow "fancy being married at chapel:" it does not seem to them "like being married." We fear the ladies are mainly responsible for this heretical view of the matter, unworthy though it is of their usual shrewdness and good sense. With another class it becomes a mere question of taste. The place, the priestly vestments, the ceremony itself, are all more in harmony with their notions of becomingness and dignity than is the greater simplicity of most Dissenting chapels. They discern nothing objectionable in a service against which the judgment and conscience of our forefathers revolted, and to free themselves and us from which they spent years of earnest political struggle. Thus one of the most notoriously capricious of all the human faculties is appealed to in defence of a service which others have thought objectionable on the ground of its "indecency." Lower down in this enumeration of reasons for the preference on which we are animadverting we must not shrink from signalizing one still less honourable than the last. Many Dissenters are induced to resort to the parish church to get married from no other feeling than that of *pride*. It is more respectable and fashionable. The higher classes do so. There is more scope for display and show. They would lose caste in some circles were they to marry at chapel. And so they succumb to such considerations maugre all the remonstrances of their own real self-respect.

Now, thinking as we do that this is a question of some interest to our own denomination, as well as to the great Dissenting body in this country generally, we should like to put the matter before our readers in the light in which it appears to our own minds.

In the first place, then, the monstrous *inconsistency* of the proceeding is what would strike and alarm us. The love of consistency is natural to most minds; and we should have thought that this alone would have had sufficient force to guide all aright when about to take so important a step as this. Self-stultification, though a feat easily accomplished, is one, we

should have presumed, that few would care to attempt in one of the most momentous crises of their history. Yet the practice in question is so clearly this, that while the parties committing it are standing before the priestly representative of a system condemned by their own consciences (for if it is not condemned by their own consciences they have no right to dissent from it at all), one wonders that a sense of the manner in which they are committing themselves does not so strike and affect them as to fill their minds with shame and to suffuse their cheeks with blushes. If they were anxious to establish for themselves the character of mere ecclesiastical hybrids—a mixed species between Church and Dissent, on whom neither Church nor Dissent, nor even themselves, could ever reckon, they could hit on no course better calculated to achieve such a result than the one they have selected. But if they would be really and consistently *anything*, they must submit to come under the government of a principle far less flexible and elastic. A true man despises equivocation, whether it be in words or in deeds; but he will chiefly despise it when it commits him to an equivocal position which exposes him to righteous suspicion and contempt.

Not only so, but the practice we are censuring is a positive *injustice*. Either the Established Church is right or it is wrong. If right, by all means support it. Indeed, it must be highly criminal to do otherwise. But if wrong, can it be right to countenance and uphold it just in one of those very offices on which it is felt to depend as on its main pillars? The parties, however, with whom we have to do have avowed their belief that it is wrong: on their own showing, therefore, they are solemnly pledged to withhold from it all countenance and support. Or take the reverse of the argument. Either Nonconformity is right or it is not right. If right, then it is entitled to our support by all fair and legitimate means. It is no more than what we honestly owe to it to throw whatever influence we possess into its scale. But every Nonconformist avows by his very standing as such, that he believes it to be right. How then can he, in this instance, withdraw his support from it, and contribute that support in aid of a system so bitterly and inexpugnably hostile to it, without inflicting on it a gratuitous and grievous injustice? What can conscience be doing in the bosom of any individual who can be guilty of such a dereliction of duty as this without being obliged to listen to the thunders of her voice? Surely such questions are not to be settled by the authority of prejudice, or taste, or caprice. The august form of DUTY rises up before us, and to her should be referred the final arbitrament of the case.

Or another ground may be taken, which none possessed of right feelings can wholly disregard. Those who prefer the services of the State-paid clergy on these occasions offer a tacit insult to their own pastors and to their own cause and friends. Here is the man who baptized them, who administers to them the memorials of redeeming love, who preaches the everlasting Gospel to them, who visits and comforts them in sickness and in trouble, and who may perhaps one day officiate at their burial; yet now, at the brightest point in their annals, they resolve to

ignore him, preferring the services of another for whom they entertain no particular affection or esteem. They thus do what they can to exclude from all sympathy with their joy the very person who would be most sure to make it his own, and instead of the blessings that would come warm from the heart of a faithful and loving friend, they choose those which shall be coldly read from a book by one who has no interest in the event excepting that supplied by zeal for his own sect and regard for the anticipated fee. Then such conduct is virtually pouring contempt on our own cause and friends. If the latter happen to be really faithful to their principles as Dissenters, it will be hardly less than an insult to them to ask them to accompany us to church on such an occasion; whereas to turn our back on them and on our own convictions in the day of the gladness of our hearts, would be to sow for ourselves many of the seeds of bitterness at a time when our study should be to fill up the future as much as possible with the promises of peace and bliss. Or another view of the matter may be just indicated. False inferences to the prejudice of Dissent and the advantage of the Establishment are constantly drawn from the practice. For one thing, it helps to vitiate and falsify the statistics on both sides. It is naturally enough concluded that the numbers attached to the two systems respectively must be in the same ratio as those married in Dissenting chapels and in the buildings belonging to the National Church. And the fallacy of this inference perhaps is not to be blamed to the persons deducing it so much as to those who furnish the ground for the deduction. Moreover, such conduct is taken by many as a proof that Dissenters are dissatisfied with their own system. It is especially taken for granted that numbers of young people among them only go to chapel because their parents go, seeing that now, in a matter which so deeply interests them, and respecting which they are allowed to act for themselves, they prefer the Episcopal Church and the services of the State clergy. Nor do we doubt for a moment that there are such young persons in most of our congregations; but it is assuredly not on behalf of such that we are writing, but on behalf of those who, however inconsistently they may be disposed to act in this one case, are, nevertheless, in the main true and conscientious Nonconformists. As for the others, we must really admit that we cannot get ourselves to care much about them. We are scarcely conscious of reluctance in leaving them to swell the numbers of a denomination which cares so much more about counting heads than ascertaining what is in them. All, of course, is grist that comes to the national mill; and if some of the chaff and tailing of our Dissenting congregations should be blown into it, we wish the State miller joy of all the flour he will get out of them.

Still a question remains. Might not something be done to meet the case, and at least to lessen the number and reduce the force of the motives tending in this direction? One thing would be very easy. It might be seen to that no considerable neighbourhood should be left without a building duly licensed for the solemnization of marriage. And a matter of still greater importance is, the registrar, or his deputy,

should occupy a position sufficiently central to be as conveniently accessible to every part of his district as the parish clerk is to the church to which he belongs. Another grave matter is the convenience of wedding parties in our places of worship. We are surprised to see how often this is lost sight of. Places erected before the existence of the present law were, as a matter of course, constructed without any reference to it. Yet most of these might be altered at a trifling expense, so as to afford the necessary facilities; while in the case of new buildings, special regard should be had to this point. The most pardonable form, perhaps, that vanity could take, is that of desiring to look well on such occasions; and it would be something other than Puritanical preciseness, it would be real churlishness, to say, "We will give no scope for such displays here." We are convinced from actual experience that due attention to this point would induce most of our young people to marry in the places where they usually assemble for Divine worship. A little more attention to the subject also might be given by some Dissenting ministers, so as to obviate all well-grounded objections against their mode of conducting the service. Whether any printed form beyond that required by law would be desirable may admit of differences of opinion. Any such form is sure to be compared with that in the Prayer Book; and generally the comparison will be thought, and that most likely justly, to be in favour of the latter. Without any form, however, an interest and impressiveness might be given to the office which would leave nothing in fairness to be desiderated by any real Dissenter. A little judicious attention to these matters may not only prevent many from acting foolishly and inconsistently, but may serve to create additional ties to bind them to their own cause, people, and principles.

To some this may appear as a very small affair, and one that might well be handed over to the disposal of caprice or wilfulness. But nothing ought to be little to us where consistency and principle are concerned. He that is unfaithful in a little, is unfaithful in much. And the question is far from being considered as a trivial one by Churchmen and the clergy. They view the demand for their services at these seasons as an important auxiliary in prosecuting the general objects of their sect, and it is with sore grief and chagrin that they see any of the power which it gives them taken out of their hands. And may we not learn something from those who show how faithfully they have learned to obey the command, "Be ye wise as serpents," even although they contrive so habitually to forget its counterpart, "and harmless as doves"? To us it appears evident that we have come to a time when, almost more than ever, unswerving fidelity to conscience addresses itself to every Dissenter with the emphasis of an imperative demand. Those into whose hands any inconsistency on our parts would be a playing, will voluntarily surrender no point in our favour. Holding all they possess with tenacious grasp, whether justly entitled to it or not, and reaching eagerly out to clutch all that they can belonging to us, they take away from us all motive to act with complaisant weakness in their behoof. Their posture is at once resolutely defensive and energetically aggressive.

And if we would hold the ground already gained, it must be as the result of a purpose as determined and action as decided and uncompromising as theirs. Nor do we owe it less to ourselves than to our cause, that we should take up this decided position. The imbecility which seeks to please all seldom fails to forfeit the respect of all; and the very persons whom you have sought to conciliate by your pliancy will be amongst the first to distrust and despise you. Few lose so much as they feared by their firmness, or gain so much as they hoped by their flexibility. It is always found in the long-run, that an upright heart, a resolute will, and a scrupulous conscience, are man's best guides to honour, as well as to satisfaction and peace of mind. History presents innumerable examples of the immunities purchased by integrity when it refuses to bend before any pressure however overwhelming. And what is our condition as Nonconformists to-day but the guerdon of tears and blood poured out for us by men of whom the world was not worthy? Let us regard it as a sacred inheritance, and resolve to hand it down to our children with its borders wider than we found them, and with its charters ratified by still new seals and signatures, and secured by guarantees which the most daring aggressor would never venture to tamper with or invade.

DIVINE TRUTH ANNIHILATING STUMBLING-BLOCKS AND RIGHTING ITSELF.

BY MR. JOHN FREEMAN.

THE truth, as it is in Jesus, loses none of its excellence by being put to the test, but is thereby proved worthy of being held fast; so that we are not overwhelmed with alarm when we behold stumbling-blocks presenting themselves in a book recently sent forth into the Christian world by Dr. Colenso, Bishop of Natal, and entitled, "The Pentateuch and Book of Joshua Critically Examined."

The ground on which one of Bishop Colenso's stumbling-blocks is placed is, 22,273 first-born males given in Numb. iii. 43, and 603,550 males, both first-born and others, given in Ex. xxxviii. 26, Numb. i. 46, and Numb. ii. 32, and composed of numbers true to a unit when ending in fifty, and otherwise expressed in the exact or nearest hundred. And the writer is happy to say that neither in the Hebrew nor in any ancient translation of it, is there scope for calling in question the correctness of the figures, either in the 22,273 true to a unit, or in the 603,550 true as the approximation it is intended to suggest. As, moreover, the said 603,550 males are reckoned without their juniors under twenty years of age, and without their seniors unable to go forth to war, the Bishop has not unreasonably taken all the males of Israel from a month old and upward as 900,000.

Here, however, we arrive at the question whether we shall, like Bishop Colenso, divide this 900,000 by the said 22,273, and make out

42 to be the quotient expressive of the number of sons "every mother of Israel must have had on the average," unless the writings ascribed to Moses involve idle tales, untrue and unworthy of credit. O Bishop Colenso! with what eyes hast thou read Holy Writ, to leave no alternative for us, but either to believe that every mother of Israel had on the average 42 sons, or 84 children, or else for the Pentateuch to have no more weight with us than works of fiction?

As soon, however, as we work the Bishop's sum, and find, by his giving 42 instead of 40 as his quotient, that he is fallible in his arithmetic, we take courage and say, "Peradventure he is fallible in his critical examination also." Nor do we find him able to outvie the infidels of the old school whose objections have been answered over and over again.

In a general way it is the writer's maxim not to attempt to pull down Dagon, but to set up the Ark, leaving Dagon himself to fall by an *invisible* power. But maxims have their exceptions; and thus Bishop Colenso's apparent misunderstanding of four Hebrew words in Numb. iii. 12, justifies their investigation on the present occasion. Of those four words three of them are *col peter rechem*, in which Hebrew phrase *col* means *every one*, *peter* signifies *opening*, and *rechem* is translated *the womb* in Ezek. xx. 26, while in Ex. xiii. 12, and xxxiv. 19, it is expressed by the phrase *the matrix*. So that *col peter rechem* means *every one taking the precedence from the matrix*, or, in other words, *every first child of the mother*. Now Bishop Colenso's error is, failing to give effect to *bechor*, the other word out of the four, and which, when applied to human beings, denotes *the first son a father has*, that father's next son being called *the second*, and the next after him *the third*, and so on. Nor did the death of a father's *first son* make his second son the *first-born*. Such death might be followed by an act of the father making either his second son or any still younger son *ha rosh*, a Hebrew phrase signifying *the chief;* but the Hebrew for *the first-born* was *ha bechor*, which appellation died with its owner. Simri, therefore, a younger son, is placed as high as he can be, when we read in 1 Chron. xxvi. 10, "Also Hosah, of the children of Merari, had sons; Simri the chief" (for though he was not THE FIRST-BORN, yet his father made him THE CHIEF).

Moreover, by investigation, Bishop Colenso may see that when the mother of a *bechor* is named in reference to the *bechor* himself, the Hebrew letter Lamed with an inherent vowel is inserted to express the father's first-born *by* her. Thus, in Deut. xxi. 15, the father's eldest son is referred to, not as the first-born OF the hated wife, but as the first-born BY her. The term *first-born*, therefore, in Numb. iii. 12, denotes the father's first-born son. Thus we see that what is expressed in our English version of Numb. iii. 12, as "all the first-born that openeth the matrix," means "*every first-born male on the father's side that is the first child of the mother.*

Now, when the first numbering of Israel took place it was possible that there might be 178,184 males that were the first children of the mother, while only the 22,273 mentioned in Num. iii. 43, or just one-

eighth, were first-born sons of their father. In that case Bishop Colenso would have to erase from his book the statement, "So that, according to the story in the Pentateuch, every mother of Israel must have had on the average forty-two sons," and would have to insert as an amendment, "So that, according to the Pentateuch, every father in Israel must have had on the average five sons"; for 900,000 divided by 178,184 gives 5. And if Bishop Colenso cannot go thus far, a man without scholarship would instantly bring his forty sons to twenty, inasmuch as, according to English statistics, the first child of a family is just as likely to be a daughter as a son. At this point, too, the Bishop himself will see, that he must go far below twenty by adverting to every man who marries a widow having one or more children, in which case his first-born son cannot be the first child of the mother. And even if polygamy did not reduce this reduction to five sons, yet Bishop Colenso's stumbling-block would cease to exist, since we read in Judges viii. 30, "Gideon had three-score and ten sons," while in 2 Kings x. 1, we also read, "And Ahab had seventy sons in Samaria."

In *first-borns for presentation* the door is as wide as Bishop Colenso makes it out. And this wide door, comprehending all the first-born on the mother's side, gave scope for Jesus himself being presented. Thus, in Luke ii. 22, 23, we read concerning the Virgin Mary and her son Jesus, "When the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that is the first child of his mother shall be called holy to the Lord)." But when Jesus, of the tribe of Judah, was thus presented, Levi, another tribe, had for about 1,595 years* been the representative of all the *first-borns for commutation;* namely, those of whom Jehovah thus speaks in Numb. iii. 12: "And I, behold, I have taken the Levites from among the sons of Israel, instead of all the first-born males on the father's side that are mother's first children among the sons of Israel."

Nor is the statute of limitation in Numb. iii. 12, without an important bearing. For in it we behold Jesus prefigured, who, in participating of the nature of his Divine Father from all eternity, was God's first-born or co-eternal Son in a sense in which no other first-born came into existence; while, as to Immanuel's human nature, he was born, as man never was, before or after, of a virgin. Thus the 22, 273first-born males pointed out in Numb. iii. 12, and enumerated in Numb. iii. 43, are not all the first-borns that came out of Egypt into Canaan, but only those who resembled God's Son in his two natures, by each being his father's first-born and the first child of his mother.

When, indeed, the aspect is restricted to the Saviour's human nature, his miraculous birth is prefigured by firstling males of cows, sheep, and goats, just according to Bishop Colenso's view of Numb. iii. 12. But then calves, lambs, and kids are not spoken of either in Numb. iii. 12, or

* According to the writer's chronology, which makes the presentation of the Saviour to be in November, in the year two before the Christian era.

in Numb. iii. 43. We should tremble, therefore, to adopt the language of Bishop Colenso, who, in anticipating the victories of his book, says, "By this time, surely, great doubt must have arisen in the mind of most readers, as to the historical veracity of sundry portions of the Pentateuch."

However, had it not been for Bishop Colenso's book, the writer's investigation of disputed numbers would not have taken that turn which has issued in his discovery that 8,300, originally written in Numb. iii. 28, has now erroneously become 8,600. In short, Holy Writ, having an inherent tendency to right itself, concurs with external appliances in making truth recoverable where accident has altered a figure or a letter. Thus the writer feels himself standing on a rock in asserting, that what was originally written in Numb. iii. 27, 28, was, "These are the families of the Kohathites: in the number of all the males, from a month old and upward, were eight thousand and three hundred, keeping the charge of the sanctuary."

The Levites consisted of the male descendants of Levi's three sons, Gershon, Kohath, and Merari. Thus we have in Numb. iii. 22, the record of Gershon's males from a month old and upward; in Numb. iii. 28, the record of Kohath's males from a month old and upward; and in Numb. iii. 34, the record of Merari's males from a month old and upward; the items and total being,—

Gershonites	7,500
Kohathites	8,300
Merarites	6,200
Total of the Levites .	22,000

In this aspect of names and numbers the first place in which Divine truth rights itself is in Numb. iii. 39, where, instead of 22,300 given by the erroneous 8,600 crept into Numb. iii. 28, we have 22,000, telling us that at the time of its being first written 8,300 was in Numb. iii. 28.

A second place where Divine truth rights itself is in Numb. iii. 43, compared with Numb. iii. 46. For in the first of these passages the said 22,000 is exceeded by 273, while in the latter passage that 273 is affirmed to be the excess of first-borns over Levites.

And a third place in which Divine truth rights itself is in Numb. iii. 50, where 1,365 shekels are commanded to be given as five times the aforesaid 273.

What the writer has said of Divine truth righting itself in giving, by the restorative process, 8,300 as the number originally written in Numb. iii. 28, is the more convincing when the cause of degeneracy is adverted to; namely, *the omissive process from inefficient mental custody.* And, on the present occasion, it is a singular circumstance that this very Magazine should give an illustrative specimen of the said process. For in page 18 of the BAPTIST MAGAZINE for January we read of "a being whom man could tame," whereas the language of the writer was "a being whom no man could tame." And just as the compositor's mental

repository failed to retain in a group of words the little word *no*, so, full two thousand years ago, as the Septuagint shows, some transcriber's mental repository failed to retain in the Hebrew for three, the middle letter, and thus made the Hebrew for three, as to hundreds, become the Hebrew for six as to hundreds, and as now found in all Hebrew copies of Numb. iii. 28.

What a mercy it is that we can come to the five books of Moses with nothing more to correct than just such mistakes as we make when copying, and as remain in our writing if we fail to collate. And though God does not work miracles to prevent such accidental mistakes, yet, in the fulness of Scripture, he has made provision for correct adjustment, as the reader may see from what has been placed before him.

Nor need it be imputed as a fault that the writer comes to his task with a mind prepossessed in favour of the five books of Moses. For so it ought to be. To read Bishop Colenso's book, and to give him credit for all the skill he possesses, is not all we have to do. We must think of the Saviour's skill as the great Prophet foretold by Moses. Thus, if the Bishop of Natal could have astonished the Queen of Sheba with the wisdom of Solomon, a greater than Solomon would have made him as a dim candle burning in the sun's noontide rays.

In short, when we behold Immanuel himself reasoning with the Sadducees out of the Pentateuch, and therefrom showing that when Abraham, Isaac, and Jacob had been long dead, they were all living where Jehovah was their God, who can call into question the truth of the record thus quoted from? Yea; it would be rushing on the thick bosses of the Almighty's buckler, to affirm that the Saviour had no foundation for his argument with the Sadducees, or for his saying on another occasion, "Search the Scriptures," which Hebrew Scriptures included then, as they do now, the five books of Moses. Indeed, to cast discredit on the five books of Moses is a sorry preparation for the belief of Christianity. For in John v. 46, 47, the Saviour says to the Jews, "Had ye believed Moses, ye would have believed me: for he wrote of me. But, if ye believe not his writings, how shall ye believe my words?"

In the present paper, therefore, the writer's object has been to buy the truth and sell it not, in annihilating one of Bishop Colenso's stumbling-blocks, and in correcting one accidental error in the Hebrew text, without going a single inch in the direction of questioning the finger of God by which the Bible has become the precious book it is. Of Moses and the prophets it may be truly said,—

> "The signs and wonders which they wrought
> Confirmed the messages they brought:
> The prophet's pen succeeds his breath,
> To save the holy words from death."

Maryland Point, Stratford, Essex.

BAPTISTS IN FRANCE.

Dear Brother in our Lord Jesus Christ,—After a visit to one of our Baptist churches in the north of France, I should like to give you some information of the work of the Lord which I have seen there. There are not in that part of my country very many Protestants, yet there is more evangelical light in that province than in several others.

Denain, in the department Du Nord, is a little industrial town, which has increased considerably in the last thirty years, on account of the manufactories, distilleries, and iron-foundries that have been built, and principally on account of its coal-mines. The workmen are very numerous. They live in brick houses, generally but of one story, which belong to their employers, who let them out at four and a half francs per month. These miners are not usually of the best character: on the contrary, they are gross in their conversation and habits. Very many of them are addicted to drink, and when in drink are turbulent and vicious.

It is among these men that one of our pastors, M. Cretin, has lately gone to carry on a work of evangelization commenced some years ago by another of our brethren, who labours in the Lord's work without salary, and who has been an instrument of much good in the Lord's hand. At present there are forty members in the church at Denain, but I hope, through God's blessing, the number will soon be increased. Our friends meet in a small and inconvenient house. It would not cost much to build a little chapel, but our brethren are too poor to think of that. In this town the mayor and the authorities are in our favour, and protect the brethren from those bad subjects who would otherwise, as they have already done, come and disturb the religious exercises. The members of this little church are, for the most part, converted miners and labouring men of rough exterior, but who, after being touched by grace, have become noble champions of the truth.

HOW THE LEAVEN SPREADS.

A few months ago I was conversing with one of them named B., a little man of iron, and I was happy to hear him speak with so much power of his new convictions. One of his companions had often spoken to him at the bottom of the mine, and B., after many discussions, had finished by purchasing a Bible, in order the better to reply to his companion. He had never seen the Protestant worship, and was unwilling to yield to the pressing invitations of his fellow-workman. One day, however, after a fruitless discussion, the Christian miner told B. that next day the Lord's Supper was to be observed, and if he wished to come he would see how Protestants took the Communion.

B. replied to his companion, "You observe the Lord's Supper! Very good, I will go and see how your pastor takes it; and as I have read in my great book how the Communion should be held, if your minister does not go through it accordingly, I will speak out before all the people."

B. was not a man to draw back when he had said a thing, and the next day he accordingly came. The preacher spoke from the words, "To-day if ye will hear his voice, harden not your hearts." It was so new, so striking to the miner, that he left the place, which he had entered with the intention of interrupting the service, without saying a single word. From that day a change commenced in our brother B.: the word of God had touched his heart. The next day he could no more use insults to his companion. At home he was kinder to his wife. He went no more, to drink and fight, to the cabaret. Little by little he drew in the reins on his passionate character, and some months ago he made a public profession of his faith by baptism, along with three others.

SINGULAR CONVERSION.

In this church there is another member of the name of G., a miner like the first, and who had very nearly the same objections to make before allowing himself to be persuaded to come to the services. G. was fond of music. His companion told him that they sang fine hymns, and if he wished to hear them he had only to come along with him the following Sunday. "But," replied G., "I could not sing with the others if I were to go, because I don't know your hymns." "Don't let that keep you back," replied his friend; "for they will lend you a book, and you will be able to sing along with the others." G. quietly smiled. "Ah!" said he, to himself, "they will lend me some hymns. I will go for once, but that will be all; and if I am offered a book of hymns I will sing with the others, and when they think no more about it I will pocket the book." With this intention he came the first time. He wished to steal a collection of Christian hymns: he was thinking of nothing else. Meanwhile the pastor commenced to speak from the text, "Holy Father, the world hath not known thee." He was an old man, with white locks, the expression of whose countenance was that of profound conviction, while his language secured love and esteem. He showed the greatness of the love of God realized in Christ Jesus. He spoke also of the wickedness of man, who received everything from the hand of the Lord, yet with ingratitude to that God who had "given his Son to the world, that whosoever believeth in him should not perish, but have everlasting life." Then the old man cried with sadness, "Holy Father, the world hath not known thee." Poor G. was ill at ease in this place, where had come, in spite of himself, to stand before the Lord. He was ashamed of himself; and when the pastor rose to pray, on seeing the book which was beside him G. trembled with fearful thoughts, and while quitting the place shortly after, promised to his friend to return next Sabbath. This was the means of the conversion of our dear brother G. He is now one of the most intelligent and useful members of the little church at Denain.

A BLIND BEGGAR FOLLOWING JESUS.

I have still to tell you of another member of this little flock. He is a poor old blind man, with whom I had also the pleasure of conversing.

Several years have elapsed since he first knew the Lord. He was not always blind, but his sight was always feeble. At that time he went from village to village, selling small wooden utensils, which he carried on his back. It was during these journeys that he met a Christian, who spoke to him of the Gospel and gave him a New Testament. But the poor pedlar was unable to read: he was obliged to learn, and that was no easy thing for him. Nevertheless he set to work, determined to persevere until able to read his book, and at last succeeded. He continued to visit from time to time the good Protestant who had given him the Testament, and this man spoke to him of many things which were quite new to the poor fellow. He was struck with the difference between the teachings of the Gospel and those of the Church of Rome, and began earnestly to seek the truth for himself. In the course of reading he discovered not only the errors of that Church, but also began to understand the holiness of God and of his law. He felt himself a sinner, a great sinner, and commenced to pray to God for grace and the love of Jesus, and the Lord answered his prayers. But while his spirit was enlightened with the light of Heaven, his eyes were closed entirely to the light of day; he became blind. It was a terrible trial, but our friend submitted himself to the will of the Lord. He began to experience in his heart God's love, and he doubted not but that he was in God's safe keeping. At the same time he felt himself constrained to spread around him the knowledge he had acquired by means of his book. He spoke of Jesus Christ, and began to draw the attention of his neighbours and all the village by his doctrine. Every one began to try to bring him back to the priest. Their efforts were in vain; so they finished by condemning him to hell without remedy. The superstitious said that he had sold his soul to the devil for fifty francs, and that it was on this account he had become blind. Doubtless he had read some evil books, and therefore he no longer believed in the efficacy of the mass, and gave up going to confession. Every one spoke against the poor old man, who was the only Protestant in the village. His nearest friends—his wife, even—turned their backs upon him, and became his enemies. What could be done? No longer able to read his book, no longer allowed to speak what he believed, the poor blind man was much embarrassed. He was greatly distressed; but no matter: God had promised to sustain him, and he resolved to persevere.

Nevertheless, he was then greatly discouraged, as he told me when relating his days of trial. He wept again at their remembrance. As he was without a resource for a living, he undertook journeys into Belgium, which is only seven miles distant from his village. He set out, guided by his dog by means of a string, by little foot-paths through the woods. Often, said this brother to me, ill-disposed people tied branches of trees in my way, causing me to fall, or put snares in the road to injure me, or took from me, or cut away the leading-string of my dog, and forced the poor blind man to grope on in the darkness.

Two or three years ago our brother Boileau, who was then pastor at Denain, inquired how the blind man gained his bread. He replied that he went every day across the frontier, to seek there a pound of tobacco,

on which he gained eight sous (fourpence), and that this was his only resource. "But," said our brother to him, "you are smuggling: do you know that that is against the law?" The poor man had never thought he was doing ill: no one had told him. It even appeared that the customs officers knew him, and allowed him to pass every day without disturbance, having pity upon him. Nevertheless, on the remark of the pastor, the poor man replied, that since that was against the will of God, he was prepared to give it up. The only resource left him now was to beg, which he would rather do than offend his Master. Now the people of the village are not so much opposed to him, and give him now and then a piece of bread or a centime. In return he gives his blessing and his prayers. He preaches the Gospel and speaks of the Saviour. He knows well the word of God, and quotes it to good purpose. This poor blind man has already been the instrument in the hand of the Lord in leading eight persons in the village to the knowledge of the Saviour; and that is no small matter under his great difficulties. Our poor brother labours daily for his Master. When I saw him he had correspondence with a sister of charity of a neighbouring village. She had invited him some time ago to converse with her, and he told her of his faith. But he met there the village priest, who covered him with reproaches, mocked him, saying to him that he, the priest, had no desire to be instructed by an ignorant blind man; and he drove out the poor man just as the Pharisees cast out him to whom Jesus had given sight (John ix. 34). Our poor brother, who lives six miles from Denain, goes there to worship, led by his dog.

The Lord's work advances in the Nord. There is nothing very striking; but there is much cause to rejoice; only our brethren at Denain are greatly in need of a larger place of worship. May our heavenly Father give the increase, then, while Paul plants and Apollos waters. The Lord will do it, there is no doubt. He always works with his workers. He is and has been also with us in Paris. In another letter I will speak to you of that field of labour.

Your brother in Jesus Christ,

AIMÉ CADOR.

Reviews.

The Exodus of Israel: its Difficulties examined and its Truth confirmed. With a Reply to recent Objections. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. London: The Religious Tract Society. 1863.

THE above is the most full and complete reply to the Bishop of Natal that we have yet seen. Mr. Birks goes fully into every objection that the Bishop raises against the historical truth of the Pentateuch, and although his arguments are by no means exhaustive of every subject, they are amply sufficient to its vindication. The work, the author tells us, has been prepared in compli-

ance with the request of the Religious Tract Society and of many private Christian friends. We heartily rejoice that the call of duty has not permitted Mr. Birks to keep silence in this particular controversy. Had it been otherwise, we should have lost a most valuable compendium of facts and explanations, which, though familiar to scholars, were not readily accessible to others who might, nevertheless, be called upon to meet the attacks of scepticism. As to those difficulties which have *not been familiar* to scholars, our author makes the following pertinent observation.

"My only wonder concerning them is, how any one who had the least regard to his reputation as a scholar, should venture to intrude them upon the public eye, and much more, to make them the ground of a confident propheey that, in six or seven years, faith in the Pentateuch will be dying out from the minds of educated men."

The Religious Tract Society has acted most judiciously in selecting Mr. Birks for this most important service. A previous volume, not long ago noticed in this Magazine, on "The Bible and Modern Thought," inspired us with a higher opinion than we had entertained before of the author's acquirements and intellectual capabilities. The present work has exalted him in our estimation still more. He has shown himself competent to deal, in the most satisfactory manner, with some of the most difficult questions in connection with the ancient record under discussion. Had he not been already familiar with these subjects, he could not have undertaken the task ; yet he has not only undertaken, but executed it, in a way that leaves us nothing or little to desire.

But besides the answering of the objections themselves, there is a point that Mr. Birks has hardly touched. It involves, as he says, moral and ecclesiastical questions of the gravest kind, which are suggested by the strange quarter from which this Deistical assault upon the truth of Scripture has proceeded. We who are Nonconformists, partly because we cannot subscribe, wonder at the phenomenon of a Bishop who *has subscribed* holding the opinion of Dr. Colenso, yet retaining, and proposing still to retain, his honours and emoluments in connection with the National Church. To reconcile this course with common honesty, leaving high principle out of the question, would seem to be a matter of no small difficulty to ordinary minds. How it can be done surpasses our comprehension. But unhappily, the Bishop is far from being the only example of this flagrant injury to the cause of religion and virtue ; which is also an unrighteous appropriation of funds set apart by the State for the maintenance and propagation of the faith. Every day the press discloses fresh evidence of a wide-spread unbelief among the clergy, as to fundamental truths, to which they have more than once given their assent and consent upon solemn oath. Yet these avowed unbelievers continue to hold their rank as clergymen, and enjoy the profits, while the only influence which conscience appears to exercise is to render them uneasy in what they esteem as their bonds. It cannot be that they require more freedom and latitude of thought than they already exercise ; it must, then, be that they feel its exercise to be inconsistent with their position.

No one will suspect us for a moment of wishing to justify the Act of Uniformity, or the terms of clerical subscription. We are simply looking at the case of a man, who would undoubtedly maintain those terms in all their rigour, as against Nonconformists, but would relax them to any extent in favour of downright Deism. The Prayer-book must, by all means, be guarded in all its integrity, although the Bible be torn to pieces and scattered like the leaves of the sibyl to the winds. But it is after all a fact that the nation has devoted large revenues to the teaching of the Christian religion ; that it has

taken pains to express clearly and dogmatically the leading truths which every recipient of the public money is to hold and teach; and that it invariably exacts from every candidate for holy orders, a solemn declaration that his own faith is in harmony with the articles of the Church. It must, therefore, be evident to every unprejudiced mind, that the nation has a right to require that the ministers of the Church shall believe and proclaim those truths for the preaching of which they are paid. For our own parts, we believe the whole system of State Churches to be, from the beginning, vicious in principle and immoral in tendency. But a State Church, being a fact, upheld and vindicated by Churchmen, they are most unreasonable to expect that degree of freedom to which they aspire. They willingly accepted the system which has given them all their education, their position in society, and their professional incomes; what right can they have to complain, if the nation should insist either that they fulfil their bargain, or resign their preferments?

It is, however, probable that no means will be found adequate to purify the Church of England from this immoral conformity. It would, perhaps, be wise in the bishops and orthodox clergy not to make the attempt. Prosecution for religious opinion is, under any form, and under any circumstances, revolting to the English mind, and it would be certain to create in favour of its victims a large amount of sympathy. It is, to be sure, a sad scandal and reproach that a Bishop should venture to accuse the Divine Master, whom he professes to serve, of ignorance and presumption—of ignorance, because he believed in the truth of the Pentateuch, and that Moses was its author—of presumption, because, speaking with authority and pretending to know, he taught both. It follows that Dr. Colenso can no longer believe that He "did no sin, neither was guile found in his mouth." It is indeed no sin to be simply ignorant, but this ignorance is a sin "which falsely pretends to knowledge, and gives decisions with oracular confidence, while subject itself to error and delusion." If our blessed Lord's knowledge were limited, as the Bishop affirms, he ought to have shown his wisdom and integrity by keeping his teaching within its bounds. But is it possible that any man can seriously believe in the Divinity of Christ, and yet reduce his acquaintance with the Scriptures to that of any other educated Jew of his time, so that in this respect our Saviour stands far below the Bishop of Natal? All the discrepancies and alleged impossibilities which Colenso has discovered, were perused without doubt or misgiving by the Divine Author of our religion. If he had been a mere man we should not have expected of him a critical sagacity beyond his own age; but as God manifest in the flesh, we might reasonably suppose that he would see all that could be seen by the Bishop of Natal.

We cordially thank Mr. Birks for his well-written and interesting work, and we trust it will find its way into the hands of all who are in danger of being moved by the objections to which it is a reply.

Taxation; its Levy and Expenditure, Past and Future: being an Inquiry into our Financial Policy. By Sir S. Morton Peto, Bart., M.P. London: Chapman & Hall, 193, Piccadilly. 1863.

The subject which Sir Morton Peto has undertaken to discuss in this handsome octavo volume concerns every tax-payer in the United Kingdom. Perhaps it is owing to this cause partly, that a discourse full of facts and figures has been perused by us with deep interest. But still much of this is undeniably due to clear, lucid arrangement, an easy style, and other attributes of good

authorship, by which the work is distinguished. All classes of liberal politicians will not go with Sir Morton to the full extent to which he advocates a reduction of expenditure, nor be quite so certain of the nation's safety in view of possible difficulties without a considerable further outlay; but, at any rate, most of us will admit that his principles are in general sound, and his arguments convincing. The volume before us is, for the present moment, a text-book. It is not, however, the province of this magazine to pronounce upon topics upon which differences of opinion will exist, but we think that this work of our honoured friend ought not to pass without a commendatory notice. It is sure to be read and quoted by all parties in the State, and ought to be in the possession of every man who wishes to form an enlightened judgment upon questions that will be rising from time to time for some years to come.

Brief Notices.

The History of the Moravians. By A. Bost, Geneva. London: Religious Tract Society.—Some years ago returning with an aged Christian friend from a place of worship, where the announcement had been made of an intended service in support of the Moravian missions, we were somewhat amused to find him considerably perplexed and annoyed at what appeared to him an alarming sanction of fatal error. In utter ignorance of the history of the United Brethren, the good man had identified them with some of the worst of the ancient heretics. So gross a mistake is not likely to be made in the present day; yet we have reason to believe that the principles and labours of the Moravians are not so widely known as they ought to be. They are the descendants of a people who, like the Vaudois of Piedmont, never bowed beneath the Romish yoke, but may be traced through the Greek Church directly to the Apostolic age. They stood in the foremost rank of those faithful confessors who withstood the arrogant pretensions of the Papacy in the dark ages. Long before the name of Luther was known they had societies in Bohemia, Moravia, and Silesia, not less distinguished in the annals of the Universal Church for their faithful labours than for their sufferings in the cause of truth. Their history is a book of martyrs. They were ever as zealous in promoting the spread of the Gospel as they were courageous in its defence. M. Bost truly says, "The Church of the United Brethren may indeed be called a missionary church. No other body of professing Christians can lay an equal claim to that appellation; for the establishment of missions to the heathen is considered by them as part of the business of the Church as such, and one of the main designs of its existence; while every brother and sister stands prepared to go wherever the general voice shall determine, according to the opinion entertained of their qualifications and gifts. It cannot be matter of surprise that such a society should be favoured with peculiar tokens of the Divine approbation. God has wonderfully blessed the efforts of his servants. The flowers of piety have blossomed on the bleak and frozen shores of Labrador and Greenland; the slave-islands of the West have received the 'liberty wherewith Christ has made us free;' and the refreshing waters of life have cheered the sultry plains of Southern Africa, producing verdure and fruitfulness, and causing the wilderness to 'sing for joy.'" We are heartily glad to see a reprint of this valuable history.

Winnowed Grain. London: S. W. Partridge.—Extracts from the addresses delivered by the Rev. J. Denham Smith in the Metropolitan Hall, Dublin, during the remarkable revival which took place in 1859 and 1860. These selections were made by two ladies who attended the meetings, and are worthy of the care with which they have been preserved. They contain many truths, expressed in short and pithy sentences, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

God's Glory in the Heavens. By William Leitch, D.D., Principal and Primarius Professor of Theology, Queen's College, Canada. London: Alexander Strahan & Co. 1862.—We have rarely perused a

ascinating and instructive as this
A considerable portion of it was
, as we are told, published in
Words," but nearly one-half is
ie title indicates the object of the
nich embodies the most recent
s of astronomical science. It
an admirable present for the

ael of the Alps: a History of the from their origin to the present
ndon: Griffin, Bohn, & Co. 1863.
bject of this work will be to many
t recommendation. A community
ans which has existed for so long,
ired such terrible persecutions,
it the sympathy of every friend
n and freedom. This history is
en and embellished with several
ns. The volume is also dis-
l for its elegance.

Questions; Historical and Moral
By JOSEPH PARKER, D.D. Second
London: John Snow, 35, Pater-
ow.—These lectures deal with
he most important and interest-
ions of the day. The Baptismal,
tion, and Burial Services are ably
, as well as the State Church
in general. Perhaps if we may
preference where all is excellent,
urses upon the relation of the
ch to the New Testament are
l to be most useful at the present
Few thinking persons who take
lume will readily lay it down.

and Pray." By the Rev. NEWMAN
L.B. London: Nisbet & Co.—
tance of a good sermon on the
Watch and Pray;" faithfully
pon Christians the necessity of
watchfulness against the tempta-
mmon to man," and especially
ose peculiar to the present age.

e de Gascoigne: a Temperance Tale.
W. Tweedie.—A novelette, the
which represent on the one side
mitants of drunkenness, and on
those of total abstinence, of
finitely to the advantage of the

e Training for the People. By
NSPECTOR OF SCHOOLS. London:
t, Macintosh, & Hunt.—A book
ound and valuable information,
y one who well understands the
aching. We recommend this
comprehensive volume to those
nday School teachers who have
the advantage of a liberal edu-

Home of a Daughter Beloved. Lon-
hist & Co.—Pleasing reminis-
cences to those who knew the deceased; but not likely, we should think, to be appreciated beyond a limited circle of friends.

The Future. By the Rev. JOHN COX. London: Nisbet & Co.—Having seen some small tracts addressed by our friend Mr. Cox to the "Plymouth Brethren," in which he complains very justly of their method of interpreting certain select passages of Scripture, we opened his book on "The Future" with more than usual interest. We feel that if our esteemed friend could adhere to the same impartial method of dealing with Scripture, and yet maintain his theory, the subject would be presented to our minds in quite a new light. We must, however, confess, that to us it appears that the principles laid down by the author in his tract, entitled "An Inquiry Concerning the Two Texts, and their Treatment," applied to the volume before us, would require the elimination of at least one-half of the passages adduced in support of the pre-millennial theory. We have neither space nor inclination to enter upon the general controversy. After reading Chapter IV. of this work, entitled "The Second Coming of the Lord Jesus before the Millennium," we record, as our deliberate verdict, "Not proven."

Lancashire Homes, and what Ails Them. London: Nisbet & Co.—Any reliable information respecting the domestic condition of the towns of Lancashire is, at this time, exceedingly valuable. Recent events will doubtless work great and, we trust, beneficial changes in our manufacturing system. To state that the book before us is by Mrs. Bailey, the benevolent author of "Ragged Homes, and How to Mend Them," and that it is the result of a recent tour of inspection, will, to many of our readers, be the strongest recommendation we can offer. The facts disclosing the evils attendant upon the extensive employment of females in factory work, as well as those describing "Mothers in their Wrong Places," will, we hope, tend to remove one of our greatest social anomalies.

Memorials of the Late Rev. James Bennett, D.D. London: Hamilton, Adams, & Co.—Another of our veterans has lain aside his armour, and received his crown. Dr. Bennett was almost the last of a brotherhood with whom his name was ever found in honourable association. The following eloquent sketch from Mr. Jefferson's funeral oration is so beautifully appropriate and true, that we yield to the temptation to give it *verbatim*:—

"Endowed from his birth with a vigorous constitution and an energetic mind,

rendering him capable of enduring a large amount of labour; called by Divine grace in his nineteenth year, under circumstances which rendered the event a date to be looked back to, and an epoch to reckon from, and which gave to his subsequent life much of the decision by which it was marked; devoted almost from the day of his conversion to the service of God in the Gospel of his Son; working with indomitable zeal to acquire the attainments desirable for that high and holy office; taking his first pastoral charge at Romsey some sixty-five years ago, and never ceasing to be the hard student through the long period of his public life; and gifted, besides, by an eloquence peculiarly his own, he soon became, as he so long continued, the attractive and popular preacher of the Gospel of God. Living near, very near, to the 'Father of Spirits,' and drawing the truth from its pure fountain—the written Word—there was an unction about his ministry which never failed to interest and to bless. 'Holding fast the form of sound words,' and never 'shunning to declare the whole counsel of God,' he 'divided' to saint and to sinner 'their portion in due season.'"

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

COUNTESTHORPE, LEICESTERSHIRE.—On the 17th February, services were held at the Baptist chapel in this place, in connection with the formation of a church under the pastorate of the Rev. Thomas Rhys Evans, formerly of Usk. The Revs. S. Evans, of Arnsby (pastor of the church from which the members have been dismissed), T. Rhys Evans, J. Barnett, of Blaby, and W. Bull, B.A., of Sutton-in-the-Elms, took part in the service. After presiding over the celebration of the Lord's Supper, the Rev. J. P. Mursell preached from the words, "These are they that follow the Lamb."

FOLKESTONE, SALEM CHAPEL. — This sanctuary was re-opened, after being closed seven weeks to be enlarged, on March 1st, when the Rev. D. Jones, B.A., preached. The chapel is entirely renovated, the old pews taken away, and convenient elegant open seats substituted.

LLANFRYNAICH, NEAR BRECON.—On the 2nd and 3rd of last month, a very commodious chapel was opened in the village of Llanfrynaich. The Revs. R. Lloyd, of Penyrheol, James, of Pontestyll, D. Matthias, of Llanwrlyd, D. V. Phillips, of Builth, D. B. Edwards, of Brecon, A. J. Morton, of Glasbury, and F. Evans, of Llangynidr, preached.

RECOGNITION AND ORDINATION SERVICES.

ST. BRIDE'S, MONMOUTHSHIRE.—Services were held on the 1st and 2nd of March, in connection with the ordination of Mr. John Morgan, late of Pontypool College. The Revs. D. Davies, Wauntrodau; J. Williams, Nantyglo; E. P. Williams; Cwmbran; S. Williams; Dr. Thomas, of Pontypool College; the Revs. E. Thomas, Newport; O. Griffiths and T. Reves, Risca; E. Roberts and T. Thomas, Bassaleg; and L. Evans, Newport, took part in the proceedings.

CREWE.—On March 11, services were held in this place of worship for the recognition of the Rev. E. Morgan, pastor of the church. Sermons were preached by the Revs. B. C. Young, of Coseley, and Arthur Mursell, of Manchester. A meeting was held in the school-room, followed by addresses from the Revs. A. Mursell and R. Chenery, of Manchester; H. Bake, of Malpas; G. Smith, of Wem; and Messrs. Robertson and Simpson, of Crewe; the chair being occupied by J. Aston, Esq., of Brassey-green.

PRESENTATION.

BOW, MIDDLESEX.—On Wednesday evening, February 26th, a public meeting was held in the school-room of the Baptist Chapel, Bow, in order to present to Mr. John Freeman a testimonial of the esteem of the church, after a membership of fifty-six years, during forty-two of which period he has held the office of deacon. The Rev. C. J. Middleditch presided. Dr. Cooke, an old and intimate friend of Mr. Freeman, the Rev. G. T. Driffield, rector of Bow, Rev. J. Cox, Dr. Hewlett, and other ministers and friends present, referred to various public and private excellencies in the character of Mr. Freeman:—his large and varied attainments as a scholar; his useful

career in the Church of Christ and in the Bible Society in the neighbourhood, of which he had been the honorary secretary from its commencement, now nearly fifty years since. A purse containing sixty-five sovereigns was then presented to Mr. Freeman, who acknowledged, in a speech of deep feeling and characteristic modesty, the kindness of his numerous friends, giving also a graphic and interesting summary of his early thirst and pursuit after knowledge, and ultimate success in its attainment. Mr. Freeman was for many years the Examiner in Hebrew, Chaldee, and Syriac, in the Baptist College, Stepney.

MINISTERIAL CHANGES.

The Rev. C. C. Brown has resigned the pastorate of the church at Battle, and is open to an engagement in or near London. —Mr. H. W. Hughes, of the College, Pontypool, has accepted the invitation of the church at Ledbury.—The Rev. J. Wilkins has signified to the church at Zion Chapel, Chatteris, that he will resign the pastorate at Midsummer; he designs in the interim to visit destitute churches.—The Rev. J. Young, having resigned the pastorate of the church, Drayton Parslow, Bucks, is at liberty to supply any destitute church. —Mr. Tessier, from the Rev. C. H. Spurgeon's College, has accepted the unanimous call of the church in Coleraine, Ireland. —The Rev. G. Binnie has tendered his resignation as pastor of the Baptist Church in Necton, Norfolk.—The Rev. F. Cockerton, of the Rev. C. H. Spurgeon's College, has been unanimously chosen as pastor of Payne's-hill Chapel, Surrey.—The Rev. D. Gee has resigned the pastorate of the Baptist Chapel, Market Harborough.—The Rev. W. H. Cornish has resigned the pastorate of the church at Hook Norton, Oxon; he is therefore open to receive invitations. —The Rev. J. B. Howells, of Pontypool College, has accepted the unanimous invitation of the English Baptist Church at Mountain Ash, Glamorganshire.—The Rev. T. E. Fuller, of Lewes, has accepted the cordial invitation of the church in Wellington Street, Luton.—The Rev. C. T. Keen, jun., has, at the unanimous desire of the church in Ballymena, removed from Londonderry to the former town.—The Rev. S. Hutcheson has resigned the pastorate of the church at Whitehaven, and will be happy to supply a vacant pulpit. —The Rev. J. H. Blake (of Sandhurst) has accepted the appointment of travelling-agent to the Baptist Building Fund. Mr. Blake's address is 11, Acacia Road, St. John's Wood, N.W.

Regent's Park College.—Since the session commenced, the following students have settled as pastors. In every case the settlement has been the result of a cordial and unanimous invitation. Rev. H. von der H. Cowel, B.A., at Taunton; Rev. J. H. Wood, at Barnstaple; and Rev. T. G. Rooke, B.A., at Frome.

RECENT DEATHS.

THE LATE MR. C. S. LEWIS, OF MARGATE.

In the removal, by death, of Mr. Lewis, we have lost one who has long been an ornament to our denomination, and a consistent member of the Church of Christ. Our friend was born at Margate, June 9, 1787, and was one of a family of eight sons and three daughters.*

It was his privilege to possess parents eminently distinguished for piety, and he would often speak with deep emotion of his father's most excellent Christian example, judicious counsels, and fervent prayers. Of this revered parent he was deprived by death when he was scarcely seventeen, and at that early age he was necessitated to assume the post his father had occupied for many years as principal of Church Field Academy. For twenty years he conducted this establishment, with its great responsibilities, for his widowed mother and family, subsequently carrying it on on his own account.

It appears that Mr. Lewis's mind was led to Christian decision through hearing the late Rev. J. Finley preach at Zion Chapel. Shortly after this he was baptized at the Old Meeting House, at Shallows, near Margate, and then he united himself with the Baptist Church, where he has been for forty years a member, and nearly thirty a deacon. Amiable in disposition, cheerful in social intercourse, firm in his own convictions, but most catholic in relation to others, it is not to be wondered at, that he was universally beloved by all who were privileged to make his acquaintance. Humble and self-diffident, he never assumed airs of superiority, but was "*gentle unto all men.*" But the happy influence he exerted was not by any means confined to the church of which he was a member. He was emphatically a "lover of good men" of every name. As an active member of the committee of the British School, and of the Margate Town Mission, of which also he was the secretary till within a few months of his death, he commanded the esteem of all his fellow-labourers.

In the village of Monkton, long destitute of evangelical ministrations, he took great interest, finding supplies for the

* The only survivor is the Rev. W. G. Lewis, of Cheltenham.

pulpit of a small chapel, and often preaching himself, with much acceptance to the villagers, by whom he was always heartily welcomed. His visits to the sick and afflicted, his tender sympathy with the widow and the fatherless, will cause his loss to be long and deeply felt.

It is, however, as the respected and beloved principal of Church Field Academy for more than half a century that he will be chiefly remembered. When it is stated that nearly *two thousand* youths passed under his care, for whose moral and spiritual welfare he was supremely solicitous, it may easily be imagined that the influence he exerted was most happy and beneficial. How often was he cheered by the unexpected calls of many whom he had almost forgotten, and who have ascribed their conversion to his addresses to them in the school-room on the Sunday evening! Did our space permit, we might present many extracts from letters which have been addressed to him by old pupils, but we will introduce one only, received within a month of his death. Amongst other pleasing allusions, the writer says:—"I very often think of you and the Sabbath evening. After the service you had in the school-room, on one occasion, when I was retiring to bed with my companions, you put your hand upon my shoulder, and said, 'Remember—to be carnally-minded is death, but to be spiritually-minded is life and peace.' I believe that was the first spiritual impression I received, and many there are who have had to bless God that they were under your care."

Not a few of the once-privileged inmates of Church Field Academy are now useful ministers of the Gospel, and others are occupying positions of importance, both in the church and in the world. Many touching epistles have been received by Mrs. Lewis since Mr. Lewis's decease. One old pupil says, "Thoughts of happy days, well-remembered spots, and many a never-to-be-forgotten trifle were all called up to my mind in an instant, with very great sorrow, when I read in the paper of the loss you have sustained. I never could think of Mr. Lewis, or speak to him, without feeling that I had been privileged to speak with a disciple of Christ. Much of my own love to my heavenly Master I feel I owe to his training while under his care, and to the influence upon my mind of the devotional services in the school-room, and the remarks he would make." His last illness was of brief duration. On Lord's day, December 28, he appeared to be in excellent health, attended chapel twice, and, as was his custom, visited in the afternoon one or two aged members of the church, with whom he read and prayed. On the same day he wrote a most encouraging Christian letter to a member of his family, in which, after alluding to some trying circumstances, he says:—

> "He that hath helped us hitherto,
> Will help us all our journey through
> And give us daily cause to raise
> New Ebenesers to his praise."

Hardly could he have anticipated that he was so near his eternal home. On returning from evening service he felt unwell, and went to bed never again to rise. Painful and alarming symptoms supervened, which the best medical skill could not remove. His sufferings became acute. But all was borne with calm Christian fortitude. No murmur, no complaining escaped him. Even his characteristic cheerfulness did not depart. His waking hours were spent in much communion with Him in whose adorable presence he was soon to appear. He longed to depart, and to be with Christ. He felt that with him all was well, and knew in whom he trusted.

The day preceding his death his afflicted and sorrowing wife made affecting allusion to the blessed change which awaited him, and said, "No more pain, no more sorrow," and he responded, "for the former things shall be forgotten." To one of his daughters he replied to an inquiry respecting his mental peace—

> "And not a wave of trouble rolls
> Across my peaceful breast."

Verses of hymns, portions of Scripture known to be peculiarly dear to him, were repeated by those who surrounded his dying bed. Perfect consciousness remained to the last. Within three minutes of his departure, and aware that it was immediately at hand, he addressed the members of his family, and calmly and affectionately said, "Farewell, farewell." "*And when he had said this he fell asleep.*"

He died January 6, 1863, aged seventy-five years. The "wife of his youth" survives; also three sons and two daughters.

All the male members of the church, with several Christians connected with other places of worship, followed to the grave. A discourse was preached on Sunday evening, January 11, 1863, by the Rev. J. Haycroft, B.A., which has since been published by request. His memory will long be fragrant in the hearts of his fellow-Christians and fellow-townsmen in Margate. He was a good man, and walked with God, and his end was peace.

MRS. JOYCE.

THE subject of the following memoir was born at Beckington in Somersetshire,

March 5th, 1779. There is little of incident to relate, residing as she did throughout her long life in her native village, and being naturally retiring in her habits, her course may be most fitly compared to the silent flowing stream whose presence is only attested by its surrounding fertility, beauty, and verdure. Mr. Baily, her father, was one of the founders of the Baptist church in that place, and was distinguished for his earnest zeal in the cause of Christ, when those who made a profession of faith exposed themselves to the persecution and ribaldry of unrighteous men. Being deprived in early life of the care and solicitude of an excellent mother, her training devolved much on her father. To this, doubtless, and to the home influences she thus received, many of the estimable features which appeared in her character may be traced. She was married March 28th, 1799, and was baptized and joined the church under the pastoral care of the late Rev. J. Hinton, Sept. 13th, 1803. Through life she frequently referred to his labours, and the esteem she bore to this honoured servant of God. The prominent features of her religious life were humility, fervent devotion, warm attachment to the house of God and his word, and a deep concern for the welfare of Zion. As a deacon's wife she faithfully served the church by her ever consistent example, by her zeal in every good word and work, by her watchfulness for and encouragement of inquirers, and by her gentle admonitions to those who seemed to be growing luke-warm or indifferent in their religious duties. As a wife and the mother of a numerous family, she fulfilled the important duties connected with those relationships with remarkable fidelity and energy of character. It was once remarked of her that at home she was a Martha, with the piety of Mary, and that it was her delight, in imitation of her Saviour, "not to be ministered unto, but to minister." She possessed a gentle, loving spirit, and her meekness and humility endeared her to all whose privilege it was to enjoy her acquaintance. During the latter part of her life the Lord saw fit several times to bring her apparently to the verge of the grave. In these seasons of affliction, she was enabled to glorify God, and those who were with her can testify that while in the sick chamber their faith was confirmed by her example and uncomplaining submission to her heavenly Father's will.

She was able occasionally to attend the means of grace until near the close of life, and was present to commemorate the dying love of her Saviour on the first Sabbath of the month previous to her death.

The second week in January she was attacked with bronchitis, and after being confined to her room for five days, sweetly fell asleep in Jesus, on Lord's day, January 11th, 1863.

She lay as sweetly and calmly as an infant sleeping, holding the hand of him who had been the sharer of her joys and sorrows for more than sixty years, and only when that hold was relaxed was it known that her happy spirit had departed.

The sun had just set most gloriously in the western horizon, which, in connection with the tranquil scene in the bed-chamber of the dying saint, could not fail to recall the hymn

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore," &c.

The deep regret and general mourning which were exhibited marked the love and high esteem in which she was held by the whole of the village. Two impressive sermons were preached by the Rev. W. Cloake on the following Sabbath, from Isaiah xlii. 16, and Romans xiv. 8. Spared to the great age of eighty-four years, with all her faculties unimpaired excepting deafness, which did not prevent her joining in conversation, her removal has caused a blank in her family and the circle in which she moved. The poor have lost a friend and benefactor. Almost her last anxiety about earth's concerns was connected with giving minute directions as to the preparation of some nourishment for a poor sick woman.

She has received her reward. The Lord who lent her to earth so long for his glory has glorified her with himself. Her bright and beautiful example remains and will be cherished by those who most intimately knew her, and can therefore most highly appreciate her worth. This high testimony does not exalt the creature but the grace of God which made her what she was. In reflecting on her past excellencies and her present glory, to Him be all praise ascribed.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

CONTRIBUTIONS TO THE HISTORY OF THE BAPTISTS FROM THE PUBLIC RECORDS.

Mr. Pooly, a Grand Dipper in Norfolk.

Domest. Chas. II.—Vol. xli. 1.

"Landed at Laistaffe near Yarm° on Wed. the last of July 1661. Mr. Love—Mr. Pooly—and Mr. Tillam—who are all three suspected to be dangerous men, in regard Love desired the master of the packet boat to land the other two at a by-place and not at Yarm° amongst the rest of the passengers. And in regard they are all seducers of the people in a several sect far distant from one another.

"Tillam, no sooner was landed but known to be one Mallit (which is Tillam backward) who had at Colchester for divers years gained divers proselytes upon the Judaism which he there not only preached up, but also published in print for the Saturday Sabbath.

"Pooly, though (as Tillam was) with an overgrown beard was known at first landing to have been a grand Dipper in Norfolk and Suffolk one there witnessing that he saw him dip three women at Norwich, and Love gave himself out for a Doctor of Physic at Rotterdam but was noted there, for a holder forth to that private assembly called there Independents, where the regicides and other such like meet together and have lately motioned to the magistrates there for a minister's allowance for which they will undertake above 200 families shall within a year come from England and live there, from which story it is supposed the above said Jew and Dipper framed their lesson as they passed through Holland for England to avoid suspicion of their right errand. That is they gave out that they had been in the Palatinate to settle 100 plantations for so many families as would remove out of England, but that will prove a fiction for they wanted intelligence to tell them that though for some years past, divers lives and long years was granted to such as seated and built, yet now no longer than 7 years is granted.

"So that considering:

"A Jew, a dipper, and an Independent, all 3 Englishmen of 3 sundry sects of so vast distance from one another, should be consorted together to land obscurely in England—if a strange consequence may not be gathered herefrom.

"Mr. John Garnis Justice of the Peace near Laystaff in the county of Norfolk."

(*N.B. Signed with a cypher, and endorsed* "1 *Sept.* 1661. *Sir Wm. Killigrew his paper. Suspected persons landed at Yarmouth*").

Knowles, Jessey, and Simpson.

Vol. xli. 39.

"The names of the Persons who preached at Great Allhallows in London August 29 at a Fast (as they call it) were

"Knowles—Jesse, (lodgeth in Southwark near St. Magdalene's)—John Sympson (in Coleman Street)—Mr. Bragg is the Rector of Great Allhallows who permits them. The best way to take the 3 persons above mentioned is on Wednesdays or Thursdays when they fail not to meet either at Great Allhallows or some other conventicle. Let the person employed to apprehend them come one of those mornings to one Mr. Hodgkinson, a Printer over against Baynard's Castle wall and he will guide him to them. The 3 persons above named do constantly preach on Mondays Wednesdays and Thursdays at the said church, and if they fail their places are supplied by one Carter an Hatter living at Cold harbour, or by Palmer a Cooper living near the Custom House, or some such like persons. Those that do exercise there, they do first breed them to it, in a house at a conventicle held in Anchor Lane every Sunday where there are two Pulpits put up together for prophesying where this last Sunday Palmer's kinsman supplied the place.

"A Brief was read this last Sunday at Great Allhallows—the Title of the King was muttered over, and that directed to the Archbishops and Bishops &c. was wholly omitted in the reading and the clerk who was put to read it being asked why he left them out said he had special order so to do.

"This information is given by the above-named W. Hodgkinson a Printer."

Vavasour Powell in Prison with Praise God Barebone.

Vol. xli. 17.

"Madam,

"The constant and loyal affection I ever bear as well to his most sacred Maj^tie as to his royal Father hath induced me to put pen to paper, now as well as heretofore, a thing my allegiance binds me once more to do. It is an information (I conceive

it so) but just against those persons to whose custody one Col. Nathaniel Rich was lately committed prisoner to the Fleet by his Ma^tie^s most Hon. Privy Council, yet hath his liberty to go abroad at what time, where and to what place, he pleaseth, and indeed takes his own time to return. He hath lain out of the Fleet (as I am informed) about nine days, which I conceive is neither by any particular order from his Matie or his Hon. Privy Council, by reason he ever hath been hitherto a person of such dangerous principles that it may be feared, had he the same power that formerly he had (which God forbid) the same principles would lead him to the same transactions. There are two other persons prisoners in the same place, whose names may serve to know what they are, one Major Breman and Vavasour Powell, to whom constantly resorteth one Praise God Barebone whose name with his last petition he delivered to the Rump at the latter end of their sitting is never to be forgotten, who makes it not his business to speak with one but visits all (if within). Madam I presume to give you this information, knowing you are acquainted with persons who may better make it known to his Matie than myself at this time. The way for his Matie to be satisfied of what I here write, is easy, being but to send one of his messengers with an order forthwith to bring Rich before him, if this be done tomorrow, he will be found absent, by which means it may be known how many times, by whose permission, and for how long he hath had this favour. This I thought fit to impart to you as my friend having thereby discharged the duty of my allegiance which is, was, and ever shall be the desire of him that is,

"Madam your most humble servant
"HUMPHREY LEE.

"7^ber^ 5th 1661."

Endorsed, "To his hono^d^ friend Mrs. Katherin Hurlston these humbly present."

BRISTOL: "MR. EWENS TAKEN LAST LORD'S DAY."
Vol. lvii. 122.

"Most Dear Brother,

"I came well to Bristol through the goodness of God on the 24 Instant where I had been very glad to have received two words from you. The Dimity for a Waistcoat and the Worsted stockings I have sent you per Mr. J——. I have delivered your letter at Swansea to Mr. Hugh Matthews and spoke to him about your moneys, he told they should be paid as soon as he should receive them from tenants. The enclosed I received from Mr. David Davids, a little before I came from home who desired to give it a speedy conveyance to you and to save postage I brought it with me. My father did intend for Bristol this fair but it fell to such rain that hindered his journey, indeed Brother I never knew debts coming in so slack, its a great mercy to have wherewith to subsist in this wicked world. The Lord wean our hearts and affections from dying vanity and enable us to place them on himself and on things unseen, indeed there is nothing truly desirable in this world, but there is all desirable things to be found in that blessed treasure the Lord Jesus Christ, Oh that I could live by faith upon himself in these days of apostacy and persecution. Brother I am so hurried with business that I cannot write to you as I would desire. Mr. Ewens was taken by the Soldiers after preaching last Lord's day and carried to the —— where he remaineth yet. I have not more to write unto you. Leaving you with that God who is able to strengthen and preserve unto the end.

"Your ever faithful brother
"MATHEW JONES.

"*Bristol the last of July* 1662."

ANABAPTISTS AT CRANBROOK.
Vol. lvi. 77.
"19 June 1662—14 Car. II.

"These are to certify that I know of divers unlawful meetings of Anabaptists and Quakers in the parish of Cranbrook in the county of Kent and parishes next adjacent and that in Cranbrook aforesaid every Lord's day over against my dwelling-house there is a constant meeting of 200 at the least of Anabaptists and have there met this twelvemonth to my knowledge, during which time I have diligently observed the persons that did usually then and there meet together. But within this three weeks last past I have taken notice of many strange faces which frequent this meeting. What they are I know not, neither from whence they come. And also I am credibly informed that the said Anabaptists do not only meet on the Lord's day but divide themselves into several companies and meet publicly in by-places in the day time and privately under hedges at unseasonable hours in the night. I was also credibly informed that about a fortnight since about a mile out of Cranbrook town there was a great meeting of Quakers above 150 who stood quaking and trembling two hours and spoke not a word one to the other. At last came in a stranger with two letters which he pretended came from beyond sea. Presently they left off their quaking the letters being delivered unto John Bennet the master of the house to read, who with some others read these letters privately. So what was therein contained

I could not learn. I heard said letters were delivered by the stranger aforesaid to the said John Bennet to keep and he put them carefully in his pocket. And I do verily believe they are still in his custody.

"WILL. KILBURNE."

THE BISHOP OF SALISBURY'S PROHIBITION OF STANLEY'S PREACHING (*see p.* 180).

Vol. xliii. 38.

"I do hereby declare and require that Mr. William Cosins vicar of Shinfield and Swallowfield do perform the duties and offices of his place either in his own person or by a Substitute that is authorised thereunto according to the Laws of the Church of England. And whereas I am informed by a very creditable Remonstrance that one Stanley a Mechanic hath for the space of a year or thereabouts presumed to perform the sacred offices of the Ministry in the said church of Shinfield, and was introduced by the said Wm. Cosins most disorderly to act there in that manner; I do now desire and require the Parishioners of Shinfield aforesaid to declare unto the said Stanley that I according to the authority belonging unto me do prohibit the said Stanley from meddling with the public Offices of the Ministry in the Church of Shinfield and I do further advise and require the Parishioners of Shinfield to use all quiet and lawful means to hinder the said Stanley from doing any Acts of the Ministry there, praying them to avoid all tumult and violence in this just case of order: and if any disorderly persons do come and assist Stanley by force, let the quiet and peaceable people of that parish decline forcible means, take notice of them who do violently strive in the behalf of Stanley and certify the disorders committed unto some Justices of the Peace for the county of Berks and pray the assistance of their power for the preserving of the Common peace and I doubt not but that the Justices of Peace will afford the help of their authority. In witness of this my Declaration and Desire I have hereunto set my hand and seal this ninth day of October 1661.

"HUMP. SARUM.

"To the Parishioners of Shinfield and Swallowfield in the County of Berks."

STANLEY GIVES TROUBLE.

Vol. xliii. 84.

"A brief account of some part of the behaviour of William Stanley of Reading Cordwainer within these 10 days that is since the L^d^ Bp. of Sarum issued out his order to interdict his farther executing of any Ministerial office.

"*Oct.* 10.—Mr. Garrard gave Stanley a copy of the Bishop's Order and showed him the original offering him leave to read it, if he would alight from his horse which he refused and rode immediately to Church and went into the Pew to marry a couple, Mr. Garrard following him thither and requiring his obedience. Stanley told him he would not obey the order and that the Bishop had no such power.

"*Oct.* 13.—There came to the Church at least 50 or 60 men of his sectators out Parishioners many of them from Reading; of whom about 8 or 9 came with Stanley. He chose for his lesson that day Matt. xxvii. where unto the words of the Text 'Take him and crucify him' he added with vehemence—'Right or wrong.'

"While the Psalm was singing before Sermon Mr. Garrard and Mr. Hide came into the church and called forth the Churchwarden Thos. Richards and showing him the original order, which he read, required his Assistance for the executing of it, which he flatly refused.

"Then they went to Mr. Cousins and showed him the order as Mr. Garrard had done once before requiring him to come and serve his Cure himself. He answered them he would not come into the Church nor Churchyard for he would not make a tumult.

"After Sermon Stanley being yet in the Pulpit bade the people stay, then read over his copy of the order. After the reading of it he told them 'I know not whom they mean by this Stanley the Mechanic for I am not the man I am no Mechanic I would have them to know I am Master of Arts, &c.' Farther he told them, 'I have read over all the Canon Law since, I think I may say every word and I have taken as good counsel upon it as any can be had in this Country and I know it cannot be that a man should be forbid preaching but he must first be cited into the Spiritual Court and to my knowledge there has been no Spiritual Court in England these 20 years.'

[*In the margin.*—"But it appears their or his spleen is not against me but you, for I am not forbid to preach, but to preach to you &c."—*Mr. Hook.*]

"'Besides I am your Pastor, your lawful Pastor (these have been his words also at other times to the people) being chosen by the major part of the Parish.' Adding 'If the Parish do not like me I shall desist, but if they like me and will stand by me I will stand by them and serve them as long as my life lasts till I am bound in chains.'

[*In the margin.*—"His whole discourse was quite as much vilifying of the Bishop to my thinking as he could express."—*Mr. Hook.*]

"*Oct.* 18.—Mr. Garrard went to Stanley's house by Captain Blagrave's order and demanded of him a firelock Musket which he had. He answered that he had sold it to Moses Willis one that sells Arms. The said Moses being asked concerning it said that Stanley had brought it to him by order of a servant of Mr. Backhouse's to fix it for the said Mr. Backhouse. Stanley suspecting this discovery followed Mr. Garrard to Captain Blagrave's to excuse it where taking the boldness to stay somewhat long and mingle in the discourse he bragged of the time when he was as he said Judge Advocate in Col. Birche's Regiment adding with much relish that 'Those were good days.'

"Cosins being desired by the Clerk to come and serve his Cure refused as before.

"*Oct.* 20.—Before prayers' time Mr. Garrard having placed himself in the seat that leads to the Pulpit Stanley came in and demanded passage. Mr. Garrard showed him the original order requiring his obedience as before. Stanley took the order prefacing aloud in these words 'It is no order' and so read it before all the people. After which urging again for passage he asked Mr. Garrard whether he were come to fight? how he dared to disturb a Minister or dare to speak in the Church? Withal threatening him as having broken a statute and telling him he had deserved 6 months' imprisonment by the statute without bail or mainprise. Which said, and more to the purpose he climbed over the seats into the Pulpit. Mr. Garrard desiring the People to take notice that Stanley had disobeyed the Bishop's order. He replied 'Phugh! I will run the hazard of 20 such orders. You are mistaken in me.' In his sermon Stanley having chosen for his text Coloss. i. 11, after other discourse, said to this purpose:—'It has always been the craft of the Devil and his Agents to persecute the servants of God. For (said he) it is the Spirit of Antichrist which reigns in them and leads them and guides them whereas on the contrary through all the Scriptures ye cannot read that the children of God ever persecuted any.' Then he said how the servants of God were persecuted instancing in Christ and his Apostles. Upon Paul's persecutions he dilated largely applying the particulars to himself to set out his own persecutions, adding 'For my part I have looked for it this long time and did not think formerly that I should ever have come into this church or any other, but have been silenced long before this, but God hath assisted me' and more to this purpose. Farther he told them 'Methinks I eye a time now coming upon us when God's servants shall suffer and that long too if God be not merciful to us.' Adding 'God knoweth now little time he should stay with them therefore he forewarned them of false prophets for that many should come and move to that purpose.' Adding 'I see the whore of Babylon come creeping in and more to that purpose therefore advise them to prepare for a time of persecution, &c., to follow.'—[*Leon. Miller.*]—Adding 'She has her foot already in the stirrup' and a little after 'But she shall suddenly have a fall.' Toward the end of his sermon he had a passage in these words or to this purpose 'When the foundation of that new house (Zerubbabel's temple) was laid there were some that cried out Oh the glory of the old house! what a glorious old house is this!' Yet he told them all was but formality adding 'We look on the formality and the meanwhile thrust out the substance, or suffer the substance to be thrust out,' with more to that purpose.—[*Leon. M.*]—'Oh the glory of the old house!' 'Oh!' was uttered so very loud with flinging up his arms as if he would have leaped over the pulpit.

(Signed) Gil. Garrard Peter Baker
Will. Hide Leonard Miller
Eustace Hooke Anthony Barker,
Rob. South his mark.

Endorsed, "Information—Cosins and Stanley."

The Mayor of Reading suspected of aiding Stanley.

Vol. xliii. 85.

"Upon the 24 of October last I Edward White Messenger being sent by special warrant from the honourable board to apprehend the body of Willm. Stanley of Reading in the county of Berks, having intelligence that he was in the custody of Samuel Jemmatt now Mayor of Reading went and demanded him according to your Honour's warrant and he refused to deliver him prisoner to me unless I would engage to satisfy the debt, which is presumed to be of his own procuring to avoid his appearance before your Honour, it being upon no Execution but upon a common action, for £6.

(Signed) "Edw. White.

"(*N. B.—The statement above made is in the hand-writing of the undersigned the Vicar of St Lawrence.*)

"The said Mayor of Reading being desired to order that Common Prayer should be read according to the Will and Testament of Mr. Kenricke at 6 of the cloc. every morning told Mr. Thos. Tuer, Vicar of St. Lawrence Reading (whom the Bp. had desired to perform the same) that Mr. Christopher Fowler Vicar of

St. Mary's Reading (where prayers were to be read) desired him to forbear, for that [a Lord told him there would be] alterations before Christmas.

"THOS. TUBB."

L.

BAPTIST MINISTERS OF PARISH CHURCHES.

Query LV., Vol. LIV., p. 184.

IN the year 1654 a body of commissioners was appointed, who were called "Triers," and whose duty it was to examine all persons presented or nominated to benefices, with a view to ascertain "the grace of God in them," and that they were persons of "holy and unblamable conversation, as also, for their knowledge and utterance, able and fit to preach the Gospel." The object was to prevent the intrusion of improper men. The proceedings of the commissioners were necessarily offensive to many, but the impartial confessed that on the whole much good resulted from the appointment.

Some few Baptist ministers were inducted into livings by the "Triers." They preached in the parish churches, and received the proceeds of the endowments belonging to them. As they could not, consistently with their principles, admit the indiscriminate communion which had prevailed during the Episcopal rule, the method said to have been adopted by Mr. Tombes, at Bewdley, may be regarded as descriptive of their general practice. He "gathered a separate church of those of his own persuasion, continuing at the same time minister of the parish."

The following is a list of Baptist ministers who were in possession of livings at the Restoration of Charles II.:—

Henry Jessey, A.M. St. George's, Southwark, London. One of the best men of the age. Died in prison, September 4, 1663.

Thomas Ewins. Bristol. Died April 20, 1670.

Edward Bagshawe, A.M. Ambrosden, Oxfordshire. Died in prison, December 28, 1671.

John Tombes, B.D. Leominster, Herefordshire. A learned man and a voluminous author. He was one of the "Triers." He relinquished the ministry and joined the Communion of the Church of England. Died May 25, 1676.

George Fownes, A.M. High Wycombe, Bucks. Afterwards pastor of the church in Broadmead, Bristol. Died in Gloucester jail, November 25, 1686.

Jeremiah Marsden. Ardesley Chapel, near Wakefield, Yorkshire.

Robert Browne. White-Lady-Aston, Worcestershire.

Daniel Dyke, A.M. Hadham Magna, Herts. He was one of the "Triers." In 1668 he became co-pastor with the celebrated William Kiffin, of the church in Devonshire Square, London. He died in 1688.

Richard Adams. Humberstone, Leicestershire. He succeeded Mr. Dyke at Devonshire Square, and lived to a very great age, being disabled from preaching for several years before his death, which took place in 1716.

Thomas Quarrel. Some place in Shropshire. Died in 1709.

William Dell, A.M. Yeldon, Bedfordshire, and Master of Gonville and Caius College, Cambridge.

Paul Hobson. Chaplain of Eton College.

Thomas Jennings. Brimsfield, Gloucestershire.

Paal Frewen. Kempley, Gloucestershire.

Joshua Head. Some place in Gloucestershire.

John Smith. Wanlip, Leicestershire.

Thomas Ellis. Lopham, Norfolk.

Thomas Evans. Maesmynys, Brecknockshire.

Thomas Proud. Cheriton, Glamorganshire.

John Miles. Ilston, Glamorganshire.

Thomas Joseph. Llangynaer, Glamorganshire.

Morgan Jones. Llanmodock, Glamorganshire.

——— Abbot. Abergavenny, Monmouthshire.

William Woodward. Probably of Southwold, Suffolk.

Gabriel Camelford. Stavely Chapel, Westmoreland.

John Skinner. Weston, Herefordshire.

John Donne. Pertenhall, Bedfordshire. He was a fellow-prisoner with John Bunyan.

John Gibbs. Newport Pagnell, Bucks.

Walter Prossor, William Millman, Watkin Jones, Morgan Jones, Jenkin Jones, Ellis Rowland, and Roderick Thomas, were ministers in various parts of Wales.

The following ministers whose names are inserted by Mr. Ivimey in his list of ejected Baptists ("History of Baptists," i. 328), did not become Baptists till after their ejectment; viz., Francis Bamfield, A.M., John Gosnold, Thomas Hardcastle, Laurence Wise, and Thomas Paxford.

The Great Ejectment of 1662.

By Dr. Cramp.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1863.

THURSDAY APRIL 23RD.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Hoby will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Rev. Joshua Russell has consented to take the chair. The Revs. Fred. Trestrail, J. Makepeace, T. Goadby, B.A., and Charles Carter of Ceylon, are expected to address the meeting.

FRIDAY, APRIL 24TH.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Salter's Hall Chapel, Cannon Street, in the evening, by the Rev. Hugh W. Jones, of Carmarthen. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 26TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young		Rev. W. Young
Arthur Street, Gray's-Inn Rd.	Rev. J. Drew		Rev. C. Larom
Barking...	Rev. D. Taylor		Rev. D. Taylor
Battersea	Rev. M. Philpin	Rev. I. M. Soule*	Rev. J. Stock
Blackheath, Dacre Park ...	Coll. for German Miss. this year		
Blandford Street	Rev. G. Wyard, sen.		Rev. G. Wyard, sen.
Bloomsbury	Rev. W. Brock		Rev. C. Vince
Bow	Rev. C. J. Middleditch		Rev. C. Kirtland
Brentford, Park Chapel ...	Rev. E. Hunt		Rev. E. Hunt

PLACES.	MORNING.	AFTERNOON.	EVENING.
Brixton Hill	Rev. W. Robinson		Rev. W. Robinson
Brompton, Onslow Chapel ...	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. W. Roberts, B.A.
Camberwell	Rev. C. Stanford	Rev. J. Curwen*	Rev. J. Makepeace, M.A.
Ditto, Cottage Green ...	Rev. T. Morris	Mr. J. Templeton, F.R.G.S.*	Rev. T. C. Page
Ditto, Mansion House ...	Rev. W. K. Rowe		Rev. J. Drew
Camberwell New Road ...	Rev. W. P. Tiddy		Rev. J. Aldis
Camden Road	Rev. R. Glover		Rev. C. M. Birrell
Chelsea, Paradise Chapel ...	Rev. F. Hibberd		Rev. F. Hibberd
Church Street, Blackfriars ...	Rev. J. J. Brown		Rev. T. Hands
Clapham	Rev. J. E. Giles		Rev. F. Trestrail
Commercial St., Whitechapel	Rev. C. Stovel	Rev. C. Stovel*	Rev. Dr. Hoby
Crayford	Rev. T. T. Gough		Rev. T. T. Gough
Dalston, Queen's Road ...	Rev. W. Miall		Rev. W. Miall
Devonshire Square	Rev. I. Birt, B.A.		Rev. J. H. Hinton, M.A.
Drayton, West	Rev. F. Bugby		Rev. F. Bugby
Edmonton, Lower	Rev. J. Walcot		Rev. J. Walcot
Eldon Street (Welsh)... ...	Rev. T. A. James,	Rev. T. A. James*	Rev. H. W. Jones
Gravesend	For Lond. Miss. this year		
Greenwich, Lewisham Road	Rev. E. Edwards		Rev. J. W. Lance
Do., Lecture Hall	Rev. R. P. Macmaster		Rev. B. Davies
Hackney, Mare Street ...	Rev. J. Aldis		Rev. D. Katterns
Do. St. Thomas's Hall ...	Rev. R. R. Finch		Rev. R. R. Finch
Hackney Road (Providence Chapel)	Rev. W. T. Rosevear		Rev. J. Pywell
Hammersmith	Rev. J. Makepeace, M.A.	Rev. Dr. Leechman	Rev. T. A. Wheeler
Hampstead	Rev. W. Brock, jun.		Rev. W. Brock, jun.
Harrow-on-the Hill	Rev. J. P. Haddy		Rev. J. P. Haddy
Henrietta Street	Rev. J. Offord		Rev. J. Offord
Highgate			
Islington, Cross Street ...	Rev. G. Gould		Rev. W. T. Rosevear
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.		Hon. & Rev. B. W. Noel, M.A.
Kennington, Charles Street...	Rev. T. Attwood		Rev. T. Atwood
Kingsgate Street	Rev. C. Kirtland		Rev. J. J. Brown
Lee	Rev. J. W. Lance		Rev. H. Edwards
Lessness Heath	Rev. E. Davis		Rev. E. Davis
Maze Pond	Rev. Dr. Paterson		Rev. H. J. Betts
Metropolitan Tabernacle ...	Rev. T. Adkins		Rev. J. A. Spurgeon
New Park Street	Rev. J. Collins		Rev. J. Collins
Norwood, Upper	Rev. N. Haycoft, M.A.		Rev. N. Haycroft, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Lewisham, Park Road	Rev. T. J. Cole	Rev. T. J. Cole*	Rev. C. Stovel
Poplar, Cotton Street ...	Rev. J. Bailey		Rev. I. Birt, B.A.
Regent Street, Lambeth ...	Rev. W. F. Burchell		Rev. W. L. Giles
Regent's Park Chapel ...	Rev. C. Vince		Rev. R. Glover
Rotherhithe, Midway Place ...	Rev. J. W. Munns		Rev. T. Morris
Romford	Rev. G. W. Humphreys, B.A.		Rev. G. W. Humphreys, B.A.
Rosemary Street			
St. Luke's, James Street ...	Rev. T. C. Page		Rev. W. Burton
Salter's Hall	Rev. W. L. Giles		Rev. J. Wilshire
Shacklewell	Rev. W. Burton	Rev. J. C. Stanion	Rev. J. H. Cooke
Shepherd's Bush, Oaklands ...	Rev. G. Isaac		Rev. C. Graham
Shouldham Street	Rev. W. A. Blake	Rev. J. H. Blake*	Rev. J. Phillips
Spencer Place	Rev. J. H. Cooke		Rev. R. P. Macmaster
Stratford Grove	Rev. Sella Martin		Rev. J. Kennedy, M.A.
Tottenham	Rev. C. Larom		Rev. B. C. Etheridge
Tottenham Court Rd., Welsh	Rev. H. W. Jones		Rev. T. A. James
Trinity Street			
Twickenham	Rev. W. Freeman		Rev. M. Philpin
Uxbridge	Ed. Ball, Esq., ex-M.P.		E. Ball, Esq., ex-M.P.
Vernon Chapel	Rev. B. C. Etheridge		Rev. Dr. Paterson
Waltham Abbey	Rev. S. Murch		Rev. S. Murch
Walworth, Arthur Street ...	Rev. S. Cowdy	Rev. S. Cowdy*	Rev. S. Cowdy
Do., Lion Street ...	Rev. H. J. Betts		Rev. J. P. Chown
Westbourne Grove	Rev. W. G. Lewis		Rev. G. Gould
Wild Street, Little			
Woolwich, Queen Street ...	Rev. J. Teall		Rev. J. Bailey
Do. Parson's Hill ...	Rev. T. Watts		Rev. T. Watts

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 26TH.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth	Rev. S. Cowdy
Battersea	Rev. I. M. Soule
Bloomsbury	Rev. C. Vince
Camden Road	F. Baron, Esq.
Commercial Street, Whitechapel	Mr. F. Brown
Cottage Green	Mr. John Templeton, F.R.G.S.
Cotton Street, Poplar	Mr. Webb
Cross Street, Islington	H. Heath, Esq.
Devonshire Square	C. E. Ogden, Esq.
Denmark Place, Camberwell	Rev. J. Curwen
Hammersmith	Rev. Dr. Leechman
Highgate	
High Road, Lee	T. C. Carter, Esq.
Kingsgate Street, Holborn	Rev. J. Teall

JUVENILE MISSIONARY SERVICES—*continued.*

PLACE OF MEETING.	SPEAKER OR PREACHER.
Lewisham Road	
Lion Street, Walworth	Rev. H. J. Betts
Mare Street, Hackney	Rev. J. Foster
Maze Pond	Mr. H. Keen
Midway Place, Deptford	Mr. J. Allen
Metropolitan Tabernacle School	Rev. J. Stock
New Park Street	Mr. Cryer
Onslow Chapel, Brompton	Rev. J. P. Chown
Park Road, Peckham	Rev. T. J. Cole
Regent Street, Lambeth	Mr. Price
Salem Chapel, Brixton	W. Appleton, Esq.
Spencer Place	Mr. F. H. Rooke
St. Thomas' Hall, Hackney	Mr. W. Rothery
Vernon Square	Mr. H. J. Treaddar
Westbourne Grove	Rev. W. G. Lewis
Woolwich (Queen Street)	Mr. Rabbeth and Mr. Dafforne

TUESDAY, APRIL 28TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 29TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. Jonathan Watson, of Edinburgh, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. William Brock, of London, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 30TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which Joseph Tritton, Esq., has kindly consented to preside.

The Rev. R. W. Dale, M.A., of Birmingham, the Rev. J. Makepeace,

M.A., of Luton, the Rev. J. H. Millard, B.A. of London, the Rev. J. Sale, of Calcutta, and the Rev. C. Carter, of Ceylon, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the same day, the Annual Meeting of the Association will be held in the Metropolitan Tabernacle, at seven o'clock. Revs. W. Brock, Junr., S. Coley, A. Hanney, and N. Haycroft, M.A., have promised to speak.

Tea will be provided in the Lecture Hall of the Tabernacle at five o'clock. Single Tickets, 1s. each; Double Tickets, 1s. 6d., if taken previous to the day of meeting, and 1s. 6d. each, if taken on the day of meeting.

Priority of seats for the Tabernacle to be given to holders of Tickets.

Tickets to be obtained of Messrs. W. E. Beal, Walworth, H. Keen, 140, Gray's Inn Road, H. J. Tresidder, 17, Ave Maria Lane, and at the Mission House, 33, Moorgate Street.

HINDOO WOMEN.

Among the many social problems which are waiting until the Native community shall summon up courage to enter upon their discussion, are few more important than that which has for its object the amelioration of the condition of the Hindoo women. In the far-off ages, before mysticism and cruelty had quite overwhelmed the finer ideas of the Vedas, the condition of woman in Hindostan was one upon which the sex in the present day must look back with envy. Caste, which defined a man's walk in life, and laid down social boundaries beyond which he could never hope to pass, rendered it imperative for him to resort to the zenana or seclusion system, in order to obviate the chance of the operation of the natural affections leading him or his into the commission of some tremendous crime. But the condition of the Hindoo women in our own day, is due to more than this. The apathy of their male relations must come in for a large share of the blame of their ignorance, and its consequences. No sooner had he shut up the feminine members of his family, than he ignored all their claims to culture or consideration, and degraded them at once from their natural position of help-mates and comforters, into that of servants and slaves.

We take it to be one of the healthiest signs of the times, that the folly of this idea is beginning not so much to be perceived by the Natives, as to be discussed and reprobated. They are awaking slowly to the conception of a higher form of life to Hindoo women, as a necessary step in their own onward progress; and whether in Madras or Bombay, or the capital itself, are shewing signs of a disposition to relax somewhat of the strictness, which carried to its fullest extent would guard their women from the impartial if impertinent gaze of the sun. It is a good omen for India that the reforming ideas which underlaid the abolition of the practice of Suttee, and which have led to the formation of a purely Native society for the promotion of widow marriage, have at last penetrated the sanctums of her governors, and that the highest in the land are now interested in the question of the improvement of Hindoo women. Whilst, however, Bombay has found a leader in the Lady Frere, Bengal has lost one in person of the late Mrs. Mullins, whose value, and the importance of whose services, we are only beginning to find out. But, to return,—the abolition of Suttee is the work of Lord W. Bentinck; widow marriage we owe in a great measure to Ishwar Chunder Bidyasagur. Between them what an interval of time elapsed, and we would then ask, is a similar period to pass by profitless, ere the next step is taken on this road? Surely the men who openly strive to

bring about widow marriages, may, without endangering their caste, make som effort to improve their homes? We have often heard Natives express a wi to meet Europeans in social intecourse, but to do this requires merely an effo on their part. If Natives were to throw open the doors of their zenanas t European ladies, we are quite sure that a correspondent return would be mad providing always the matter were conducted in a fair and open manner. Be in this question, perhaps, more than in any other, does the aphorism hold goo that "Charity begins at home!" All the talking and lecturing in the worl will not bring about one iota of improvement, nor will they introduce one ne element of comfort into any one home. But if a Native deplore the ignoranc of his wife, and find her no sort of a companion for his thoughtful moment a little home charity, well applied, would do more to bring about the realisatio of his wishes, than all the public agitation that has ever taken place. Th Hindoo should never forget, that "As is the part she is called upon to act life—such is the WOMAN!" He is willing enough to admit the truth of this i his own case, but somehow overlooks it in the case of his wife, at the very tim when its application would open up to his view all those visions of home, whic render that resting-place so endearing in the eyes of Englishmen.

A GIRLS' SCHOOL FOR CALCUTTA.

There has been for some time in India, a growing conviction on the par both of missionaries and of native Christian gentlemen themselves, that school for the daughters of the latter is urgently needed. In schools fo European young ladies, natives of however good position would not be received and it is only in charitable institutions that the daughters of native Chris tians can be educated. As these schools are from their constitution open t the lowest ranks, educated men will not, of course, allow their daughters t enter. There is at the present moment in London, a Hindoo Christian gen tleman, who has come over to England for the sole purpose of educating hi daughters, it being impossible for him to do so in Calcutta. Others whose en gagements would not allow them to take the same step, are equally in need o education for their girls. The importance of educating the mothers of th coming generation can hardly be too highly rated. Up to the age of nine o ten boys as well as girls are entirely under the mother's care and influence. Educate her as a Christian lady at home is educated, and you do more than can be done in any other way to change the social aspect of India, and to pre pare the way for the gospel of our Lord Jesus Christ.

To effect this as far as possible it is contemplated to establish a ladies' school in Calcutta, where boarders shall be received on payment of as low a sum as can be determined on, for an elementary education, *i.e.*, instruction in their own language and plain needlework; the highest branches and accomplish ments being added when desired at extra charges. *The whole tone of the teaching to be unequivocally Christian.*

Subscriptions to a considerable extent will at first be required from England. It has been calculated that the expense of house rent and servants' wages, with the salary of a lady *competent* to the undertaking, cannot be less than £300 per annum. As the number of pupils increases the amount of subscriptions required will gradually lessen.

Subscriptions are earnestly sought as early as possible in order that Mrs. Sale on her return to India may proceed with the work at once.

A TRIP TO MUTTRA.

BY JOHN BERNARD, NATIVE PASTOR OF AGRA.

19th Aug.—I left Agra in company with Joseph for Muttra, to preach, and remained five weeks. Many strangers had come to Muttra from a distance to

attend the Mela. We preached daily, morning and evening, in the market place and at the gates of the City. Large crowds assembled to hear us, often as many as 200 at a time, and they listened attentively to the word of God. A few disputed with us, but mostly with respect and gentleness; and when their questions were answered they again heard us with pleasure. Many said, "This word is true, and will one day certainly prevail." Whilst we were in Muttra two Melas occurred, at a distance of two miles, but on both occasions it rained, so that we could not preach very much. In the evenings, at the Deeg gate, Muttra, great crowds assembled to hear us, and even after our strength was exhausted and we could speak no longer, they still wished to hear more. Some of the people asked us after Mr. Phillips and Mr. Evans, and said, "Why have you left our City? Come and live here again, and preach to us as before." On Sunday mornings we went to the Kotwal's (chief of the Police) house, who is a Christian, and had Divine service. About sixteen were usually present. In the evenings we conducted service in another place, about eight attending. All who attended these meetings were much pleased, and said "we should be greatly rejoiced if some missionary would come and live here."

During the day many of these, fully 100, came to me for medicine, and through the Saviour's mercy many derived great benefit. When we were taking our leave many native Christians and Hindoos stayed with me till midnight, and with much sorrow and earnestness begged me to come and live among them; and when at two o'clock in the morning we departed, several persons accompanied me five or six miles, and I finally took leave, after trying to comfort and cheer them. It seems to me very desirable that some missionary should soon go to Muttra, and I think a church would soon be collected and established there.

HINDUISM IN BEERBHOOM.

BY THE REV. J. R. ELLIS.

In Beerbhoom I spent a week, visiting a large Mela at a place called Bramhadeityastan, where one had an opportunity of witnessing the extreme superstition of the people, and the exorbitant covetousness of their priests. I shall never forget how these poor benighted ones lifted a handful of earth, and touching their foreheads with it threw it upon a heap similarly gathered in former years—or how some, more religious, lay for some minutes with their feet, knees, hands and forehead touching the earth—and then how they went away apparently assured that they had that day gained a no small accession to their stock of righteousness. The reason of their worshipping the earth in this place is, that a Brahman is said to have died here, and as his ghost still hovers about the place, it is needful to come annually to help to appease it. This the people do by bowing down to the earth over which the supposed spirit hovers. Under the shade of the only tree in the place were half-a-dozen brahmans with great baskets, into which for the greater part of the day they were busy throwing the offerings of the people. One wonders how these people do not see through the tricks and vices of their leaders. Here no sooner did a new comer make his appearance with something in his hand than one of the covetous priests stretched out his hand crying "Give it to me," then another snatching at it cried at the pitch of his voice, "No, I shall have it," whilst the servant of a third came forward to take the gift by force from the hand of the offerer. Then one would have been amused, had there been no cause for sadness, to think of the well deserved disappointment betrayed by the disdainful look of that fat oily brahman, who has opened up the parcel for which he has so lustily grappled and sees that it is only rice! a handful of rice!! I have not seen in Bengal any scene so saddening as what I witnessed at this Mela.

It gave me a fresh stimulus to preach the life-giving gospel of our living loving Saviour, and seemed to rebuke me for my slothfulness in calling men to Christ. Old Sonaton was with me that day, but his voice is now too weak for a mela, and the heavier part of the work fell to me. I preached some seven or eight times.

Again, six days ago, still accompanied by Sonaton, I left Soury,—and, allowing our old friend a little rest in the hackery when he felt inclined, went from village to village on the way thither, preaching the good tidings of the Kingdom. We got in here yesterday, after preaching during the five days some fifty-six times, and on nearly all these occasions to good and attentive audiences. The common people particularly heard us gladly; but in two large villages, where I happened to be alone, after having had an attentive audience of this class, some of the better—I had almost said the *baser*—because the prouder and more covetous sort, came amongst the others and made such a noise that on both occasions I was compelled to leave them. Such occurrences serve to show that the battle is not yet won. In other large villages, however, we had audiences composed of both classes, and were heard with the gravest and most serious attention, whilst we shewed the necessity of a new birth, the forgiveness of past sin, and the perfect adaptation of the gospel plan to all our spiritual wants. The exposition of the moral excellence of the Saviour—of his purity, love, mercy, justice, &c., compared with the vices of their gods, seemed to awe many into listening in spite of themselves; whilst others listened apparently with a real desire to know how they might be saved. In one large village—the name of which you will probably remember—Kándará—after having preached twice, a number of people came after me desiring me to stop and preach to them again. Amongst them was a young brahman who had opposed me previously and been silenced. "We wish you to tell us particularly," said this very man, "who God is, and how he may be found." Accordingly, sitting down in the road, I shewed him in the first place that the hindoo devtas are not God, relating at some length the deeds of their chief devtas Bráhmá, Vishna, and Shiva, and their goddesses—and then the loveliness of Jesus, "the Saviour," and his power, together with the excellence of his precepts and the all-sufficiency of his atonement as our substitute, beseeching them in Christ to be reconciled to God; and then, though there were many brahmans in the audience, not one offered a single objection; on the contrary, every one looked to another, remarking that these things could not be gainsaid. We wish and pray, and labour to see more than an assent to the truth indeed, but the overturning of error is a *gradual thing*. Let us bear this in mind, "I will overturn, *overturn*, OVERTURN, till he come whose right it is."

FORMATION OF A BAPTIST CHURCH AT ALLAHABAD.

Soon after the overthrow of the Mutiny, the Indian Government moved the seat of administration for the North-West Provinces from Agra to Allahabad. This large and important city lies on a tongue of land formed by the junction of the Jumna with the Ganges, and is the resort every year of very large numbers of pilgrims. The church in the Civil Lines in Agra consisted for the most part of persons employed in the Government offices, and with their removal the church ceased to exist. The members who removed from Agra have for some time greatly desired to revive their fellowship, and to employ the funds derived from the sale of their former chapel in the erection of a new one with a minister's house in Allahabad. This was about to be accomplished during the stay of the Rev. R. Williams in Allahabad; but his speedy removal, through ill health, prevented the fulfilment of their purpose. Various communications have been made to the Committee relative to the settlement among them of another missionary, and there is a prospect of this being soon accomplished.

Meanwhile the brethren have availed themselves of the visit of the Rev. G. Kerry to form a church, consisting of twenty-five members, and we have great pleasure in laying before our readers the series of resolutions passed on the occasion. In years past the brethren have rendered the Society important services in the mission in the North-West Provinces, and we have no doubt that in the future they will as actively as before engage themselves in promoting the kingdom of Christ among the perishing idolaters around them. Allahabad was a station early occupied by the Serampore brethren, and the scene for many years of the devoted labours of our deceased brother Macintosh. The resumption of Christian exertion in this great city cannot but be the source of gratification to the friends of the Society. Its proximity to Oude, and to the unoccupied regions on the Jumna, mark it out as a spot admirably adapted to be the centre of missionary labour.

"Proceedings of a meeting held pursuant to circular at the residence of brother R. Deane, on the evening of Wednesday the 4th of February, 1863.

"Present the Rev. Messrs. Kerry and J. G. Gregson; brethren W. W. and H. Crawford; Carr; Rae, Wittinbaker; Deane; A. R. and J. M. Gordon; McConnell; Pitts; J. and D. Jahans; Carey; Dwarkanath Lahori; James Carter (non-resident).

"Sisters Crawford (Mrs.); Gordon (Mrs.); Rae (Mrs.); Deane (Mrs.); Wittinbaker (Mrs.); Dyce (Mrs.); Spears (Mrs.); D'Souza (Mrs.); Gordon (Misses G. S. R. P. and E. H.)

"Brother Kerry, as announced in the circular, took the chair, and opened the proceedings by giving out the 550th hymn in the Selection, which having been sung, he read a portion of the 4th chapter of the Epistle to the Ephesians, and then called upon brother Gregson to pray.

"Brother Wittinbaker then proposed the following as the 1st Resolution, which was seconded by brother Rae, and having been put to the vote was unanimously approved by a show of hands.—

"'Resolved—That we, the undermentioned residents of Allahabad, having, previously to our coming to this Station, been in fellowship with different Baptist churches, and being impressed with the importance of bearing a consistent and Scriptural testimony to those truths and ordinances of the Gospel of Christ, which we hold in common with the churches with which in former times we were associated, do now solemnly declare and record our union together as a church of baptized believers in the Lord Jesus; and that we who now unite as a church of Christ, desire in forming this union to repeat the vows made by us in our baptism, and anew to dedicate ourselves to the service of the Redeemer, and to pledge ourselves by God's grace and help to forsake the vain and sinful pleasures and pursuits of the world, that we may follow more closely in the footsteps of our Saviour, in token whereof we request our brother, now presiding, to give to each one in the name of the rest the right hand of Christian fellowship.'

"The 2nd Resolution proposed by brother W. W. Crawford, and seconded by brother A. R. Gordon, was carried unanimously by a show of hands.—

"'Resolved—That as the majority of the friends now united in forming this church, were members of the now scattered church formerly meeting in the Union Chapel, in the Civil Lines at Agra, we regard this church and report it, not as a new one, but as the revived Church of the Civil Lines at Agra, and direct that the record of the various steps which have led to this meeting, with the minutes now passed, be entered in the 'Book of Proceedings' of the Baptist Church in the Civil Lines, which book shall hereafter be used as our Church Book.'

"The 3rd Resolution moved by brother Deane, and seconded by brother Carr, was also by a show of hands unanimously adopted:—

"'Resolved.—That our brethren W. W. Crawford and A. R. Gordon, who were deacons of the Church, when it was located at Agra, up to the time of its dispersion, be requested to serve the Church still in that office, and that our brother, M. Wittenbaker be appointed as the third deacon.'

"The 4th Resolution was proposed by brother McConnell and seconded by brother H. H. Crawford :—

"'Resolved—That we, belonging to this church, recognizing the duty of mutual forbearance and love in matters wherein as brethren we may differ in opinion, and knowing, that in reference to the question of communion, some of the brethren take different views, determine that, if occasion should hereafter arise, two Communion services may be established, one of which shall be only for the Church here, or for members of other Baptist Churches, and the other service for all the members of the Church who may avail themselves of it, and for recognised Christians of other denominations which maintain the evangelical doctrines of the Gospel.'

"Resolution V being proposed by brother Carey, and seconded by brother Dwarkanath Lahori, was unanimously adopted by a show of hands :—

"'Resolved—That a record be made of our determination and desire to be truly a Missionary Church and to obtain a Missionary pastor, in order that unitedly we may not only hold forth the word of life to the nominally Christian residents of the station, but also to the heathen around us.'

"The 6th Resolution was proposed by brother J. M. Gordon, and seconded by brother McConnell, and in like manner carried unanimously.

"'Resolved—That the Deacons be requested to make arrangements for carrying on the Sabbath services of the Church till such time as a settled pastor can be obtained, and that with this object application be made from time to time to different missionaries in India for assistance.'

"Resolution 7th, proposed by brother Wittinbaker and seconded by brother D. Jahuns, was also adopted by an unanimous vote by show of hands.

"'Resolved—That immediate steps be taken to obtain a place of worship, and, if possible, a minister's house, and that brethren Carr, H. Crawford, Deane, McConnell and Rae, with the Deacons, form a Committee with power to add to their number, to see to this matter.'

"The 8th Resolution was then proposed by brother A. R. Gordon, and seconded by brother Rae, and approved unanimously by a show of hands :—

"'Resolved—That this Church, calling to mind the Christian courtesy and kindness and ministerial care and instruction which its several members have for nearly three years received from the Reverend J. Williamson, Presbyterian Chaplain of this station, desire to record in its church-book its grateful sense of its obligation as a body of Christian people to him, and its earnest prayers to the Head of the Church that he would continually bless and prosper the labours of him whom they have long loved and honoured as a faithful minister of the Gospel of Christ.'

"'Further, that a copy of the above be forwarded to the Rev. J. Williamson, by the Deacons, with a letter explanatory of our present position and prospects as a church.'

"The 9th and last resolution was proposed by brother Carr, and seconded by brother Pitts, and adopted unanimously by a show of hands :—

"'Resolved.—That the steps which have been already taken with the purpose of securing for this church a pastor, in connection with the Baptist Missionary Society, be approved by this meeting, and that a copy of its proceedings be sent to the Committee of the Baptist Missionary Society.'

"Brother Kerry, before the business of the meeting commenced, stated that the resolutions which were about to be proposed had been framed by him after advising with certain brethren, and on each being put forth and seconded, explained more fully, when that seemed necessary, its object and design, after doing which it was put to the vote.

"The meeting dissolved after singing the 544th hymn in the Selection and prayer by brother Kerry."

GEO. KERRY, Chairman.

MISSION TOUR BETWEEN DELHI AND ROHTUCK.

BY THE REV. D. P. BROADWAY.

February 5th, 1862.—I left Delhi very early in the morning accompanied by our worthy, humble and much esteemed brother Sabha Chund, who had come in for the purpose, and another brother named Sewburn Tiwari. We left the high road after we got a few miles out of the station, and directed our course to the interior of the country.

The first village we came to was Burwaia. The inhabitants were chiefly Mussulmans, but a very simple set of them. Sewburn Tiwari stood on an embankment of their Muzjid, and began to read a tract. The news of our being there was soon circulated through the place, and there was a general rush from all parts to the spot. They listened attentively without molestation for about two hours, and asked several very interesting questions, which were duly answered, but by and by a Syaad belonging to Delhi, who is in high repute among them, came there. He was very angry with the people for coming out to hear us, and that he knew us very well, that we were called Padries, and told them that we were the enemies of their beloved and much adored prophet Huzrat Mahommed, and actually compelled them to disperse by calling out, "Cursed be they who will stand any longer to hear those men."

We then went on to the next village, Bawanna, and as we were entering it, the Zamindar met us, and invited us to the Choupar (a house in which they transact business, and hold their public meetings) and sent a man round to call the people. A large number soon assembled, their Uprahit (priest), a Brahmin of course, also came. Sabha Chund read and explained the v. of Matthew. Sewburn Tiwari followed him up by reading a tract, the Religious Address, and I spoke to them on the necessity of coming to Christ for salvation. They listened the whole time very quietly, their conduct often made me fancy I had a christian congregation before me. Some of them occasionally said Satya hai, satya hai (it is true, it is true), and they seemed to rejoice when they heard that there was no such thing as the transmigration of souls, and that those who believed in the Lord Jesus Christ were pardoned and received into baikunth (paradise) for ever, as soon as they were disembodied. The Uprahit frankly admitted that all we had said was very reasonable and consistent, but he thought it would not be well if the Hindoosthanis became Ungreze (Englishmen), because then there would be no one to cultivate the land, and to do the work of the country. I could not help smiling at the simplicity of the man; however I soon got him over that difficulty, and urged him to think over what he had heard from us respecting the way of salvation, and also to induce the people about him to do the same.

(To be continued.)

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis informs us that Mr. Anderson was at Kooshtia, making arrangements for the commencement of a new station at that place. Mr. and Mrs. McKenna were on their way to Chittagong. Goolzar Shah, the pastor of the native church, was about to visit the villages, in company with his native preachers, to preach the Gospel in them. He asks for the prayers of the churches of this country.

JESSORE.—From Mr. Hobbs we learn that a planter has offered a suitable location for a new station near his factory, about midway between Jessore and Khoostia. He proposes to place two native preachers there immediately. Ill health has constrained Mrs. Hobbs to decide on a visit to England. She was to sail on the 5th of January. Let us hope she may speedily recover and rejoin her husband in his important sphere.

LALL BAZAAR.—Mr. Kerry has paid two visits to the churches to the south of Calcutta, and will be assisted by Mr. Rouse in superintending them. Mr. Kerry's manifold labours have lately tried his health, and he and Mrs. Kerry have had to lament the loss of a newly born babe. Mr. Wenger has taken charge of the native church in Intally. Mr. and Mrs. Parsons, of Meerut, sailed for England, in the "Shannon," on the 23rd December.

CHITTAGONG.—We are happy to announce the safe arrival in Chittagong of Mr. and Mrs. McKenna on the 3rd January, where he will assist our aged brother Johannes.

BACKERGUNGE.—The work in this important district continues to make progress; but not without much opposition from the Zemindars. The villages which have recently admitted the Gospel, suffer much from the heirs of the late Ram Roton Roy, so as to constrain Mr. Page to appeal to the Magistrate.

PATNA.—While his house is undergoing repair, Mr. Kälberer is residing at Dinapore, daily occupied in preaching to the natives, and also occasionally in English to the soldiers of the Station.

MONGHYR.—Mr. Edwards has fully entered on his work at this station, where he will permanently remain. He visits the schools daily, exercises himself in the bazars in reading tracts, and saying a few words to the people, and also once on the Lord's day preaches to the English congregation.

BENARES.—Our esteemed brother Mr. Parsons, the loss of whose wife we have had so recently to deplore, has finally resolved to make Benares the future field of his missionary labours. His Translation of the New Testament into Hindi, is rapidly hastening to conclusion, and needs little more than thorough revision to fit it for the press.

ALLAHABAD.—We have great pleasure in recording the establishment of a Baptist Church in this important city, consisting of 25 persons, all of whom were formerly united in church fellowship in Agra. The church is in fact a revival of the fellowship formerly existing in Agra, but interrupted by the removal of its members from that city, on the breaking up of the Government establishment. The Rev. G. Kerry being on a visit to Allahabad, the brethren requested him to preside on the occasion.

DELHI.—The health of Mr. Evans continues very uncertain, repeated attacks of fever, producing great weakness. He has also been called to bear a severe trial in the loss of his infant child.

SPANISH TOWN, JAMAICA.—Mr. Phillippo wishes us to acknowledge very gratefully the receipt of a box of clothing and sundries from kind friends at Northampton. The island is still suffering severely from bad seasons, the American war, and little trade.

STEWART TOWN.—Mr. W. Webb, a student of Calabar Institution, has lately settled over the church at this place, including in his pastorate the church at Gibraltar. His ordination took place on the 21st January. His prospects, especially at the latter station, are very encouraging. A student of the Normal School has also opened a day school at Stewart Town. To support the day school, contributions both of money and materials are much required.

JACMEL, HAYTI.—The last year closed with a midnight service in the chapel, and the first week of this year was spent in daily service. The missionaries report that the attendance at these meetings was good.

SPANISH TOWN, JAMAICA.—From the Rev. J. M. Phillippo we learn the death of Mr. George Hall, his senior deacon. He was nearly a hundred years of age, and during the time of slavery was most active in visiting the estates, often by night, to communicate the gospel to the slaves. Mr. Phillippo has also been present at several missionary meetings in Clarendon and Manchester parishes. The attendance was good and the collections were liberal.

ANNOTTO BAY, JAMAICA.—Mr. Jones writes that the storms and rains which had lasted nearly three months, a longer period than ever known, had rendered travelling almost impossible. Every sort of business was nearly at a stand. He reports a baptism of 47 persons in December, and the continued efforts of

the people to finish their chapel, towards which many friends contributed while Mr. Jones was in England, the former place having been destroyed by fire.

CALABAR INSTITUTION.—Rev. D. J. East writes to say that he is continuing his vacation visits, looking in on the young brethren sent forth from the College, to cheer them on in their work, and advise and counsel them in every difficulty which may arise. As a family they were all in good health.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21st, 1863, to March 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Reinold, R., Esq.	1	1	0
Mr. W., Enfield	1	1	0
me, Samuel, Esq.	1	1	0
ome, R. B., Esq.	1	1	0
Mrs., late of Rei-	2	2	0
r, Rev. P.	0	10	6
ands, Rev. F., B.A.	1	0	0
Mrs.	1	0	0
S. N., Esq., Ply-	1	1	0
W., Esq.	2	2	0
Mrs.	1	1	0
Rev. R. Croydon	0	10	6
Mrs., Black-	1	1	0
Mr. C.	1	1	0
Templeton, J., Esq., F.R.G.S.	1	1	0
DONATIONS.			
John, Esq., Wor-	50	0	0
16th February," for	5	0	0
S., Hastings	0	7	0
LONDON AND MIDDLESEX.			
Street, Little			
Sun. Sch. for *N.P.*, by *Y. M. M. A.*	1	0	0
Camberwell, Cottage Green—			
Collection for *W. & O.*	1	1	0
Contributions	8	5	9
Do., do. Sun. School			
Juv. Auxiliary	3	1	9
Do., do. for *N.P.*, by *Y. M. M. A.*	5	8	9
Denmark Hill—			
Contribution	10	10	0
Commercial Street—			
Sun. School for *N.P.*	3	10	0
Edmonton, Lower—			
Collection for *W. & O.*	2	18	6
Eden Street—			
Contributions	6	10	3
Hackney, Mare Street—			
Sun. Sch. for *N.P.*, by *Y. M. M. A.*	3	16	4
Do., St. Thomas' Hall—			
Sun. Sch. for *N.P.*, by *Y. M. M. A.*	11	5	10
Highgate—			
Sun. Sch. for *N.P.*, by *Y. M. M. A.*	3	0	3
Harlington—			
Collection for *W. & O.* (2 years)	2	0	0
Islington, Cross Street—			
Collection for *W. & O.*	5	0	0
Sun. Sch. for *N. P.*, by *Y. M. M. A.*	1	12	6
John Street—			
Contributions	77	17	3
Do. for *India*	2	10	0
Kennington, Charles Street—			
Sun. Sc. for *N. P.*, by *Y. M. M. A.*	1	4	6
Maze Pond—			
Contribs. on acc.	44	0	0
Do., Sun. Schl. for *N.P.* by *Y. M. M. A.*	2	7	7
Peckham, Park Road—			
Collections for *W. & O.* (2 years)	3	0	0
Collection	4	16	4
Tottenham Court Road (Welsh)—			
Contribution	2	2	1
Walworth, Arthur Street—			
Collection for *W. & O.*	2	0	0
Do., East Street—			
Sun. Schl. for *N.P.*, by *Y. M. M. A.*	3	19	9
Do., Lion Street—			
Sun. Schl., for *Gahalagoda School, Ceylon*	10	0	0
Do., *Mrs. Hobbs' Orphan Sch., Jessore*	5	0	0
Do., "*Sharon*," *N.P. Burial*	1	6	0
BEDFORDSHIRE.			
Dunstable—			
Collection for *W. & O.*	1	3	4
Contributions	33	17	4
Do. for *N. P.*	0	10	4
Do. for *China*	0	10	0
	36	1	0
Less expenses	0	13	0
	35	8	0
Ridgmount—			
Collection for *W. & O.*	0	17	6
Contributions	0	15	0
Do. for *N. P.*	0	15	0
Shefford, Union Chapel—			
Sun. School for *N.P.*	6	7	11
BERKSHIRE.			
Abingdon—			
Collection for *W. & O.*	1	5	3
Do., Cotmill and Fyfield	2	10	0
Contributions	20	17	0
Do. for *China*	1	0	0
Wallingford—			
Contribs. for *N. P.*	0	16	6
Windsor—			
Collection for *W. & O.*	2	3	4
Contributions	30	2	5
Do. Sun. School	4	1	6
BUCKINGHAMSHIRE.			
Chenies—			
Contributions	5	4	3
Cuddington—			
Contributions	8	11	7
Great Marlow—			
Contribs. for *N. P.*	2	3	4
Haddenham—			
Contributions	10	19	11
Do. Sun. School	1	18	0
Long Crendon—			
Contributions	2	3	10
Olney—			
Collection for *W. & O.*	2	2	0
Contributions	15	3	0
Do. for *N. P.*	3	1	6
Do., Sun. School	1	0	0
	21	6	6
Less expenses	0	4	9
	21	1	9
Prince's Risborough—			
Contribution	2	0	0
Do. Sun. Schbol	4	2	0
CAMBRIDGESHIRE.			
Cambridge, Zion Chapel—			
Collection for *W. & O.* (moiety)	3	0	0
Do. for *Mr. Rycroft's Chapels, Bahamas*	3	7	2
Gamlingay—			
Contributions	2	0	0
Do. Sun. School	0	10	0
CORNWALL.			
Falmouth—			
Contributions on acc.	14	9	1
Marazion—			
Collection	1	3	9

	£	s.	d.
Penzance, Clarence Street—			
Contribs. (balance) ..	8	11	2
Less expenses	1	1	6
	7	9	8
Redruth—			
Collection for *W. & O.*	1	0	0
Contributions.....	21	4	11
	22	4	11
Less expenses ..	0	16	6
	21	8	5
Saltash—			
Collection for *W. & O.*	0	13	0
Do.	3	16	8
Contribs. for *N. P.* ..	0	17	2
Do. Sun. School ..	0	5	0
Derbyshire.			
Derby—			
Contributions.....	2	19	0
Loscoe—			
Contribs. for *N.P.* ..	0	12	9
Devonshire.			
Bradninch—			
Contributions	4	1	6
Exeter, Zoar Chapel—			
Sunday School	1	2	0
Ilfracombe—			
Contribs. for *N. P.* ..	0	4	1
Newton Abbot—			
Collection for *W. & O.*	0	13	3
Contributions.....	4	16	11
Do. Sun. School ..	4	0	2
	9	10	4
Less *Heralds* & expns.	0	16	2
	8	14	2
Torquay—			
Mr. and Mrs. E.....	50	0	0
Dorsetshire.			
Dorchester—			
Contributions for *N.P.*	0	13	2
Durham.			
Sunderland, Bethesda—			
Contributions	12	0	0
Essex.			
Colnbrook—			
Collection for *W. & O.*	0	10	0
Waltham Abbey—			
Contribs. (balance) ..	3	18	1
Gloucestershire.			
Eastington Nupend—			
Sunday Sch. for *N. P.*	0	14	8
Chipping Sodbury—			
Collection for *China*	1	4	0
Contributions	3	19	4
Do. for *N. P.*	0	19	0
Do. Sun. School ..	1	1	8
Coleford—			
Sun. School for *N. P.*	2	5	10
Lechlade—			
Collection for *W. & O.*	0	5	2
Wotton-under-Edge—			
Contributions	3	0	0

	£	s.	d.
Hampshire.			
Newport, Isle of Wight—			
Contributions	12	13	4
Do. Sun. School ..	1	5	8
	13	19	0
Less expenses ..	1	4	9
	12	15	0
Pond, Isle of Wight—			
Collection	2	6	9
Southampton—			
Contribution	0	7	6
Wellow, Isle of Wight—			
Contributions	2	0	3
Herefordshire.			
Enias Harold—			
Contributions	0	10	7
Fownhope—			
Collection for *W. & O.*	0	4	9
Contributions	3	1	0
Garway—			
Contributions	1	17	6
Hereford—			
Contributions	6	13	7
Do. for *Mr. Rycroft's Schools*	3	5	6
Do. Sun. S. for *N.P.*	2	4	10
Orcop—			
Contributions	1	12	3
	19	10	0
Less local expenses	2	12	0
	16	18	0
Hertfordshire.			
Buntingford—			
Contributions.....	0	18	7
Hemel Hempstead .			
Contributions	12	7	8
Do. for *N.P.*	0	15	2
Hitchin—			
Contribs. (balance) ..	0	16	11
Do. for *Intally Sch.*	4	0	0
	4	16	11
Less expenses ..	0	15	0
	4	1	11
Huntingdonshire.			
Huntingdon—			
Contribution for *India*	20	0	0
Kent.			
Ashford—			
Collection for *W. & O.*	1	0	0
Contributions	6	13	5
Do. for *N. P.*	2	5	5
	9	18	10
Less expenses	0	15	0
	9	3	10
Borough Green—			
Collection for *W. & O.*	1	1	0
Contribs. for *Africa*..	0	5	0
Crayford—			
Collection for *W. & O.*	2	0	0
Lee—			
Sunday School	0	18	6
Lewisham Road—			
Contributions.....	3	6	6

	£	s.	d.
Smarden—			
Contributions	3	0	6
Tenterden—			
Biddenden Sun. Sch. for *N.P.*	1	7	1
Tonbridge—			
Contrib. (2 years)....	4	0	0
Lancashire.			
Bolton—			
Collection for *W. & O.*	0	10	0
Contributions	11	2	3
Colne—			
Collection for *W. & O.*	2	0	0
Haslingden, Pleasant Street—			
Collection for *W. & O.*	2	0	0
Liverpool, Myrtle St.—			
Juv. Soc. for *Rev. W. K. Rycroft's Schools, Bahamas*	7	10	0
Rev. J. Allen's Schools, Ceylon	5	0	0
Rev. J. Clark's Schools, Jamaica	5	0	0
N.P., Delhi, India ..	12	10	0
Do., Pembroke Chapel—			
Contribs. for *India*	5	5	0
Do. for *Africa*	0	5	0
Do. for *China*	1	0	0
Do., Walnut Street—			
Sunday School	5	3	7
Manchester and Salford Aux.—			
Balance of Contribs. by Thos. Bickham, Esq.	237	4	5
Of this sum, from Union Chapel Cong. Miss. Society—			
£12 10 0 for *W. & O.*			
17 15 9 for *N.P.*, and			
18 0 0 for *Intally School.*			
Rochdale—			
Contribs. for *N. P.* ..	2	9	2
Leicestershire.			
Arnsby—			
Contribs. for *Rev. C. Carter's Sch., Kandy, Ceylon*	6	0	0
Lincolnshire.			
Boston, Salem Chapel—			
Contributions	7	13	10
Do. for *N. P.*	1	4	5
Burgh—			
Contbs. Ladies' Working Party for *India*	3	0	0
Norfolk.			
Bacton—			
Contribs. for *N. P.* ..	0	13	0
East Dereham—			
Contributions	3	3	10
Do. for *N. P.*	1	0	6
	4	4	4
Less expenses	0	0	4
	4	4	0
Diss—			
Collection for *W. & O.*	1	1	6
Contribs. for *N. P.* ..	2	2	2
Saxlingham—			
Contribs. for *India* ..	1	2	8

	£	s.	d.
Worstead—			
Contribs. for *N. P.* ..	3	0	7
Less expenses ..	0	0	7
	3	0	0

NORTHAMPTONSHIRE.

Braunston—			
Collection for *W. & O.*	0	7	6
Contribs. for *N. P.* ..	0	3	6
Guilsborough—			
Collection for *W. & O.*	0	15	7
Contributions	10	13	2
Do. for *N. P.*	1	9	0
Harpole—			
Collection for *W. & O.*	0	12	6
Milton—			
Collection for *W. & O.*	1	2	7
Northampton, Princes Street—			
Collection for *W. & O.*	1	0	0

OXFORDSHIRE.

Burford—			
Contribution	0	11	0
Do. for *W. & O.*	0	5	0
Bollright—			
Contributions	1	16	8

SOMERSETSHIRE.

Bridgewater—			
Collection for *W. & O.*	2	11	4
Contribs. for *N.P.* ..	1	10	7
Bristol Auxiliary—			
Contribs. *on acct.* by G.H. Leonard, Esq.	100	0	0
Do. Broadmead—			
Collection for *W. & O.*	7	12	2
Crewkerne—			
Collection for *W. & O.*	0	10	0
Contributions	2	18	0
Stogumber—			
Contribs. for *N. P.* ..	0	19	6
Wincanton—			
Contribs. for *N. P.* ..	0	11	0
Yeovil—			
Contribs. for *N. P.* ..	1	17	9

STAFFORDSHIRE.

Stafford—			
Collection for *W. & O.*	0	7	0

SUFFOLK.

Aldborough—			
Contributions	5	12	3
Do. Sun. School. ..	1	18	6
Bardwell—			
Contributions	1	8	9
Bury Saint Edmunds—			
Contributions	23	12	0
Juv. Aux. and S. S.	10	1	0
Clare—			
Contributions	3	2	0
Eye—			
Contributions	11	15	0
Do. S. S. for *Schools*	2	10	0
Framsden—			
Contributions	1	11	3
Horham—			
Contributions	3	0	0
Ipswich, Stoke Green—			
Contributions	26	4	10
Do. Juv. Assoc.....	3	15	0
Do. Sun. School ..	5	0	0
Do., Turret Green—			
Contributions	36	12	6
Do. for *N. P.*	0	16	0
Do. Sun. School..	0	11	6

Nayland—			
Contribs. for *N. P.* ..	0	7	0
Sudbury—			
Collection for *W. & O.*	1	1	0
Contributions	8	9	0
Stradbrook—			
Contributions	6	18	0
Walton—			
Contributions	1	15	6
	156	1	1
Less exps. and amt. acknow. before ..	90	2	8
	65	18	5

SURREY.

Dorman's Land, Lingfield—			
Contributions	4	11	0
Kingston-on-Thames—			
Contribs. for *W. & O.*	1	0	0
Do. for *China*	1	0	0

SUSSEX.

Lewes—			
Contribs. (balance) ..	1	7	6

WARWICKSHIRE.

Birmingham, Bradford St.—			
Collection for *W. & O.*	3	0	0

WILTSHIRE.

Bradford-on-Avon—			
Collection for *W. & O.*	0	10	0
Contributions	3	0	0
Do., for *N. P.*	1	0	0
Bratton—			
Collection for *W. & O.*	1	10	0
Contributions	16	0	0
Devizes—			
Friends at Devizes ..	20	0	0
Kington Langley—			
Contributions	3	7	6
Trowbridge, Back St.—			
Contribs. on acc.	33	14	0

WORCESTERSHIRE.

Broomsgrove—			
Contributions	3	16	9
Less expenses ..	0	9	11
	3	6	10
Stourbridge—			
Contribs. (balance) ..	9	9	1

YORKSHIRE.

Beverley—			
Contribution	1	0	0
Leeds, South Parade—			
Contribs. (balance) ..	5	1	9
Less expenses ..	2	17	6
	2	4	3
Rotherham—			
Sun. School for *N.P.*	0	17	0
Sheffield, Portmahon—			
Contributions	15	18	5
Do., Townhead Street—			
Contribs. for *N. P.* ..	1	17	6
York—			
Sun. School for *N. P.*	0	7	6

NORTH WALES.

ANGLESEA.

Bryndaiancyn—			
Contributions	1	4	7
Do. Sun. School ..	0	10	9
	1	15	4
Less expenses ..	0	0	4
	1	15	0

SOUTH WALES.

BRECKNOCKSHIRE.

Pantyceelyn—			
Contributions	2	8	2

CARDIGANSHIRE.

Cilfowyr and Ramoth—			
Contributions	3	19	8

CARMARTHENSHIRE.

Rhydwilym—			
Contributions	2	18	6
Do. Sun. School ..	2	18	6
Saint Clears—			
Contributions	15	3	5
Less amount for Irish and Trans. Socts. and expenses	4	12	5
	10	10	0
Whitland, Nazareth—			
Collection for *W. & O.*	0	3	6
Contributions	3	18	6
	4	2	0
Less expenses	0	0	6
	4	1	6

GLAMORGANSHIRE.

Abercanaid—			
Contributions	1	2	4
Less expenses ..	0	0	4
	1	2	0
Caerphilly Tonyfelin—			
Contributions	10	5	3
Neath—			
Contribs. for *N. P.* ..	3	16	10
Do. Sun. School ..	0	17	5
	4	14	3
Less expenses ..	0	0	6
	4	13	9
Pont-bren-llwyd—			
Contributions	1	12	6
Do. for *N. P.*	1	14	0

MONMOUTHSHIRE.

Blaenau Gwent—			
Contributions	3	19	3
Less expenses ..	0	0	11
	3	18	4
Pontypool, Crane Street—			
A Friend to Missions	5	0	0
Rhymney—			
Collection	1	5	0

	£.	s.	d.
Tredegar—			
Contributions	5	0	0
Whitebrook—			
Contribs. for *N. P.* ..	0	12	3

PEMBROKESHIRE.

Groesgoch—			
Collection	8	12	10
Tabor—			
Contributions	3	0	4
Do. for *India*	0	19	0
Do. for *China*.....	0	19	9
	4	19	1
Less expenses ..	0	0	8
	4	18	5

SCOTLAND.

Scotland on acc. by Rev. Dr. Evans	51	0	0
Anstruther—			
Collections.....	9	16	5
Contribs. for *N.P.* ..	1	15	1
Berwick-on-Tweed—			
Contributions	16	15	3
Cupar—			
Contribs. on acc.	7	10	0
Dundee—			
Colls., Panmure Chap.	3	10	0
Do. Ward Chapel..	6	3	8
Do. Public Meeting	3	3	10
Contributions	23	17	0
Do. Old Scotch Ind. Church, Euclid St.	4	0	0
Do. Meadowside Ch.	2	0	0
Do. Lambs Hall for *T.*	5	0	0
	47	14	6
Less expenses ..	1	15	6
	45	19	0
Dunfermline—			
Contributions	17	5	0
Do. for *N. P.*.....	1	2	0
Edinburgh, Dublin St.—			
Contributions	79	0	10
Do. for *China*.....	5	0	0
	84	0	10
Less expenses ..	2	18	5
	81	2	5

	£	s.	d.
Do. Charlotte Chapel—			
Contributions	5	8	0
Do. Contribs. by the Ladies of the Baptist Churches in Edinb. for *China Mission* ..	14	3	0
Eyemouth—			
Sunday Schools.....	1	4	9
Glasgow, Baronial Hall—			
Contributions	5	1	0
Do. Blackfriars St.—			
Contributions ..	30	19	6
Do. John Street—			
Contributions ..	8	6	10
Do., N. Frederick Street—			
Collection	2	7	8
Irvine—			
Contributions	6	8	0
Kirkcaldy, White's Causeway—			
Contributions	9	15	3
Paisley—			
Collection, Storie St.	4	2	2
Contributions	76	1	7
Do. for *China*.....	10	0	0
Perth—			
Contributions	21	8	6
Do. for *China*.....	6	0	0
Do. for *N. P.*	0	12	1
Rothsay—			
Contributions	5	5	9
Saint Andrews—			
Contribs. on acc.	7	10	0
Stirling—			
Contributions	11	10	0

IRELAND.

Waterford—			
Contributions	1	10	0
Do. for *N. P.*.....	4	1	6

FOREIGN.

JAMAICA.

Contributions for the African Mission from Jamaica for the year 1862—3, by Rev. J. E. Henderson, Treas.—			
Annotto Bay and Buff Bay, by Rev. S. Jones	3	10	0
Bethlehem, by Rev. J. J. Porter	1	4	2
Bethtephil and Hastings, by Rev. G. R. Henderson	6	0	0
Brown's Town Bethany, and Sturge Town, by Rev. John Clark	20	0	0
Coultart Grove, by Rev. J. Steele	5	0	0
Dry Harbour and Salem, by Rev. J. G. Bennett	4	0	0
Ebenezer, Greenock, Porus, &c., &c., by Rev. W. Claydon	10	0	0
Falmouth, by Rev. T. Lea	10	0	0
Lucea, Fletcher's Grove, and Green Island, by Rev. W. Teall	15	0	0
Montego Bay, Watford Hill, and Gurney's Mt., by Rev. J. E. Henderson	20	0	0
Mount Carey, Bethel Town, and Mt. Peto, by Rev. E. Hewett ..	14	0	0
Mount Lebanon, Whitfield, and Refuge, by Rev. J. Elliott	8	0	0
Mount Merrick & Point Hill, by Rev. R. E. Watson	3	0	0
Mount Nebo and Moneague, by Rev. J. Gordon	5	4	0
Refuge and Kettering, by Rev. E. Fray	10	0	0
Rio Bueno, by Rev. D. J. East	4	0	9
St. Ann's Bay and Ocho Rios, by Rev. B. Millard	15	5	0
Salter's Hill and Maldon, by Rev. W. Dendy ..	5	0	0
Shortwood, by Rev. J. Maxwell	3	14	11
Shrewsbury, by Mr. S. Holt	2	0	0
Stacey Ville and Paradise, by Rev. R. Dalling	3	0	0
Stewart Town and Gibraltar by Rev. W. M. Webb	8	0	0
Thompson Town, by Rev. George Moodie	7	0	0
Waldensia and Unity, by Rev. J. Kingdon ...	13	11	10

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

G. Lowe, Esq., Finsbury Circus, for a parcel of Magazines.

Friends at Lime Grove, for a parcel of clothing, value £5, for *Mrs. Saker, Cameroons. West Africa.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

APRIL, 1863.

THE ANNUAL MEETINGS OF THE BAPTIST IRISH SOCIETY.

ON FRIDAY EVENING, APRIL 24TH, PUBLIC MEETINGS will be held at the undermentioned places:—

BROMPTON, ONSLOW CHAPEL.

The Rev. JOHN BIGWOOD to preside.

The Rev. W. L. GILES, of Dublin; the Rev. S. COWDY, of Walworth; and the Rev. JOHN STENT, of Notting Hill, to speak.

DALSTON.

The Rev. WILLIAM MIALL to preside.

The Rev. C. KIRTLAND, of Canterbury; the Rev. C. J. MIDDLEDITCH; and the Rev J. WEBB, of Ipswich, to speak.

ISLINGTON, CROSS STREET.

EDWARD B. UNDERHILL, Esq., to preside.

The Rev. H. H. BOURN, of Portadown, Ireland; WILLIAM HEATON, Esq.; and the Rev. J. W. LANCE, of Newport, Monmouthshire, to speak.

LEE.

The Rev. R. H. MARTEN, B.A., to preside.

The Rev. W. BARKER, of Church Street, Blackfriars; the Rev. J. HUNT COOKE, of Portsea; and the Rev. J. DREW, of Newbury, to speak.

Meetings to commence at seven o'clock.

THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY

will be held in the Library of the MISSION HOUSE,

ON MONDAY, APRIL 27TH.

The Chair to be taken at Eleven o'clock by the Treasurer, THOMAS PEWTRESS, Esq. The following persons are entitled to attend and vote at this Meeting; viz., Subscribers of 10s. 6d. a year or upwards, Donors of Ten Guineas or upwards at one time, and every Baptist Minister who makes an annual collection in behalf of the Society.

THE ANNUAL PUBLIC MEETING

will be held in the METROPOLITAN TABERNACLE,

ON TUESDAY, APRIL 28TH.

The Chair to be taken at Half-past Six o'clock by Mr. ALDERMAN ABBISS. The Rev. H. H. BOURN, of Portadown, Ireland; the Rev. W. L. GILES, of Dublin; the Rev. N. HAYCROFT, M.A., of Bristol; WILLIAM HEATON, Esq., of London; and the Rev. J. A. SPURGEON, of Southampton, have engaged to speak.

The FOUR SUBURBAN MEETINGS last year were very useful, not only in increasing the amount collected at the Annual Services, but also in bringing the claims of the Society before a much larger number of persons than could be gathered together at a meeting in the City. The Committee have, therefore, resolved to pursue the same course again, and have much pleasure in announcing the arrangements made for the meetings, and also for the ANNUAL PUBLIC MEETING OF THE SOCIETY to be held at the METROPOLITAN TABERNACLE. *It* is earnestly hoped that the interest felt in the most promising state of the Irish Mission will be manifested by the attendance at these Services.

PORTADOWN.

An Important Station.

"March 16th, 1863.

"My dear Sir,—Leaving out of consideration the outskirts of the town, which are very thickly populated, I suppose we have at present a population of about 7,000, or double what it was ten years since. I think I may say, without any fear of being proved in error, that there is not another town in Ireland, either small or large, which has increased with such rapidity. Many could be mentioned in which the population has decreased considerably. The impression prevalent in the town and neighbourhood is, that at no very distant period, Portadown will be second only to Belfast in this part of Ireland. The abundance of water at our command for manufacturing purposes and navigation, in addition to our railway-station and junction being the most important in the country, leads one to suppose that the anticipations of the people will be more than realized respecting the increase of mills for flax spinning, and factories for weaving linen, cambric, &c. At present we have one mill and one factory, giving employment to about 600 men, women, boys, and girls. Very shortly, however, the factory will be enlarged sufficiently to afford employment to 1,000 or 1,500. In the course of a few months another, not yet completed, will find employment for several hundred hands. It is also reported that ground has been inquired after for another flax mill, and that surveyors have been taking measurements of land, on which it is intended to erect a very large factory. That the railway companies anticipate a considerable increase of traffic may be inferred from their erecting a new passenger station, at an outlay of £30,000, and converting the old one into goods offices. If all these things are taken into consideration, I think it must be admitted that Portadown is an important station of the Baptist Irish Society. It is evident that, with the increase of population, and the spirit of inquiry which prevails, an opportunity rarely to be met with is placed within the reach of English Baptists, of causing our principles to be disseminated far and near. If anything more is required to strengthen my position, it is only necessary for me to refer to the provision made for the religious instruction of the people. In 1861 the 1,005 houses in this town were occupied by 5,528 persons, whose religious professions were as follows:—

"Roman Catholics . . .	1,857
Episcopalians	2,184
Wesleyan Methodists . .	756
Presbyterians	687
Baptists	21
Society of Friends . . .	6
Other Denominations . .	17

"To meet the wants of these, the Established Church and other Protestant communities have provided accommodation for about 2,000. I must not omit to mention that there is a large population surrounding the town for which no provision has been made excepting by the establishment of cottage meetings by myself and other ministers. I am pleased to add that, although the ministers of the different denominations in the town do not work together, all are, with one or two exceptions, instant in season and out of season in seeking God's glory and the welfare of men.

Encouragements.

"Before leaving England I was quite prepared to meet with difficulties in the prosecution of those labours to which I believe God has called me in this country. In this I have not been disappointed; yet, after all, I must say that the Lord has granted me such a measure of success that I am often filled with astonishment, and led to exclaim, 'What hath God wrought!' I feel more than ever the necessity of watchfulness and prayer, seeing that an opening is set before me. It is evident that the Lord has given me favour in the eyes of the people. I ask an interest in the prayers of all the friends of the mission, that I may so labour that God may be glorified.

"The congregations at our cottage meetings have improved every week from the time I commenced them. At one in the country, which I conduct every Monday evening, our congregation has so increased that we have been compelled to remove to a larger house, and even now are often cramped for room. About sixty is our average attendance; once we had eighty. As a rule, however, we have two or three under, or two or three over sixty, which would, I know, be looked upon as a large congregation in many English towns for a week evening service. The good effects of this meeting are seen in different ways. A meeting conducted by the Wesleyans in the same townland is attended by double the number it was when I came. One of my congregation has, I believe, been brought to the Lord through the word which he has heard me preach there; and two or three others appear to be in an inquiring state of mind. Another young man, who formerly neglected public wor-

ship, has never missed attending my Monday evening meeting. Although he may not be seriously inclined, the neighbours testify to a moral reformation.

"Our Tuesday evening meeting has been removed to another part of the town, where we have four times the number present we used to have in Edgar's Town.

"Our Thursday evening meeting continued to improve till fever entered the house in which it was conducted. I hope to resume it in a week or two.

"Friday evening is set apart for prayer at the house of two of our friends. The brethren who attend say that 'It is good to be here.'

"Since I came over I have delivered three lectures to large audiences in the Town Hall, on Wednesday evenings: 1. 'The Bible.' 2. 'The Bishop, or the Bible?' 3. 'Bunyan's "Holy War."'

"I must not forget to inform you that a week yesterday, without being asked to do so, one of the Wesleyans announced my Tuesday evening meeting, and, after urging the people to attend, prayed that God's blessing might rest upon me and the people who might attend. I am pleased to see that, without any sacrifice of principle or mental reservation on our part, those who once opposed now seek blessings for us. To Him be all the praise who alone doeth wonders.

"Mention ought to be made of one of our young men, who has been very active in conducting cottage meetings in the neighbourhood of Tandaragee. At present he conducts three each week. It affords me pleasure to add that he has not laboured in vain. I heartily wish that the funds of the Society would enable the Committee to render assistance to him and a few others who, under the auspices of the Society and the supervision of ministers, might be expected to be made a great blessing to their countrymen.

Our Principles better understood.

"For a long time it was the opinion of not a few in this part of Ireland that Baptists were a very poor and insignificant community, and they were charged with making far too much of baptism. To their surprise, however, many have recently made the discovery that there are upwards of 2,000 Baptist churches in Great Britain, and that we do not make more of baptism than God's word makes of it. Not only in the town, but for miles surrounding it, people are anxiously studying the Scriptures, in order that they may discover the nature and constitution of a Christian church, and the ordinances which Christians should observe. In walking upwards of twelve Irish miles, a few days ago, I met with several who, through reading the Scriptures, have been convinced that the only baptism commanded is that of believers by immersion. One friend told me that about four years since he made the discovery that Presbyterianism was not in accordance with the New Testament. From a prayerful reading of that book he received more instruction respecting the Church and its ordinances than he had previously from all his teachers. As a matter of course, he then felt anxious for the spread of those views which were new to him. When propagating them he was often asked, 'What are you?' His reply was invariably, 'A Methodist.' 'No, you are not,' said his opponent. 'In fact,' said he, 'I did not know what I was until I came to Portadown; then it was that I made the discovery that I was a Baptist.'

Poverty of many of the People.

"I am surprised that so little notice has been taken of appeals from this country. Surely there are a few Christians who could send help to the poor of this town. The poverty among the weavers is beyond my power to describe. Try to conceive what it is when I tell you that there are men working very long days for 2s. 6d. per week; and, worse than that, a man sold a few days since four pieces of linen, which would take eight weeks to weave, for fourpence more than the materials cost him. If I do not receive a parcel of clothes before I visit England next month, I hope that I shall find a large parcel for me at the Mission House on my arrival.

The People have a Mind to Build.

"Although our congregations have increased on Lord's-days, it is thought very desirable that we should build a chapel as speedily as possible. Many persons have a decided objection to meet in a public building which during the week is used for panoramas, dramatic readings, &c. At present there is ample room. Ought we not to work while it is called to-day? Notwithstanding the smallness of our number as a church, we have made a good start, about £160 having been promised. I hope that this amount will be increased in the course of the next two or three weeks to £300.

Help Required.

"It is my intention to raise as much as possible in Ireland towards our building fund before I visit England. Surely no one who wishes to see Baptist or even Congregational principles spread in this country will refuse to assist. In the meantime, I shall be pleased to receive through you or direct any amount, either

small or large, towards our chapel. The building must be erected, and that shortly. I trust that many will seek to have a brick in it. If all will put their hands to the work it will be done. Hoping that you will do all in your power to help us in the work we have at heart,

"I remain, my dear Sir,
"Yours in Gospel bonds,
"H. H. BOURN."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from February 20th, to March 20th, 1863.

	£	s.	d.
London—			
A Mother	0	2	6
Bigwood, Rev. J.	0	10	6
Cox, Thomas, Esq.	5	5	0
Evans, Rev. W. W.	0	5	0
Oliver, E. J., Esq.	1	1	0
By Mr. Gordelier.			
Benham, J. L., Esq.	£1	1	0
Blake, Rev. W. A.	0	10	6
Bligh, Mr. J. S.	1	1	0
Bousfield, Mrs.	1	1	0
Brown, Mr. E.	1	1	0
Burgess, Mr. J.	0	10	6
Colls, Mrs.	0	10	6
Eames, Miss	0	10	6
Freeman, Miss	1	0	0
Gillman, Mrs.	1	0	0
Gurney, J., Esq.	2	2	0
Gurney, T., Esq.	1	1	0
Haddon, Mr. John	1	1	0
Hepburn, Mr. J.	1	1	0
Hepburn, Mrs.	1	1	0
Heriot, Mr. W.	1	1	0
Hiett, Mr. W.	0	10	6
Hill, Mrs. R.	1	1	0
Ivimey, J., Esq.	1	1	0
Kelsey, G., Esq.	1	1	0
Lowe, G., Esq., F.R.	1	1	0
Lush, R., Esq., Q.C.	1	1	0
Malphant, G., Esq.	0	10	6
Miall, Mr. James	1	1	0
Moore, G., Esq.	0	10	6
Pattison, S., Esq.	1	0	0
Rawlings, D., Esq.	1	1	0
Rippon, Mrs.	1	1	0
Room, Rev. C.	0	10	0
Stent, Rev. J. (2 years)	1	1	0
Wolley, G. B., Esq.	1	1	0
	29	4	6
Acknowledged before	10	10	9
	18	14	6
Blackheath—Stevenson, Mrs.	1	1	0
Eldon Street	1	1	0
Hammersmith—Crowe, Rev. W.	0	10	0
John Street, by M. Martin, Esq.	9	14	7
Beccles—Wright, Rev. G.	2	0	0
Bratton, by J. Whittaker, Esq.	8	18	0
Brearly, by Mr. J. C. Fawcett	1	10	0
Cambridge, by J. Nutter, Esq.	6	2	0
Chard, by Rev. E. Edwards	3	2	0
Edinburgh, by Rev. J. Dovey	1	0	0
Frome—			
Badcox Lane, by Mr. Coombs	£4	15	0
Ditto, by Miss Biggs	2	6	6
Naish's Street, by Mr. Coombs	1	9	0
Sheppard's Barton, by H. Houston, Esq.	8	17	6
	17	8	0
Gloucester, by Rev. W. Collings	1	3	0
Hackleton—Cave, Mr. G.	5	0	0
Haddenham, Bucks, by Rev. A. Dyson	0	14	6
Hastings—E. S.	0	5	0
Ipswich, Stoke, by Rev. J. Webb	11	9	6
Leeds, by Mr. Barran	10	0	6
Lewes, by Mr. W. Button	4	0	0
Manchester, Union Chapel, by W. Bickham, Esq.	10	0	0
Markyate Street, by Rev. T. W. Wake	1	0	0
Norwich, St. Clement's, by W. Blyth, Esq.	7	12	3
Paulton, by Rev. T. Davies	0	1	0
Pershore, by Mrs. Risdon	9	1	0
St. Clears, by Rev. B. Williams	1	10	0
South Moulton, by Rev. M. Saunders	1	1	0
Southport—Craven, R., Esq., M.D.	1	1	0
Surbiton—Butterworth, Mr. W. A.	1	0	0
Taunton, by Rev. H. V. H. Cowell, B.A.	3	1	7
Truro—Bond, W. H., Esq.	1	1	0
Tubbermore, by Rev. R. H. Carson	8	12	10
Wantage—Liddiard, Mr. T.	1	0	0
Waterford, by Rev. T. Evans	2	10	6
Wincanton, by Rev. J. Hannam	2	3	6
Wotton-under-Edge, by Rev. H. Wehley	4	0	0
Devonshire.			
By the Rev. J. Bigwood.			
Bradninch	£0	18	6
Brixham	1	14	2
Chudleigh	4	0	1
Collumpton	2	12	0
Devonport—Hope Chapel	5	5	8
Ditto—Morice Square	5	5	0
Exeter, £3 0s. 11d. less 6s. 6d.	5	14	5
Kingsbridge	1	11	0
Modbury	1	10	0
Plymouth	15	5	1
Tiverton	2	5	0
	46	0	11
North Devon and West Somerset.			
By the Rev. S. Cowdy.			
Ilfracombe	£1	0	0
Minehead	3	6	9
Stogumber	1	12	0
Watchett	1	2	6
Wells	1	8	6
	8	9	9
North Wilts and East Somerset.			
By the Rev. E. Hands.			
Bradford-on-Avon	2	9	6
Corsham	1	5	3
Devizes, by P. Austin, Esq.	14	17	10
Mere	1	0	0
Moorgreen	0	5	9
Warminster	2	5	6
Westbury Leigh	2	0	1
Bath	3	17	0
Beckington	1	5	0
Frome	0	5	6
Keynsham	1	11	3
Paulton	1	0	0
Twerton	0	7	0
Bourton, Dorset	0	10	1
	33	19	3
Acknowledged before.....	18	0	0
	14	19	3
West Somerset.			
By the Rev. T. C. Finch.			
Boroughbridge	£1	0	0
Montacute	4	1	2
Wellington	3	18	10
Yeovil	2	10	0
	11	10	0
India.			
E., Mr. and Mrs.	50	0	0

THE

BAPTIST MAGAZINE.

MAY, 1863.

THE ANTIQUITY OF MAN.*

In times gone by, it may be hoped for ever, the discoveries of science have had to force their way to general acceptance against objections drawn not so much from the records of the Bible, as from interpretations that have in the end been abandoned as erroneous. When astronomy deposed the earth from its dignity as the physical centre of the universe, and proved that it was but one of several bodies that revolved round the sun, it was not from the word of God itself that any concession was required, but only from the opinions which men had ignorantly deduced from the mere letter of Scripture. When, more recently, geology established the antiquity of our globe, which was previously supposed to be only about six or eight thousand years old, it was then discovered that the Bible really said nothing to prevent the geologist from taking his own time to produce all the phenomena. Still, however, it was thought, that long as it may have taken to *prepare* this planet for the abode of man (hitherto God's masterpiece), yet that his occupancy of it is comparatively recent, and that the Mosaic chronology must remain undisturbed. Many considerations favoured this conclusion. Man, as he exists at present, has a distinct origin and history; and so far as that history can be traced, no reason exists for assigning to him a higher antiquity than that which he already enjoys in the popular belief. Of course the higher we ascend the more dim and confused is our information. We pass from history into tradition, and then we find tradition largely blended with fable. But still all research in this direction has hitherto tended to prove a common origin for mankind, notwithstanding diversi-

* *The Geological Evidences of the Antiquity of Man*, &c. By Sir Charles Lyell, F.R.S. Second Edition. Illustrated by Woodcuts. London: John Murray, Albemarle Street. 1863.

The Antiquity of Man: an Examination of Sir Charles Lyell's Recent Work. By S. R. Pattison, F.G.S. London: Lovell, Reeve, & Co., 8, Henrietta Street, Covent Garden. 1863. Pp. 20.

The British Quarterly Review. April, 1863. Art. VIII. London: Jackson, Walford, & Hodder.

ties of race; somewhere in the centre of Asia, and at about the period which the sacred records determine.

This fact is of so much force, that it at once raises a strong objection to the tendency of Sir Charles Lyell's book, which geologists will find it necessary in some way to remove. For it seems utterly incredible that man should have existed so long upon the earth, and yet nothing in the shape of tradition (leaving history out of the question) should have drifted down to us calculated to awaken the least suspicion of such a truth. Surely it might have been expected that geology would not be the only witness. Tradition, or fable—which is only tradition disguised—language, progress, ought to be as rich a field of investigation, and yield as much *of the same tenour* as the deposits and stratifications of the earth. That these are all adverse to the antiquity of at least the present race of men, throws considerable discredit upon the geological discoveries so long as geology is the *only* witness.

But whatever discoveries science may make upon this subject, there is not the slightest occasion for jealousy or fear on the part of any believer in the sacred volume. Our faith in the word of God, and in the religion which it embodies, must rest upon a very feeble foundation if it dreads the progress of knowledge, and deprecates any lawful investigations, conducted in a proper spirit and with an honest view to ascertain the truth. Now the volume which gives occasion for this paper is distinguished for its candour and moderation. There is no attempt to press the argument to a hasty conclusion. Sir Charles Lyell, for the most part, leaves his facts to infer their own consequences, and is by no means anxious to influence the judgment of his readers. We are not aware that any geologist who has taken part in these explorations has manifested a spirit hostile to revelation. The successful cultivators of a science which has from time to time been suspected and feared by religious persons, when they adopt this tone of true philosophy go far to secure for themselves that calm and unprejudiced hearing which they ought to desire. When science proclaims a new-found truth in the language of vaunting defiance, it is not in human nature to refuse the insulting challenge; more especially as it has hitherto turned out that the discovery which was to confute the Bible has been after all found in perfect harmony with it; which is sure to be the case to the world's end. If philosophers will say *more* than the truth, in order to make it offensive, it is no wonder that divines challenge the truth itself because of its false applications. The result is that both parties have been in fault; the one in making the Bible obstructive to science, the other in making science antagonistic to revelation; whereas, if both be true, they must at last be found in agreement.

And so we are persuaded it will be with regard to the subject before us; namely, the antiquity of man. We may rest assured that if man did not exist fifty or a hundred thousand years ago, geology will never be able to prove such to have been the fact. Why, then, should the investigation of remains, that are at least curious and interesting, awaken any anxiety? But if beings like man in bodily structure, and

gifted with some degree of intelligence, can really be shown to have existed before Adam, the proof will not be weakened by denouncing science, nor will it be possible to stay the progress of inquiry and examination. The Bible is rather injured than vindicated when its authority is employed in this direction.

Who knows how many species of bipeds resembling ourselves may have vegetated upon the earth in the innumerable ages of the past? and how is it possible for the discovery of their remains to affect our religious faith? Bones like those of men, and skulls that may have belonged to a better class of apes or gorillas, with whom the mammoth and the cave-bear lived, as it would seem, in the same dens, and in the utmost cordiality, are no sure proofs of the antiquity of man. Hitherto the so-called human remains that have been found indicate a lower type than the lowest of all known specimens of humanity. The forehead is "villainously low," and the cerebral development exceedingly small, while other parts betray an extraordinary amount of physical strength. This may account, perhaps, for the cordial familiarity between the owners of these remains and the formidable animals with which they are found in intimate association. Unlike our degenerate race, they had no cause to be afraid of lions, and tigers, and bears; and therefore the evidence of their existence comes down to us in company with theirs. An equality of power is the best foundation for mutual amity. Perhaps the error of Sir Charles Lyell and his worthy fellow-labourers lies in this, that knowing the anatomical distinctions between a man and a chimpanzee, they do not allow for the possible existence, at some time or other, of a middle link between the two which is neither an ape nor a man; and yet all the remains point to such a conclusion.

If, therefore, the resemblance to man in bodily structure were even closer than it is, there would really be nothing to disturb or embarrass any believer in the old chronology. A biped is not a man, without a reasonable soul. Consequently, if we find, together with the remains of the creature, some of his works clearly exhibiting design, it will be admitted that in the case before us the evidence is complete. Here, then, lies the gist of the whole question. It is alleged that certain implements and weapons have been found, in considerable numbers, which, however rude, are yet as evidently the work of man as if they were of the finest and most elaborate construction. It is true that none but practised eyes can see that these knives and arrow-heads are anything more than common pieces of stone, done into their shape by the numerous forces to which they have been subjected in the course of many ages; and, for the present, the uninitiated must be content with the testimony of those high-priests who are alone acquainted with the mysteries of science. It would be dangerous to our reputation for knowledge and sagacity to call in question evidences of design which are so impalpable that hardly one man in a million can discern them. But still, if it were not rebellion against authority and experience, we should venture to suggest that the proofs, in such a case, ought to be plain enough to be appreciated by *all* intelligent persons when once

attention is called to them. What we should not have discerned for ourselves, scientific men ought at any rate to make visible to us, and not require us to believe on their word in marks of design, when the only agency employed was breakage, and the result a pointed or sharp-edged piece of stone which a few imaginative cultivators of science assume to have been arrow-heads and knives.

Such, however, are the remains which have already created a period of indefinite length in the early history of mankind, called the age of stone, which reaches back to a date far beyond the oldest that can be assigned, on any computation, to the beginning of the Mosaic chronology. Not that we pretend to deny that these lumps of stone may have been broken by men, and for a definite purpose. Indeed, it would be rash to do so in the present state of the investigation. Facts may be expected to accumulate rapidly if there be any truth in the theory. Without, therefore, presuming to prove or even affirm a negative, we only remark that these remains constitute at present a very insufficient ground for a positive conclusion. Even if we allow them to be tools of human design and fabrication, we call in question their claims to extreme antiquity.

The Danish peat-bogs play a very conspicuous and important part in this argument. It seems to be quietly taken for granted that the origin of this "peaty record" is of immense antiquity, that it has increased with amazing slowness, and never at any greater rate than it does at present. And yet Sir Charles Lyell himself, in his "Principles of Geology," declares that a considerable portion of the peat in the peat-bogs of Europe is evidently not more ancient than the age of Julius Cæsar. He also says that Hatfield Moss appears clearly to have been a forest eighteen hundred years ago. We quote another fact, from Mr. Pattison's excellent tract upon the present subject, which we cordially commend to our readers. "In the 'Philosophical Transactions,' No. 330, the Earl of Cromartie records, that in the west of Rossshire a considerable extent of land was, between the years 1651 and 1699, changed from a forest into a peat-moss, from which turf was cut." On what ground, then, can the Danish peat lay claim to so high an antiquity as this argument assumes? Solely because it contains three stages of vegetation. Lowest is found the Scotch fir, which has not, we are told, grown in Denmark within historic times; next come two varieties of the oak, which also have disappeared from the country; while uppermost are the trees which still flourish. Three ages are thus constructed, to correspond with the three ages of stone, of bronze, and of iron; and because an implement of stone (we will admit the implement) has been found lying embedded under a Scotch fir, it is concluded that the men of stone were contemporaneous with the fir. Now we will not stop to question the truth of the statement that the Scotch fir has not grown in Denmark within historic times; but is there not space enough beyond historic times for all these changes which have unquestionably taken place? And is not the fact that four successive growths of forest-trees have fallen in and been absorbed, a proof that

there have been at least four periods when the peat has augmented with more than usual rapidity?

Sir Charles Lyell has quite taken from us all hope of ever answering that obscure and oft-repeated question, Who was the first man that ate an oyster? But he has clearly proved that the delicate edible, together with others less delicate, was consumed in enormous quantities by the men of stone. The fact is sufficiently attested by the vast mounds of shells that are found on the island coasts of Denmark, called kitchen refuse-heaps. Such heaps are also found in North America, no doubt thrown up by the same sort of people. The kitchen-middens are brought in to prove that these voracious devourers of oysters must have lived at a time when the waters of the sea had freer access to the Baltic than at present, because the oyster will not flourish now in places where it was then so abundant. We believe, however, that no one can tell us how long ago it may be when some of the lowlands of Denmark were still submerged, and consequently afforded other channels through which the salt of the Northern Ocean might flow in and season the Baltic to the taste of the fish in question. But Sir Charles Lyell tells us that Jutland was at no remote period an archipelago; and "even in the course of the present century the salt waters have made one irruption into the Baltic by the Lym Fiord, although they have been now again excluded. It is also affirmed that other channels were open in historical times which are now silted up." The physical changes here indicated are quite sufficient to bring the oyster-beds of the Baltic, if not their lapidean consumers, within a period of very reasonable dimensions.

On the whole, we think that the Danish antiquaries have made sadly too little of their "kitchen-middens." We are inclined to fancy that if a modern dust-heap, just as it is now deposited, should be brought to light 10,000 years hence, by men who will probably by that date have attained at length to the age of gold, they will gather more from it respecting ourselves, even in the single article of oyster-shells, than we have yet learned from the same objects about the men of stone. Our men of gold will probably discover in what manner we open our oysters and make them ready for consumption; a point on which the Danish explorers have neglected to enlighten us as to *their* consumers. With all possible respect for the stone-knives, we yet do not see how, with an oyster in one hand and one of these implements in the other, a man had any reasonable prospect of satisfying a good appetite. Our oyster-shells will, in all likelihood, show that they have been opened by a sharp instrument, a specimen of which may, though rarely, be found, destitute of its handle. Our mussels and cockles will, perhaps, bear traces of having felt the fire, or some few of our oysters of having been between the bars. These little particulars, though we may now smile at the mention of them, will no doubt become respectable in the lapse of time, and will be discussed with all due gravity by the men of gold.

The dwellers upon the Swiss lakes undoubtedly constitute a very curious and interesting subject. They erected their habitations a little

from the shore, upon a platform supported by piles, and connected with the land by a causeway, that could be readily destroyed in case of hostile attack. It is needless to say that the position was chosen with a view to security. The remains of charred wood and burnt piles attest that their dwellings were sometimes destroyed by fire, whether from accidental causes or the projectiles of an enemy. Mention is made by Herodotus of a Thracian tribe, who, in the year 520 B.C., dwelt in Prasias, which built their settlements under similar conditions. Now there does not seem any valid reason for supposing these Helvetians to be greatly older than the inhabitants of the mountain lake of Pæonia, except that from relics fished up from their sites they are identified with the stone period. But this identification, instead of proving that these lacustrine people are so much more ancient than the Prasians of Herodotus, rather militates, in our judgment, against the extreme antiquity of the men of stone. Perhaps, after all, they were no older than the Prasians.

We cannot, however, enter more at length into the scientific part of the subject; but its bearing upon the Bible records must be obvious upon the least reflection. Our Scriptures have most certainly a chronology, and it is evidently put forward prominently as an important part of the revelation. Now although in our day we cannot be sure that any scheme of computation is the right one, we may be positive that the race of Adam cannot have existed less than 6,000, nor much more than 8,000 years. An antiquity for man extending into the ninth millennium would not be decisively antagonistic to the inspired word. Surely the geologists will not be so unreasonable as to ask for more. But we trust that the remarks we have made sufficiently show how far we are from thinking that a case has been made out for extending the popular reckoning. Nothing in Sir Charles Lyell's book has shaken our conviction that 6,000 years affords "ample space and verge enough" for all the real facts which it records. We see, or think we see, very large and gratuitous assumptions and theories fabricated out of the most slender materials; places in the inductive chain of reasoning where slight errors of calculation lead to preposterous results; thousands of years postulated for what might have been deposited in a few centuries; too little allowance made for extraordinary events and changes which historic times have shown us do occur without any cause that we can trace; and in general, as in the case of the Nile mud, a computation for all the past upon the basis of the present rate of increase. The whole undoubtedly concludes the antiquity of man; but if by the antiquity of man be meant a continuous and unbroken existence ascending beyond the received chronology, we must beg leave to withhold our faith, on the ground that it is "not proven." We know, indeed, but little of the pre-historic ages, but graver objections lie against their being exorbitantly long than any that can be drawn from the sacred volume.

In truth, the Scriptures give us a compact, consistent, and altogether credible account of Adam and his descendants, and of the dealings of God with them. They tell us, moreover, that Eve was the mother of

living. We are therefore, it seems, shut up to the conclusion that
en our first parents were created they might have said, "Nos duo
a sumus:" there were no other human beings besides themselves.
the Scriptures nowhere tell us, or require us to believe, even by in-
ce, that God never created any other race of men except our own.
ever strong the impression may be, it is not grounded upon any
of revelation. This fact should be duly weighed, that we may not,
ligious persons, refuse men of science a candid hearing, in our zeal
he credit of the sacred oracles. Their credit, we say emphatically,
no degree involved; and if the geologist should find proofs of man
r twenty thousand years ago, the only just inference would be, that
e Adam was formed the world had been peopled by a prior, and
e remains appear to disclose, an inferior race.
r object in writing this paper will be obtained if we have succeeded
owing that this question, which in itself is deeply interesting, is
ne that affects our religious faith, however it may by further inves-
ion be determined. We do not see in Sir Charles Lyell's work
promise of proof that our present chronology must be disturbed or
fied. But let not religious men commit over again the old error
ng from the mischievous propensity which seems inherent in some
s, to make the Scriptures a perfect and infallible magazine of
ce. They would be so, undoubtedly, if to teach science were any
of their design. But it is far otherwise. The Bible has hitherto
stently refused to uphold any dogma that science has discarded, and
who have held by it, though from the purest motives, have only
ed themselves to shame. On the present occasion it will be wise
t the investigations go on without theological resistance. Truth is
to conquer, and men of science are not infidels. Conclusions will
be embraced if they are not certainly true; but if they are true
ought to be accepted, and we have said enough to prove that the
ptures do not forbid them.

SALVATION BY HOPE.

BY THE REV. JAMES MURSELL, KETTERING.

"We are saved by hope."—ROM. VIII. 24.

is statement has, at first hearing, a somewhat startling sound.
are accustomed to find the New Testament writers, and the apostle
in particular, repeatedly and emphatically asserting that faith, and
only, is the instrument of our salvation. And nowhere is this
more distinctly declared, and more elaborately vindicated, than in
Epistle to the Romans. Yet here we have this same apostle, in this
Epistle, ascribing, in terms as direct as he can possibly employ, our
tion to another agency altogether: "We are saved by *hope*."
course no thoughtful reader of Scripture finds any real difficulty

in this. Such a reader is well aware that the Bible is not a mere string of detached sentences, each of which is to be read and interpreted as though it contained the whole truth, as though there were no other passages to expound its purpose and modify its meaning. The book of God must be read as a whole; part must be compared with part; each separate statement must be viewed in its relation to the general scope and teaching of the book, if it is to be studied with real intelligence and with the highest profit. And thus, with respect to the passage before us, it will be felt, by such a reader as we are supposing, that while it is true that our salvation is by faith, and equally true that "we are saved by hope," these two statements cannot be true in exactly the same sense.

As, however, this is the only passage, so far as memory serves us, in which our salvation is, even in terms, ascribed to any other agency than that of faith, it may not be amiss to spend a few minutes in endeavouring to ascertain in what sense we are to understand the affirmation of the apostle here.

It may appear altogether superfluous to define at the outset the meaning of a word so familiar as "hope." And yet there is a looseness in our common use of many words, and of this among the rest, which renders such definition by no means so needless as it seems. By "hope," then, we understand, *the desire and expectation of blessings which we do not at present possess or enjoy.*

Hope presupposes desire. We only hope for what we wish to have. But it includes more than this: it involves anticipation; an expectation, more or less reasonable and strong, of one day realising the good for which we wish. And just in proportion to the strength and reasonableness of such expectation do our wishes take the form and name of hopes. We may *wish* for impossibilities: we cannot *hope* for them. The pauper by the workhouse fire may wish for untold wealth, and may revel in the golden dreams his fancy conjures up; but his wild wishes cannot be called hopes, because there is no real reason to expect that they will ever be fulfilled.

Hope, moreover, has to do with *future* good, with blessings not in possession, but in anticipation. It is of some importance to bear this in mind, inasmuch as there is a popular religious use of the term which has a different reference. We not seldom hear christians say, when speaking of their present interest in the blessings of salvation, "I *hope* I am a christian," "I *hope* I have an interest in the Redeemer and his work." They mean by this that the deep sense of their own sinfulness holds them back from the joyful feeling of assurance on the matter, although the promises of God's word, and the evidences they find in themselves, encourage them to indulge the humble but hesitating belief that they are really the friends of Christ, and partakers of the blessings of his redemption. It is no part of our business now to say how far such a feeling is a right one: we all know from experience and observation that it is a very common one. Nor are we disposed to find fault with this use of the word "hope." It is sufficiently intelligible for

ordinary purposes; and, indeed, it is the only word we have to express this sort of imperfect realisation of a present good. But it is well that we should keep in mind the fact, that in the Bible (we think always) the word "hope" refers to our anticipation of future good, not to the measure of our conviction of personal interest in present blessings.

There is only one further remark that we need pause to make on the character of Christian hope. In human affairs hope implies something of uncertainty. While on the one hand, as we have said, we cannot hope for what we know we can never have, so, on the other hand, we can scarcely be said to hope for what we are quite sure of obtaining. The heir expects his inheritance: he can hardly in strictness be described as hoping for it. Now in relation to the future blessings promised in the Gospel, there is one sense in which this uncertainty belongs not to them. They hang on no hazard, depend on no peradventure. The promises of God are Yea and Amen in Christ Jesus. They are firmer than the perpetual hills, more enduring than the perennial heavens. They are infinitely more certain of fulfilment than the soberest and surest hopes of men. And yet there is a sense, and a very momentous one, in which contingency belongs even to spiritual blessings. Our realisation of them is made to depend upon our faithfulness and perseverance. "He that *endureth to the end* shall be saved." "*To him that overcometh* will I grant to sit with me upon my throne." "We are made partakers of Christ, *if we hold fast the beginning of our confidence stedfast unto the end.*" And although God promises to give to every saint the grace which enables him to persevere, neither the promise nor the gift are so bestowed as to supersede our own efforts, or render needless our anxious watchfulness against failure. There is enough of contingency in connection with spiritual blessings to keep alive our solicitude: there is, thank God, enough of certainty to give firmness to our faith, and ardour to our hope, and zeal, and effort.

Our readers will, we fear, account these introductory explanations tedious and common-place. They may, however, serve to clear the way for a better understanding of the meaning of the apostle in these words, to whose elucidation we proceed without further delay: "We are saved by hope."

We may, then, be said to be "saved by hope," inasmuch as—

I. *It is generally the feeling of hope which impels to the first act of faith in Christ.*

It is doubtless true that christian hope, in the highest sense of that term, is the consequence, not the forerunner, of faith. We hope for future blessings because, and just in proportion as, we believe in Jesus. But there is a sense, and that an interesting and important one, in which hope supplies the impulse which prompts to the act of faith. If we could read the history of the conversion of a sinner, could trace the path by which his soul is led on to joy and peace in believing, should we not usually find it something after this fashion? By the terrors of the law he was convinced of sin. In the lurid light of Sinai he saw his own state disclosed; a state of enmity to God, of antagonism against his

holy law, and therefore of utter and, as far as the law is concerned, hopeless condemnation. Thus conviction was wrought, and fear aroused; the fear of hell, the dread of everlasting death. But such fear by itself never yet brought forth the fruit of faith. There must be something, some promise or proclamation, to justify and enkindle hope, before such a convicted soul can be brought to believe. There must be the prospect of salvation held out, something to assure that if he believes he shall be saved, before the act of faith will be performed, before the soul will be cast upon the remedy provided. "Believe on the Lord Jesus Christ, and *thou shalt be saved*," was the announcement of the imprisoned apostle to his conscience-smitten jailer. And the trembling sinner's hope, seizing on the promise of salvation, prompted his faith to cast itself on Him through whom that salvation was offered to him. And thus we may see how it is a truth that it is faith only which justifies and saves, and yet that it is a truth not contradictory of this, but perfectly harmonious with it, that "we are saved by hope." There is a drowning man who, finding that all his struggling efforts do but speed his strength and sink him deeper in the flood, has given himself up to despair and death; but just then a friendly hand flings out a rope to him and bids him grasp it. Hope reviving in his heart gives him new energy, and with one last convulsive effort he seizes the rope, and is dragged safe ashore. How was he saved? "By the kindness of him who threw the rope," says one. "By taking hold of the rope," asserts another. "By the hope which prompted him to grasp it," exclaims a third. And all are right. The praise of the rescue belongs to him whose kindness and courage planned and executed it. The immediate means of the rescue was, obviously, the rope grasped by the hand of the dying man. But who shall deny that the reanimated hope which prompted the effort to grasp it was, in a sense, the means of his deliverance. So is it, allowing for the necessary imperfection of all such analogies, in the matter of our salvation. The glory of it is due to the great Deliverer alone. The immediate instrument of it is the appropriation of his redeeming work by faith. But the impulse which prompts to that faith is the *hope* enkindled in the heart by the divine announcement, applied by the Spirit of all grace, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And so the threefold declaration is vindicated as true, "By *grace* ye are saved;" "Ye are justified by *faith*;" "We are saved by *hope*."

II. *It is the element of hope, characterising the Gospel, which gives it a power to save and sanctify which the law never could possess.*

The law could not save: the Gospel does. Where lies the explanation of the difference? Not in any greater holiness in the Gospel, as compared with the law; for both alike are the emanation and expression of *His* mind who "is of purer eyes than to behold iniquity." Not in any lack of moral sanction as belonging to the law; for it was backed by all the authority of God, and attended by all the terrors of his justice

and his power. The difference lies here: the law excluded hope; the gospel is an economy of hope. The law could only condemn; the gospel begins by forgiving. The law set fallen man upon the hopeless task of living to God that he might escape the curse; the gospel freely cancels the curse, and then bids the ransomed sinner live to Him who has redeemed him. The sinner, stricken in conscience, stands before Sinai, and looks and listens there; but no sight or sound of hope beams or whispers from the flaming mount. The thunders boom and roar; and their rolling echoes seem to take voice and repeat evermore; "Cursed is every one that continueth not in all things written in the book of the law to do them." The lightnings flash and gleam, and their jagged tracery seems, like a ghastly handwriting, to shape itself into the dreary legend, "The soul that sinneth, it shall die." The more deeply such a man ponders the law of God in all its exceeding breadth, the more will his conscience own its righteousness, yet the darker and more inevitable will grow his despair. It is not until he turns to Calvary, and gazes on the Victim bleeding there, not till he reads and understands the scroll on which is blazoned, in letters of living light; "Christ HATH DELIVERED us from the curse of the law, being made a curse for us," that hope gains entrance to his heart, bringing with her her bright train of peace, and joy, and love.

But this is not the whole result wrought by this Gospel of hope. Its work is not only to bring joy to the heart, but holiness to the spirit. And this, too, this essential part of salvation, is rendered possible by this same element of hope in the Gospel. To the sinner under the law holiness is an impossible attainment. He has already violated the commandment, and his doom of death is irrevocably sealed. He feels, moreover, that all his efforts can but avail to render an imperfect obedience, and of such obedience law, as law, can take no account. He is like a criminal labouring to win the favour of a monarch whose laws have already righteously and inexorably sentenced him to death. His toil is as vain and irritating as that of the man in the fabled Tartarus of the ancients, who was doomed to be for ever rolling up a hill a huge stone, which was as constantly rolling back upon him. Thus it comes to pass that a law which can only condemn can never sanctify. As a vigorous living preacher has put it, "A sinful man, hearing only the law, can only despair and die. Strength withers with the extinction of hope. Effort is vain where performance is impossible." It must be so; and this, as we understand him, is what the apostle means when he says, "The strength of sin is the law." Not that the law of a holy God is in league with sin: "God forbid"! "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." And so "the commandment, which was ordained to life, I found to be unto death." But "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Redeemer, by his great atoning work, cancelled

the sentence which was the warrant of our despair, rolled off the dreadful load of guilt which paralysed and pressed down our souls, "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The scowling darkness of despair is cleared away: the bright, smiling sunshine of hope floods and flushes all the scene. The palsy of despair is gone, and we "run in the way of his commandments, because he has enlarged our hearts." The gospel is the power of God unto sanctification because it is the grace of God unto salvation: it is a gospel of *holiness* because it is a gospel of *hope*. "We are saved by hope."

III. *It is the hope of future glory that stimulates our progress along the path of holiness.*

We are well aware that there are those who affect to slight and censure such a consideration as altogether unworthy of a place among the motives of the Christian life; who, setting themselves up as the champions of "disinterested love," assert that such love is the only principle which can inspire real obedience; and that if the beaming prospect of heavenly bliss were quenched for ever from our view, still our ardour in the Christian race should remain exactly the same. Let the apostles of such a gospel go and preach it, if they will, in some other sphere: it was not meant for man! It is too transcendental for our poor flesh and blood. It is not the gospel provided for us by Him who "knoweth our frame." The "glorious gospel of the blessed God" attests its origin not more by the grandeur of its divine disclosures than by the tenderness of its human adaptations. It ignores no part or principle of our wondrously complex nature; touches every string of the instrument with just the right force and pressure to bring out the harmony it seeks; assigns to each motive its appropriate place and power. It acknowledges and appeals to our natural self-love, while it represses our sinful selfishness. It binds up interest with duty, identifies blessedness with obedience, till they become not so much two things as one.

It is most true, indeed, that there is no genuine and acceptable obedience but that which is inspired by love to Him who has "first loved us." It is true, moreover, that our selfishness is sadly apt to taint our piety; that we are far too prone to identify salvation with "getting to heaven," and thus to imitate the spirit of those who sought Jesus not because they saw the miracle, but because they did eat of the loaves. But the true way of asserting the former of these truths, and of meeting the latter, is not to preach a doctrine which, pushed to its legitimate inferences, would stultify half the appeals of Scripture, and make gratitude itself only a refined selfishness. The true wisdom is, not to disallow one motive with a view of exalting the other, but to put them, both in teaching and practice, in their right relation to each other, to recognise and show forth their mutual consistency.

For that they are thus consistent—that a man may be actuated by supreme love to Christ, and yet may feel how mighty a motive to diligence the hope of heaven supplies—example, experience, and thought conspire to attest. Did not the love of Christ constrain the apostle of

the Gentiles? And yet, he says, "I press toward the mark *for the prize of the high calling of God in Christ Jesus.*" Was not love sovereign in the heart of him who "esteemed the reproach of Christ greater riches than the treasures of Egypt"? yet "he had respect unto the recompense of the reward." Nay, did not hopes akin to these find a place among the motives of the loftiest and most unselfish of all lives? "*For the joy that was set before him* he endured the cross, despising the shame."

And surely our common Christian experience bears witness to the truth which we deduce from these high examples. We do not find that the love of Christ and the hope of heaven are motives mutually expulsive of, or antagonistic to, one another. On the contrary, the hours when our love to the Redeemer is most fervent and self-forgetful are just the hours of our clearest and most confident hope; while this hope in its turn deepens our reverent affection towards Him by whose entrance on our behalf within the veil it has become "as an anchor of the soul, both sure and stedfast." And all this is in entire accordance with the simplest intimations of the Bible and the most familiar tendencies of human nature. The heaven after which we are bidden to aspire is not a heaven of mere happiness, not a state of sublime sloth or ethereal self-indulgence, but the perfection of holiness, at once the result of, and the preparation for, the vision and enjoyment of God. It is the power and the opportunity of perfect service to him. It is the breaking of every bond which holds us from him, the passing for ever of every veil that intercepts the light of his reconciled countenance. It is "to depart, and to be with Christ, which is far better." And as naturally and inevitably as the labourer is cheered at his toil by the thought of the evening fireside and nightly rest; or as the traveller, way-worn and benighted, plucks up his heart and quickens his footstep when the light from his cottage window gleams on him across the darkness; or as the soldier, well-nigh spent with strife, rallies his courage for a crowning effort as the inspiring hope of victory flashes upon his soul; as naturally and inevitably as these, but far more mightily, is the Christian, tired with the toil of life, foot-sore with the steepness and bewildered by the darkness of his pilgrimage, or bleeding almost to death from the deadly wrestle with principalities and powers, saved from fainting and stimulated to new energy by the radiant prospect of the peace and purity, the liberty and joy, of his Father's house. "We are saved by hope."

IV. There is yet one other view of the text which we must be content barely to mention; for time and space forbid us to linger on the illustration of it. Our salvation is ever in this life an incomplete thing, a matter of expectancy rather than of realisation; each attainment in holiness valuable, not only for its own sake, but even more as the stepping-stone to another and a higher one, as part of the progress towards that perfect purity which will be the complete fulfilment for us and in us of the great purpose of the atoning death of Christ. Forgetting the things behind, and reaching forth to the things before, is the description not merely of one part of the christian life, but of that life itself in its invariable attitude and tendency. And thus again "we are saved by hope."

If these things are true, how great is the practical value of christian hope. We are far too apt to regard this hope as a sort of luxury of the christian life; a feeling which it must be very pleasant to enjoy, but which we may lack without any serious damage to the vigour and power of our piety. We are too satisfied to remain in an attitude of continual doubt. The writer has, indeed, no sympathy, he had almost said no patience, with the teaching which insists on unwavering assurance of hope as the indispensable evidence of genuine faith. Such a doctrine confounds things essentially different, ignores the simplest facts of human nature, and tends to a bondage of legality as complete as that of the covenant of works. But we must beware lest in avoiding this error we fall into the opposite one of resting content with feeble hopes, of counting that a sign of humility which is really a symptom of unbelief, of failing to remember that, other things being equal, the measure of our hope in Christ, of our "joy in the Lord," is the measure of the health of our souls and of our capacity for usefulness. "Restore unto me the joy of thy salvation, then will I teach transgressors thy ways." And why should we not hope, and that with all confidence and gladness? With its cleansing blood, its justifying righteousness, its sanctifying spirit, its promise of all-sufficient grace, the gospel leaves to despondency no solid standing-ground, no valid argument. As we would be happier, holier, stronger christians, christians more apt and effective in the service of our Lord and Saviour, let us "show diligence unto the full assurance of hope unto the end."

THE BRITISH AND FOREIGN BIBLE SOCIETY AND ITS FOREIGN VERSIONS.

BY EDWARD BRAN UNDERHILL.

The facts contained in the two papers on the above subject, in the Magazine of last year, have attracted a very considerable amount of attention, and have led to a further effort on the part of several influential subscribers of the Bible Society to induce its Committee to withdraw from circulation those translations which contain Romish errors. A petition to this effect has been presented, signed by ninety persons. They say that they had indulged the hope "that the printing or circulation by the Society of any versions of the Sacred Scriptures, which could be justly condemned as in any degree perverting the sacred text, would have been altogether discontinued." They grieve to find that these objectionable translations are still issued, and they entreat the Committee to give up the printing and circulation of all unfaithful versions. It is also understood that some auxiliaries have made similar representations.

Pressed by these appeals, the Committee of the Bible Society have re-

considered the question, and it is due to them and to our readers to place on record the resolution to which they have come. It is as follows:—

"Resolved unanimously, that while this Committee earnestly desire to discontinue this circulation of versions from the Latin Vulgate, and are using every effort to attain this object, they cannot pledge themselves to relinquish their use where it is found impracticable to induce Roman Catholics to receive any other, especially as they possess abundant proof that the blessing of God has accompanied their circulation and perusal."

It thus appears that the Committee have resolved to persist in circulating unfaithful versions of the Word of God, and, without any other reasons than those formerly given, will print and issue in the future, as in the past, translations admitted to contain very gross perversions of divine truth.

As before, I shall leave to others an examination of the value of the reasons alleged by the Committee. In this resolution there are two: first, that Roman Catholics will receive no other versions; and second, that the blessing of God has accompanied their use. These may or may not be sufficient reasons. At all events, the use of the versions prepared by Baptist missionaries may be justified on the same or stronger grounds. True, it cannot be said that negroes on the coast of Africa, and readers of Bengali and Sanscrit in India, *will not* read any other versions than those of Baptist missionaries; but the reason is even stronger than that adduced by the Committee to justify their Romish versions—No other versions exist. These heathen nations must read Baptist translations or none.

As to the second ground of justification, it is well known that abundant proof is at hand "that the blessing of God has accompanied the circulation and perusal" of the Baptist versions. Indeed, it is admitted by all parties that Baptist versions are not open to the objections which are brought with so much force against the Romish versions; that, in fact, the objection to the Baptist versions is confined to the translation of a single word. Yet that one word is adjudged by the action of the Bible Society's Committee to be more mischievous and erroneous than all the perversions of the Vulgate and its Romish translators. A translator may make the Bible teach the worship of the Virgin, and sanction idolatry, and assert the efficacy of penance to take away sin; but if he only translate the word *baptizo* "to immerse," even though in all other respects his version is immaculate, his work must be rejected and its circulation, if possible, stopped. The Committee of the Bible Society deliberately prefer the very erroneous versions of Rome to versions having but one solitary fault. The word "immersion" frightens them more than the worst heresies. But even in this particular the Committee of the Bible Society are not consistent. It is only *modern* translations for the heathen, having the word "immersion" for *baptizo*, that they reject. The ancient versions, such as the Peshito Syriac and Ethiopic, and the Teutonic versions, as the Dutch and German, they willingly print and circulate, in all of which the word is translated in the same way as

by Baptist missionaries. In short, neither principle nor consistency characterizes the course of the Bible Society, in its treatment of the translations of the Scriptures by Baptist missionaries.

But the evil does not stop here. The Committee of the Bible Society are not only unjust and inconsistent in their treatment of Baptist versions, but they deprive themselves of the use of translations which are deemed the best that exist. The following extract from "Evangelical Christendom" is a striking illustration of it (p. 188, April, 1863). It is taken from a letter written in December last, by a missionary of the London Missionary Society, at Benares, in which are described the labours of the missionaries of his own and other societies in that great centre of Hindu idolatry. "Mr. Parsons, the Baptist missionary, who is well-known as one of the ripest and ablest Hindi scholars among missionaries, devotes most of his time at present to the preparation of a new translation of the Holy Scriptures into the Hindi. I have heard a missionary of another society, who has been employed by the Bible Society in similar work, declare that Mr. Parsons's translation will be one of the best that has been given to the Indian churches." This testimony is beyond all suspicion. It emanates from Pædobaptist missionaries. Yet, of the work of such a man as Mr. Parsons the Bible Society is deprived. The Committee deliberately set his version aside. This statement I am personally able to confirm. A Church missionary, employed in translating the Scriptures by the Bible Society, not long ago told me that he deeply regretted that he must not avail himself of Mr. Parsons's translation, although, as he said, it is to be preferred to all others. In the same way the version just completed in Singhalese by the Rev. Charles Carter, though universally acknowledged to be the best in the language, the Bible Society cannot adopt. The word "immersion" scares it away. If Mr. Parsons and Mr. Carter would only follow the mistranslations and perversions of Romish translators, always excepting the word "immersion," their labours would at once be welcomed, and their work be put into immediate circulation.

But I have not completed the roll of the inconsistencies and injustice of the Committee of the Bible Society. In the year 1860 they published an edition of the Urdu Scriptures in Roman letter. It purports to be the work of the "Benares Translation Committee;" a body consisting, I believe, of the missionaries of the London Missionary Society. In reference to this version, a missionary writes to me privately thus:—"Infant baptism is found at last even in the commission of Christ. Matt. xxviii. 19, is rendered: 'Go ye therefore, and having baptized all nations in the name of the Father, and of the Son, and of the Holy Ghost, teach them;' literally, 'make them disciples.' This is the true rendering of this verse in the Urdu translation of the Benares Committee. This, I say, is perverting the Word of God." The same translation occurs in the Hindi version.

That any error in the above statement of my missionary brother might be discovered, I have submitted the passage to the examination of an esteemed friend in Scotland, who from boyhood has been accustomed to

mingle with the natives of India from Calcutta to Delhi, and for twenty years transacted business in Urdu in a Government office, being in daily intercourse with both learned and unlearned natives, and is now employed as a teacher of Urdu in Edinburgh. He gives me the following analysis of the verse: "Therefore (or for this) you, having gone to all nations (or all castes), and having baptized (or given baptism) in (or with) the name of the Father, and Son, and Holy Ghost, make disciples (or disciple, or teach)." He then proceeds to say, "According to English idiom it would be, 'Therefore, having gone to all the nations, and having baptized them in the name of the Father, and Son, and Holy Ghost, disciple (them).' By no rule of grammar, or idiom, or *subtilty of construction*, can the passage be understood in any other sense than that the commission is to baptize first and teach afterwards. This is manifestly at variance with the original, and it is greatly to be regretted that such linguists as the Benares missionaries should have put forth such a translation to the Indian world. No native of India, on reading the passage, would understand it in any other way than the above. The only idea in his mind would be that baptism should precede teaching."

I have no discussion here with the Benares translators. If they conscientiously think the translation they have adopted a correct version of the original, they do right in so printing it. But I must claim for the Baptist missionaries at least an equal degree of conscientiousness, and on this ground both bodies of translators ought to receive an equal measure of support from the Bible Society. But the Benares translation departs, not only as I think from the true meaning of the Greek, but also from the rule laid down by the Bible Society for the guidance of its translators—that the new versions must follow the English text. This Urdu violates the English text. It introduces a meaning entirely contrary to it, and in favour of a view of infant baptism much debated among Pædobaptists themselves. Whatever else Baptists may find in the word *baptizo*, its translation by the term "immersion" does not do more than touch the form or mode; but the Benares version of the text in Matthew affects the doctrine or meaning of baptism. It determines the very nature of the Church of Christ, that it may consist of unconverted, though baptized, persons of every age. If it were admitted that Baptists are mistaken as to the meaning of the word *baptizo*, their mistake only affects an outward act; the mistake of the Benares translators touches the essential nature of the Church. Yet, as in the case of the Romish versions, the Committee of the Bible Society stumble at the lesser error, while they give a free pass to the greater. To use the expressive metaphor of Holy Writ, they strain at a gnat, but swallow the camel.

It is an unfortunate circumstance in this controversy that the proceedings of the Bible Society should be open to the charge of sectarianism. All denominations but one share in its beneficence. To the Baptist alone is its door closed. Could Baptist missionaries be less conscientious they might enter. Versions of Holy Scripture admittedly full of errors, mistranslations, and defects, are allowed to pass freely; but a Baptist error,

if it be really such, of one word only, is inexorably barred out. God may be blessing the labours of Baptist translators, and heathen nations may be hungering for the bread of life which only Baptist translators can supply, but the Bible Society heeds not their cry, nor will it in the case of Baptist versions see the Divine token. Practically, one Baptist heresy is treated worse than all Romish heresy. It is most painful to observe that such is the reward bestowed on the labours of Baptist missionaries, although their predecessors were chief among the founders of the Bible Society itself, and gave to its early proceedings their glory and renown.

AN APOLOGY FOR THE SECTS.

BY A SECTARY.

No one at all familiar with the current literature of the day can fail to have noticed how mournful and disparaging a tone almost invariably characterizes the references which are made to the existence of sects in the Christian Church. Many, indeed, would regard this very language as conveying an untruth, since it implies that the sects *do* belong, after all, to the Church of Christ. In the judgment of these complainers, separation, on whatever ground, from any large portion of the universal Church—that of England, *e.g.*—brings with it, as if by a kind of mechanical necessity, entire exclusion from the whole body of Christ. An adherent of any other Christian sect is in their view left to the "uncovenanted mercies of God," or, which amounts to much the same thing, must "without doubt everlastingly perish." No man to whom the Gospel is sent has any right to expect mercy from God except on the ground of his covenant made known in his word; and if any believe that the promises of life made to man in the Gospel are limited to any particular ecclesiastical community which they call "the Church," they are at least logical in denying salvation to all besides. The sects must, then, perish. Supposing that the holders of these views in some cases unite with them benevolent sentiments, they will deplore the blindness and guilt of those who are thus bringing upon themselves irreparable destruction.

It is not the design of the following remarks to vindicate the claim made by the sects to be regarded as component parts of the Church, nor to show that those who deny them this privilege derive support only from their own ecclesiastical constitution and formularies, and not at all from the Sacred Scriptures.

We address ourselves rather to those in the Established Church, and to many others amongst the various sects who speak of our divisions in a manner fitted to encourage the parties just referred to in their unscriptural and haughty assumptions. The existence of sects is regarded as an evil in itself, or as an evil which is not, at present, inevitable. We are urged to believe that there is *wholly* a fault in us in this matter. The

evils incidental to their existence, necessarily so or not, are greatly exaggerated. The advantages which some persons believe accrue from these separations are either overlooked or denied. Were there no sects, it is thought, there would be no strifes; but brotherly love and oneness of heart would universally prevail. All the agencies employed for the dissemination of the truth and the elevation of mankind would then, we are told, receive a mighty impulse. Exhausted treasuries would be replenished. Ministerial education would be greatly improved, and ministers themselves would be liberally supported. Factions—for even then factions might be in danger of arising, even as they did in the Apostolic Church—would be speedily overborne by the moral and, if need be, by the physical force of the general body. The Church would then, it is thought, have little to do but to direct its energies towards those which are without, and those energies would be greatly increased. The world, seeing that Christians are one, would speedily believe in the divinity of the Gospel. A oneness of opinion and a similarity of constitution in the Church would thus prove a panacea for all the ills of the Church and the world.

It were useless to deny that the origination of some sects may have been characterized by folly, and error, and conceit, and that their continued existence renders the supporters of them liable to censure. It is evident, moreover, that their return to the bodies from which they have seceded would be a gain to the Christian cause. Some reunions which have recently occurred, or which are now under consideration, commend themselves to the approbation of the majority of Christians of enlightened judgment. It does not follow, however, from these admissions that separation is in itself a fault, or that the existence of sects is, on the whole, a loss to the Christian cause. It may be that in this imperfect state their existence may be inevitable. Taking into our consideration the constitution of the human mind, the characteristics of the mode of Divine revelation, and the authority of conscience, it may be doubted whether the existence of sects is not a necessity of our present condition. Intellectual advancement in the Church itself, and, what is much more important, moral health, may require their existence. It is not at all certain, therefore, that in any unqualified sense they are to be deplored. It may be doubted whether, as an agency for doing good to the souls and bodies of men, the Christian cause is injured by division of labour and separateness of measures.

Before, then, we either condemn or chide, let it be considered that each sect owes its existence to some religious opinion which its members have been led to embrace. Each one regards his opinion as enlightened. He is ready to plead for it the authority of the Sacred Volume. True, the Sacred Scriptures cannot speak in discordant strains. Their sayings, rightly interpreted, must at all times and places be harmonious with themselves. Such a harmony most men think they perceive between the whole Bible and their particular interpretation of various parts. We are not to be surprised at the variety of interpretations. It evidently was not the design of the Author of the Bible to compel, by the mode of

revelation adopted, an absolute and universal agreement in opinion throughout his Church. Facts prove this. Enough that truth was so revealed, and the mind of man so formed that the way of life could not fail to be ascertained by every honest, earnest inquirer. The page of revelation is open before us, just as the page of nature. In everything of prime necessity taught by the latter there is amongst men a general agreement; in other matters what stolid ignorance, or what varied opinions. Philosophers are no more agreed amongst themselves than the vulgar. Experience shows us that the Scriptures are liable to the same unanimity in the interpretation put upon some parts, the same diversity in respect of others. And further, who can estimate the force of educational prejudices? or who is exempt from them? The man who would assert it in his own case would be a bold and, in all probability, a shallow man. Grant that it is our duty to endeavour to free ourselves from these prejudices, and to come to the study of the Bible with minds free from the slightest inclination to this or that side, on any disputed question, it is yet a work of immense difficulty. We are naturally disposed, on all grounds, to believe those who seek to implant in our minds in early life the first principles of knowledge. Unreasoning confidence in them at that period is a law of nature. Before we can think for ourselves we are already committed to their views. As we rise in life we hear all that can be said in support of the favourite dogma. To very little do we listen on the other side of the question; and that little is heard with comparative impatience, because it is uttered by strange and perhaps antagonistic lips. So children grow up to revere, adopt, and propagate the opinions of their fathers. We will not deny or conceal these facts. Even those who boast that they belong to no sect quite as often owe their position and views entirely to the accident of their birth, with its resulting educational training. Let due weight be given to these facts, and the censure which is sometimes so liberally dealt out towards those who are falsely called sectarians will be greatly mitigated.

But there is another education, besides the physical and intellectual, which has a powerful effect upon the formation of religious views. We refer to that religious influence and instruction which become effectual to conversion. The greater number of Christians owe their personal religion to the labours of some minister of Christ, or to the zeal of some pious friend. In these cases a sense of benefits received induces, on the part of converts, the most affectionate and grateful confidence. They may have had many instructors in Christ, but they have but one father. What more natural than the readiness in all things to trust him, but for whose agency they had never trusted in Christ? He that led them to the Saviour may surely be expected to be believed when he unfolds to them the Saviour's will. Affection inclines them to receive, perhaps with too little personal investigation, whatever their benefactor may hold. It may seem to savour of presumption or pride to question the correctness of his views but for whose services they had remained in profound ignorance of what it most of all concerned them to know. He, by whom God

imparted to them his Spirit, may not unreasonably be regarded as their future example and guide. In point of fact this is the case in the majority of instances. Ministers who are blessed by God as the instruments of conversion, generally attach to themselves, involuntarily, those who are seals to their ministry. The influence thus exerted by a Christian pastor is often powerful enough to overcome the effect of early training. Recent converts attach themselves for life to their spiritual fathers? Thousands have, under this influence, quitted the Established Church in this country, and joined one or other of the despised sects. Can they be blamed for seeking and confiding in the instruction of their spiritual fathers? They may not go so far, perhaps, as to endorse all that is said or done by one to whom they are so greatly indebted; but who can wonder if there should exist in their minds a prejudice in favour of his wisdom, disposing them to adopt his views?

Nor let it be unobserved that this same effect must be produced in a still greater degree in cases in which conversion to God has occurred on the scene of early training. Here nothing was or could be done to detach them from those opinions and observances to which they were early habituated. But there has been employed a most powerful means of confirmation in them. The correctness of early instruction is, in their view, evidenced by the salutariness of the effects in which it has resulted.

It is difficult to assign to any particular truth the precise measure of importance which attaches to it in relation to the whole system. One thing is certain, that some truths must be more important than others; and it may be supposed that these are the very truths to which there is a general consent throughout Christendom. Another thing is equally true; namely, that each of the sects deems itself in possession of some important truth which others have not received. It would be wrong to say, as some have said, that these particular (supposed) truths are deemed by those who hold them to be of supreme importance. Whatever may be the exaggerations of language used in times of excitement, and especially of controversy, those truths, in the reception of which all agree, are by all in their sober judgment regarded as more important than those in which they differ. A not doubtful view of the matter, then, is this: that where there is much ground held in common by all the disciples of Christ, no one part of his Church is in possession of the whole domain of truth. Some departments have never been, by some of Christ's disciples, explored at all; others have been but cursorily surveyed. The footsteps of some Christians have been directed to one particular part of the domain not yet common property, and of others to another part. Meanwhile, each division of the Church regards itself as having some particular portion to explore, and to retain, and to cultivate, until it shall be, by the consent of all, added to the common possession. One such regards itself as entrusted with the guardianship of one particular truth, and another with another portion. No one can doubt that this has been the case in ages past, from the time when Paul asserted that he was especially charged with the maintenance of the

truth, that "the Gentiles should be fellow-heirs, and of the same body." Each sect, therefore, may be charged with the propagation of some specific truth or duty, the obligation of which is questioned or disregarded by others. This would but correspond with the Divine arrangements in general. Few men attempt to be wise, or profess to be proficient, in every department of literary or scientific investigation; and in the study of revealed truth it is reasonable to think that a similar distribution takes place. "The self-same spirit divides to every man severally as he will." At any rate, the different sects regard themselves as set for the maintenance and propagation of those very opinions, in holding which they differ from others. Entertaining this conviction, can they be blamed for refusing to merge their individuality in the general body of the faithful, or to join some larger sect, and thus deprive themselves of the power of accomplishing what they believe to be their mission? What though "each boast of the fragment of truth in its hands as if it were the whole"? Are they to be censured for doing so? Would any others have defended it if they had not? Is not exaggeration of its importance preferable to the denial? Is not a busy zeal in the establishment and propagation of the particular tenet more conducive to the interests of truth in general than indifference and neglect? Will any one be bold enough to assert that any one section of the Church holds and propagates "the truth, the whole truth, and nothing but the truth"? What of truth one section does not apprehend another may have discovered. The inconvenience of sects and parties may well be borne, if by their existence the universal Church is at all aided in its endeavour to discover the whole of "truth as it is in Jesus."

Many of our remarks have proceeded on the assumption that we have in these days no infallible interpreter of the Holy Scriptures to fix the sense in which they are unquestionably to be understood. Such an authority did exist in the days of the apostles, but, as we believe, never since. These privileged servants of our Lord Jesus Christ might have claimed the implicit admission of all they taught; but this right they seem to have rarely urged. The express language of one, and the general tone of others was, "I speak as unto wise men, judge ye what I say." "Let every man be fully persuaded in his own mind." We obviously have no such resource to which in our difficulties we may recur. Infallibility is actually claimed by no church, as far as we are aware, but the Church of Rome, whose own history sufficiently confutes the claim she advances. The Church of England covertly makes the same pretensions; pretensions which she might well blush to assert in the days passing over us. We need not stop to point out at large the absurdity of requiring belief in any proposition except on the ground of sufficient evidence adduced in its support. Belief can be no more regulated by authority than can taste, physical or intellectual. In the days of the apostles themselves the case was not different. Authority exercised even by them could only silence contradiction and restrain opposition. It might, and doubtless did, in many cases, withhold from actual disbelief, but it is difficult to see how it could induce positive,

intelligent faith. In regard to matters of fact, indeed, exception must be taken; for their testimony in these things would be irrefragable, as is the testimony of every competent witness. One great advantage was enjoyed by their contemporaries of which we are wholly destitute. The apostles were with them as living instructors. They could interpret their own language, simplify their own statements, recapitulate, illustrate, according to the necessity of the time, their own views. Add to this, they were acknowledged to be, in an especial sense, taught of God. This feature of their case would induce an earnest and deferential regard to their instructions. The object of their disciples in general would be simply to understand these divinely-commissioned teachers, and to open their bosoms to conviction. Yet even in those days there was neither unanimity in opinion, nor uniformity in practice. What, then, can be expected of us in these days when we have no infallible living instructor, no historians to illustrate their own descriptions, no sacred writers to interpret their own dark sayings, or expound their own doctrinal teachings? We look around in vain. There is none thus to guide the Church "of all the sons she has brought forth." As there is no mediator interposing between the individual penitent and the Lord Jesus, so is there no intervening guide between ourselves and the sacred page. We must read, search, compare, meditate, pray, each for himself. The promised mission of the Holy Spirit does not at all prove our views of this subject to be incorrect. Many promises which are often quoted as if made to the Church at large, pertained to the apostles alone. Facts prove this. The Holy Ghost has not led the whole Church "into *all* truth," nor does he bring to our remembrance all things said by Christ. His blessed influences, there is reason to believe, are now exerted upon the understanding only through the heart. They who are most of all filled with the Spirit are best fitted, through the humility, seriousness, earnestness, and sympathy with the truths which his influences inspire, to study the sacred page. Perfectly brought under his influences, we should be little likely to err, and should gradually but safely advance on the path of divine knowledge. Meanwhile, under so much of his influence as each one may by humility and devotion acquire, must we pursue our own way; for there is no individual on whose wisdom we may implicitly depend. What blame therefore can justly be imputed to any disciple if, in the formation of his own well-considered opinions, he differ from his brethren, and if, for the propagation of what he regards as true, he unite with others likeminded with himself?

It may here be replied, perhaps, that no blame is cast on any Christian for forming opinions differing from those held around him; and it may be further conceded that each one is bound, by all suitable means, to disseminate what he regards as truth, whether it be absolutely true or not. The ground of complaint is this; that difference of opinion has led, in so many cases, to withdrawment from previously existing communities, and to the adoption of separate measures, not only for the propagation of the particular tenet, but also of religious truth in general. In this way, it is said, the Catholic Church has been broken up into

innumerable sections; that the process of division is still going on; that estrangement and rivalry ensue; that the Church is disgraced, and that the conversion of the world is mournfully retarded. How much of truth there may be in these statements, and how much of the implied blame is really due, it may be worth while to inquire. The results of division may not be wholly evil, and the fruit of absolute unity might, even if this unity could be conceived of as possible, miserably disappoint our hope.

Let complainers be reminded that, in the great majority of instances, those who have constituted sects did not of themselves withdraw from the bodies with which they were previously connected, but were expelled by those who had formerly owned them as brethren. If, therefore, any guilt attach to separation, that guilt rests on those who caused it. At any rate, the guilt of schism cannot be justly imputed to the confessors of 1662. They were cast out. In innumerable instances since that memorable year, as well as before, Christians, for the opinions they held, have been cast out of the Church. Let those who have thus acted, ere they complain of the sects, at least open the doors for our re-admission; not expel us, and then reprove us for standing without or constructing a dwelling for ourselves. We complain of the injustice received from those who expelled us, but yet we are by no means convinced that the cause of truth, peace, and love has, on the whole, been injured by this proceeding. Men of widely different opinions and tempers may live on excellent terms as neighbours, who could by no means reside together in social comfort under the same roof. And, after all that has been said of the strife and envy existing between the different sects, we are disposed to ask, where are they? That all parties should endeavour to justify their own proceedings, and to establish their own views, as well as increase the number of their adherents, is both natural and proper. Regarding themselves as having made a nearer approach to the truth than any others, it is but their duty to endeavour to make converts, and to rejoice when the thoughtless are brought to Christ through their instrumentality, and led to adopt their particular views, even more than they rejoice in the conversions effected through the instrumentality of others. Every man deems himself orthodox; and this involves a belief that those who differ from him are in error. It is the duty of such a one "to contend earnestly for the faith once delivered to the saints." The liability of all men to error is a consideration which may well preserve us from dogmatism; but it will justify no man in indifference to the spread of those religious opinions which he honestly holds. Whether those opinions be in reality sound or unsound, as long as he deems them sound he is bound to propagate them. Let no man blame this strife, for its absence would be unnatural and sinful. For bigotry, sectarianism, exclusiveness, sourness, violence, we make no apology. Let those be denounced with as much energy as can be employed; but impute it to no man as a crime, that he strives to bring all others over to his own side, and rejoices when he is successful.

Let us not lose sight of the intellectual activity called into exercise by

the existence of sects. In one view of the case, this activity may be regarded as the cause of these separations, but it is still more an effect. Some person or persons in a community inclined to independence of thought, and by nature better fitted than those around to investigate and ascertain religious truths, have formed opinions at variance with those generally received in their ecclesiastical circle. A conviction of the importance of these opinions, to which may, perhaps, be added the pride of discovery, and the conceit of superior wisdom, leads them to state and defend them against all gainsayers. That they may do this successfully, it is necessary for them to reconsider the process by which they have arrived at the result, to revise the proofs already employed, and to search the Sacred Volume for others. Grant that their investigations are often one-sided in direction and limited in extent, yet it is better that men should think for themselves, without comprehensiveness or profundity, than not think at all. The amount of intellectual activity thus originated must not be limited by any means to that which finds expression through the pulpit and the press. Every teacher of a new truth attracts to himself disciples who feel themselves pledged to defend and propagate the views they have been led to entertain. Who has not observed the wide difference which exists between Christians, say in a rural district, and of the labouring class, who have been taught to explain and defend the opinions they hold, and other persons in the next, or even the same village, whose whole duty in this matter has been, according to the stereotyped form, to "Rehearse the articles of 'their' belief"? Within wide-spread communions claiming to be styled Catholic, in the case of those who have not been favoured with a liberal education, the intellect receives no stimulus whatever. "Ignorance is the mother of devotion." The Popish Church is not the only one in which this maxim is practically adopted. Popular education in the present day is doing much to excite to intellectual activity the public mind at large in this country. This is, however, a recent advantage, and is even now far from being universal in its operation. Until of late, religious instruction, and such discussions as the existence of sects necessitates, were to multitudes the *only* means of arousing them from mental lethargy ; and to this day they are amongst the most powerful.

This is an advantage by no means confined to the sects themselves. The larger communions have participated in the benefit. Prevented by the circumstances of the times from reposing any longer on mere authority, they have been compelled to come forth in their own defence.

Let any one read the early history of the Christian Church, and pursue it downward to modern times, and then say if he can imagine how large a part of the literature of each age, and of all, has been designed to defend Christian truth. Does not the Church at large owe the clearness of its own views, on many leading subjects, to the controversies in which it has been engaged ? Patristic literature is being gradually recovered from the neglect to which by a natural reaction it had been long consigned, and a salutary influence is being thus wrought on the Church by men whose very names might have been for ever unknown from the

times of their decease, had it not been for the sects whom they put on their might to oppose. And the same result still transpires. The collision of opinions enlightens all parties. Wise men exert a wider influence, and at the same time become wiser. Great men, by the education which results from effort, become greater. "The Church" and the sects show the immediate benefit, and the world itself derives advantage from the mental activity thus excited.

(To be continued.)

THE POWERFUL WORD.

It is wonderful to mark what might there is in a single utterance. Two or three short syllables sometimes decide men's temporal destinies. Who has not noticed the sunny, cheerful face suddenly overclouded with anxiety, or the mournful face lit up with hope and joy by the brief message of a hasty whisper?

One of the most striking as well as suggestive instances of this is to be found in the closing pages of St. John's Gospel. When Mary Magdalene was returning, despairing and disappointed, from the sepulchre, the risen Christ appeared and spoke to her. She knew him not. He then repeated her name. "Jesus saith unto her, Mary." Immediately she knew it, and joyfully recognised him. That word was a word of power to the sorrowful disciple. It may be such to other disciples; for it opens up many consolatory and instructive strains of thought. Let us see what some of these are.

I. *We may be near to Christ, and yet not know him.* Mary was close to the Saviour; she was within hand's reach of him; yet until he spoke the one word she was ignorant of him. Now, may not this be taken as a rebuke of a frequent error into which men fall touching the advantages of a personal acquaintance with Christ in the days of his flesh? We believe it will be found that there is a common impression abroad that we should have been better able to appreciate and love the Redeemer if with our eyes of sense we had seen him and with our mortal ears we had heard him. "Oh to have beheld that lovely face! To have looked on that countenance, full of love and sorrow, wisdom and tenderness; to have listened to that voice of music; to have seen that beneficent hand which was never opened but to bless; what a privilege were this! If we could have heard the Gospel fall from his own lips, surely we could never slight that Gospel. If we had heard our duty declared by him, surely we could never have forgotten to do it." This is the way in which we are tempted to look at the question. But it is an error. It is very doubtful if the vision of Christ incarnate would be of any moral and spiritual use to us. The likelihood is that it would have been rather a hindrance. "Blessed are they that have not seen." Those who existed during our Lord's sojourn here had obstacles to fight against, that you and I know nothing of. What if they did see Christ?

It was through the medium of much error, much prejudice, much ignorance. The common mistakes about the Messiah, the prevailing notion that he was to establish a temporal and political empire, counteracted much of the advantage to be derived from a physical vision of the Son of man. Doubtless it would have been so with us had we lived in that age and that land. Therefore,—

> "When in some wistful mood we say,
> 'It had been easier to believe
> Amid the light of Hebrew day,'
> 'Tis likely we ourselves deceive.
>
> "Nay; 'tis more blessed to have missed
> Contingencies of guilt and bale,
> And, in the hush of history, list
> The music of the saving tale."

The truth is, that what we need is not the physical presence of the Saviour, but his spiritual presence; and that we know we have. What we want is, not his voice, musical as it might have been, but what that voice spoke; and that we possess. Yes; the word of Christ can do what his corporeal presence cannot. Mary found that out. So did the tempest-tossed disciples on the Sea of Galilee. When, in the dim distance, the figure of Jesus was seen, what effect had it on them? They cried out with fear. But when the well-known voice said, "It is I; be not afraid," those words of gentleness and grace quieted the storm of alarm and anxiety which raged within their souls.

We believe, then, that to be near Christ physically would not be well for us. It would not tend to our understanding of him. The large majority of those who were thus near him did not comprehend what he was, and what the nature of his work. "He was in the world, and the world was made by him, and the world knew him not." But there is another sense in which men may be near Christ and not know him. In our own day this is the case. There are many who hear much about Christ, read much about him, talk much about him, who are mournfully ignorant concerning him. Put to them the old and searching question, "What think ye of Christ?" and their answers will reveal great lack of true knowledge concerning him.

How many in the present day do not know his *nature*. Like a peasant who has been brought up all his life long on one side of a mountain, but has never seen the other side, so these see only one side of Christ's nature. With gross inconsistency (inasmuch as they accept mysteries in nature) they refuse to believe in the Godhead of the Redeemer, on the ground that they cannot understand how the Divine and the human can be combined in the same being. So they speak of him as a man only. It is difficult to the writer of these remarks to keep his temper sometimes when he reads the language which these persons apply to Emmanuel. He, according to them, was a great philosopher, as Socrates was; a great teacher, as Plato was; a great reformer, as Luther was. We have even read apologies which have been made for some of Christ's sayings. Theodore Parker argues that we should make some allowance

for rashness and immaturity of opinion on the ground of Christ's youth! Is it not true, dear reader, that men yet do not know Jesus? Just as Mary supposed him to be the gardener, so those to whom we allude suppose him to be no more than a spiritual gardener, uprooting the weeds, and brambles, and briars of sin and error. Well can we imagine him putting to the world the inquiry he proposed to Philip, "Have I been so long time with you, and yet hast thou not known me?"

It would be easy to show how others besides these do not know Jesus —some not knowing his purposes, others not knowing his agencies, others not knowing his love—but we must pass on. One practical thought ere we do so. Inasmuch as some of those who read and talk of him are so ignorant of the Saviour, it behoves us all to see what are our views of him. "We would see Jesus; see him as he is; see him, not through the distorting media of prejudice and sin, but through the medium of thy Holy Spirit:" be this our daily prayer. If it be it will be answered, for—

II. *Christ wants us to know him.*

To return to the incident suggesting these thoughts: Jesus wanted Mary to know him. That she should be ignorant of the fact that he was near her was not his will; and therefore that she might recognise the voice, he uttered her name. It was enough. His good purpose was at once accomplished. She knew him.

> "'Woman, why weepest thou?' the Saviour said:
> To her there sounded yet a voice unknown;
> But 'Mary,' rippled in the old soft tone,
> To memories of tenderness and wonder wed,
> And her face flashed the recognition, sped
> Its echo from her lips, while her soul gave
> Great thanks for sudden joy anear the grave,
> The Living in the garden of the Dead."

It is impossible to read the New Testament carefully without seeing the importance which God attaches to a right knowledge of Christ. "This is life eternal, to *know* thee the only true God, and Jesus Christ, whom thou hast sent." "Follow on to *know* the Lord." "I count all things but loss for the excellency of the *knowledge* of Christ Jesus our Lord." "That I may *know* Him, and the power of his resurrection." These passages are but samples of many others, all to the same effect.

In a day, then, in which some loudly and confidently tell men that it does not matter what they believe, in opposition to that wretched theology, which is opposed to the Bible not less than to sound sense, we must, we cannot but hold that a right faith is a matter of great moment. God wishes us to know his Son aright. Why? Because his Son is our salvation; because "without shedding of blood there is no remission;" because through him the regenerating Holy Spirit is given. Briefly to recur again to the context: it suggests two reasons why a knowledge of Jesus is so needful. One is this: because it only can *abolish our fears*. Mary was alarmed. She went to the sepulchre,

expecting to find her Master's body; but it was gone. Where was it? who had taken it? that precious relic of a more precious Saviour! She knew not, and was fearful. But when she knew Christ all her fears were gone. Even so with us. Our natural condition, by reason of sin, is one of fear. We fear God; we fear death; we fear judgment. But when we come to know and love Christ, "perfect love casteth out fear." Another reason why a knowledge of Jesus is important is because *it consoles us in sorrow*. Think again of the Magdalene. Poor woman! her heart was full of grief. Listen to the plaintive tones of her desponding cry, "They have taken away my Lord, and I know not where they have laid him." Observe, too, nothing and no one could comfort her. She had seen bright, radiant angels at the tomb; but that rare and celestial vision had no power to staunch her bleeding heart. Moreover, those angels had spoken kindly to her: "He is not here: he is risen." But this was not strong enough to hush back the impetuous tide of her sorrow. Not so when the Saviour spoke, and she knew him. Then she was comforted; and with a heart beating high with unexpected gladness, she cried, "Master"! My friend, if you want consolation that never fails to meet the needs of our woe, it is to be found in Jesus. He came to heal the broken-hearted. The suffering were the objects of his especial care when he was on earth, and he has not changed. You remember what he graciously said about the bruised reed and the smoking flax. Yes; when no friend can comfort, when all other sources of help are futile, he can give solace.

"When all created streams are dried
Thy fulness is the same:
May I with this be satisfied,
And glory in thy name."

These considerations are sufficient to show the vast importance of a knowledge of Jesus.

III. *Whether we know Christ or not, he knows us.*

He knew Mary when she knew him. He knew her equally well before. In this, as in other respects, Christ is "the same yesterday, and to-day, and for ever." Now, as truly as eighteen hundred years since, he "knows what is in man."

Let this fact be a *stimulus*. Supposing that now and then we were to pause in our daily routine of business, study, or pleasure, and say to ourselves, "Christ knows me altogether. He who knew the treachery of Judas when none other did, he who knew of Peter's denial when Peter himself could not believe it possible, he who knew Nathanael under the fig-tree, and at a single glance read the whole life of her who sat at Jacob's well, knows me. Every thought, feeling, action, is known perfectly by him." If we were thus to speak within ourselves, surely it would be a powerful stimulus to duty, a mighty preventive of sin.

This fact is also a *consolation*. If we are the true disciples of Jesus, it must be a comfort to recollect that *he* knows us. Our fellow-men may

form a wrong opinion of us. Some may accuse you of deception; others of folly, others of bigotry or the opposite extreme of bigotry. By using a wrong standard, even good men may form a false estimate of you. What is your consolation? "*He* knoweth the way that I take." "Thou knowest all things; *thou* knowest that I love thee."

One other thought suggests itself to us ere we close. As Mary was brought into Christ's presence, so must we all appear before his judgment-seat. As Mary was *unexpectedly* brought into Christ's presence, so may we be. Reader, are you prepared for his coming? If Christ were to come to you this year, this month, this week, this hour, are you ready? Should you meet him with joy or with grief — with an approving or an accusing conscience? "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh."

T. R. STEVENSON.

Harlow, Essex.

LOVE AND THE CROSS.

Love and a cross together blest
Bring to the Christian peace and rest:
Too sweet were love, if felt alone;
Too sad the cross, with love unknown.

And so the two together come,
Sent by our God to lead us home,
And guide within the narrow way
Our footsteps, ever prone to stray.

For love when it is sent alone,
And pain and sorrow all unknown,
With soft enchantments fills the heart,
And steals from heaven its rightful part.

Without a cross love is but blind,
And fond illusions cloud the mind,
Until by sorrow's light we view
Realities of false and true.

But when a cross is felt alone,
And all the joys of love unknown,
The heart oppressed, without relief,
May sink beneath its load of grief.

For cares and burdens doubly press;
Sorrow has added bitterness;
All hope and courage seem to fly,
While dark despair is drawing nigh.

But love, with gentle smile, comes near:
Despair and darkness disappear;
While strength and energy she brings
To do or suffer wondrous things.

Then give me, Lord—I ask no more—
These blessings from thy wondrous store.
Love and the cross: of these possessed,
I am and shall be ever blessed.

From "Hymns from the Land of Luther" (Fourth Series).

Reviews.

Lectures on the History of the Jewish Church. Part I. Abraham to Samuel. By ARTHUR PENRHYN STANLEY, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. With Maps and Plans. London: Murray. 1863.

IT is a remarkable circumstance that, in many minds, reverence for the Bible as containing a revelation from God to man has furnished an apology for the neglect of its historical records. But few persons acquire a familiarity with the details of those events which moulded the policy of the Jewish people, and to a very large extent determined also their social habits. Students who would be ashamed to present themselves for their pass-examinations in ignorance of the principal occurrences of Greek and Roman history, are frequently ignorant of the leading facts mentioned in the Bible, and are filled with amazement if allusion be made to wars of the Jews which are not unworthy of a place beside the chief exploits recorded in the annals of Gentile nations. Such a state of things is neither accordant with piety nor with common-sense. The narrations of the Bible are written for our learning, and he must be a dullard who cannot find valuable information in its ethnographic hints, its allusions to the customs of different tribes and nations, and in its geographical landmarks. It is gratifying to see with what interest the greatest scholars of our age are seeking to verify or correct, by means of the Biblical histories, the conclusions to which they are conducted by other lines of research; and it will be scandalous if the ministers of our holy religion and our educated laymen do not bestow the pains upon the study of the Hebrew records which every man of learning devotes to Herodotus and Thucydides, to Livy, to Cæsar, and to Tacitus. There is no reason to doubt that Jewish history would soon acquire a new interest in their minds, or that the customary reading of the word of God for devotional purposes would become more instructive to them. In every way the Church of God would be a gainer through an accurate acquaintance with the details of the narrations of Scripture. That which was not too trivial to be written by holy men of old, ought not to be regarded by any Christian as too unimportant for his consideration.

But the interest which belongs to historical studies increases with the scope of the student's knowledge. Parallels and contrasts so frequently suggest themselves from different quarters, that the events with which he seeks to

be fully acquainted have their importance thus determined. The same human nature reveals itself on every side; but the modifying influences of country, occupation, polity, and religion, produce the most marvellous differences both in peace and in war; and transactions which limited knowledge would rashly exaggerate or depreciate, are found, by more accurate and extensive information, to have a relative value which secures them their rightful place in the history of the world. The Hebrew annals need not be withdrawn from this list, since, apart from their peculiar interest as the records of God's chosen people, they serve to illustrate the moral government of the world as no other history can pretend to do. They may seem to have little value for persons of limited education; but they will be esteemed the more highly as the student becomes master of the most varied information. The Jews formed but one of a community of nations, whom they affected, and by whom, in turn, they were influenced also. Their history, therefore, can only be thoroughly understood as it is fitted into and made a part of the history of the nations with which they were in any way politically related.

Canon Stanley has many of the qualifications of an historian. Whether his bent was originally to historical researches, or he was drawn to them by the fascination of Dr. Arnold's example, he has pursued them with great devotion and success. His profound learning, his extensive travels, and his love of nature, have given a polish to his style and a photographic definiteness to his description of scenery; but he is wanting in the skill which should make kings, and prophets, and patriarchs live again in his pages, and enable his readers to commune with them as the story rolls on. The most accurate description of their form and manners, and the profoundest analysis of the motives which shaped their conduct, may have a value of its own; but the chief charm of history is found in the reproduction of the past, so that we may live in the midst of the scenes which deceased worthies have associated with their exploits, and see the makers of history performing their work. The lack of this charm must have been felt, we should think, by the Oxford men who listened to these lectures; and we have little doubt that it will be felt by the thousands who will read them in their present form. There are passages in the volume of great beauty, timely reflections which are worthy of the circumstances that suggested them; but we miss the latent enthusiasm which should keep attention on tiptoe, and cause us to regret the close of a lecture or the completion of the book. It may be pleasant to row across a quiet lake, but what sailor would not prefer the open and restless sea?

In a very modest Preface Dr. Stanley avows the objects which he had chiefly in view in the preparation of these Lectures, and then sums them up as designed—

"To point the way to the treasures themselves of that history on which [he has] spent so many years of anxious, yet delightful labour. There are some excellent men," he adds, "who disparage the Old Testament as the best means of saving the New. There are others who think it can only be maintained by discouraging all inquiry into its authority or its contents. It is true that the Old Testament is inferior to the New; that it contains and sanctions many institutions and precepts (polygamy, for example, and slavery) which have been condemned or abandoned by the tacit consent of nearly the whole of Christendom. But this inferiority is no more than both Testaments recognise; the one by pointing to a future greater than itself, the other by insisting on the gradual, partial, imperfect character of the revelations that had preceded it. It is true also that the rigid acceptance of every part of the Old Testament, as of equal authority, equal value, and equal accuracy, is rendered impossible by every advance made in Biblical science, and by every increase of our acquaint-

ance with Eastern customs and primeval history. But it is no less true that by almost every one of these advances the beauty and the grandeur of the substance and spirit of its different parts are enhanced to a degree far transcending all that was possible in former ages."

The Lectures are written in this spirit throughout, and are intended "to smooth the approaches to some of the theological difficulties which may be in store for this generation," and to lead men "to look on the history of the Jewish Church as it really is: to see how important is the place which it occupies in the general education of the world; how many elements of religious thought it supplies, which even the New Testament fails to furnish in the same degree; how largely indebted to it have been already, and may yet be, in a still greater degree, the Civilization and the Faith of mankind."

When almost every page exhibits the accurate observation of an accomplished traveller, it is difficult to make a selection which may show the general style of the work; but let the following suffice. It is a description of the intercourse between Balaam and Balak.

"The eye follows the two, as they climb upwards from height to height along the extended range, to the 'high places' dedicated to Baal, on the 'top of the rocks,' 'the bare hill close' above it, the 'cultivated field' of the watchmen (Zophim) on the top of Pisgah, to the peak where stood 'the sanctuary of Peor, that looketh toward the waste.' It is at this point that the scene has been caught in the well-known lines of the poet:—

"'O for a sculptor's hand,
That thou mightst take thy stand,
Thy wild hair floating on the eastern breeze,
Thy tranc'd yet open gaze
Fix'd on the desert haze,
As one who deep in heaven some airy pageant sees.
In outline dim and vast,
Their fearful shadows cast
The giant forms of Empire on their way
To ruin: one by one
They tow'r and they are gone.
Yet in the prophet's soul the dreams of avarice stay.'

"Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir; opposite were the dwelling-places of the Kenite, in the rocky fastnesses of Engedi; farther still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, amongst the Acacia groves of Abel Shittim, like the watercourses of the mountains, like the hanging gardens beside his own river Euphrates, with their aromatic shrubs and their wide-spreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our ears."—Pp. 190–1.

We wish we had space to quote the paragraphs which follow this scene-painting, and in which Dr. Stanley, with equal vividness, connects the material objects around the prophet with his vision and with the subsequent history of the nations to which that vision relates; but we must recommend our readers to make themselves acquainted with the volume throughout, and content our-

selves with promising them very high gratification in perusing its descriptions of scenery and of the events which pass successively under review.

The volume very appropriately contains an account of the visit of the Prince of Wales to the Cave of Machpelah, and of the objects which then, for the first time during many centuries, were allowed to be seen by Christians. But we cannot transfer it to these pages. We hope that the volume will be extensively circulated and read in our body, as there is no other work of the size which contains the same amount of geographical and historical illustration of the old Hebrew records.

John Leifchild, D.D. His Public Ministry, Private Usefulness, and Personal Characteristics. Founded on an Autobiography. By J. R. LEIFCHILD, A.M. London: Jackson, Walford, & Hodder. Price 10s. 6d.

WE sat down to this book with considerable expectations. The eminent position, so long and so honourably maintained by Dr. Leifchild, the transparency of his character, the spotlessness of his life, the amiability of his disposition, and the extent of his usefulness, all inspired us with the hope that his memoir would be worthy of one who was amongst the most distinguished Nonconformist ministers of the present century. Moreover, upon the few occasions when it was our privilege to meet the worthy doctor, he was so conspicuously the old man eloquent, so rich in anecdote, so happy in allusions to men and events belonging to the past, that upon such occasions we were wont to feel that, in his case, there ought to be somewhere the means of producing a graphic and more than usually readable biography. In our humble judgment, Mr. Leifchild has succeeded, in this volume, in the construction of a memorial alike worthy of the virtues of his excellent parent, and a fitting expression of the filial piety of the son. A considerable portion of the work consists of autobiographical notes, in the penning of which the veteran labourer employed some of the leisure of his latter days. These are skilfully interwoven into the story of the life, and elucidated by such explanations as connection and consecutive history required. There were few of his colleagues in the section of the Christian church to which he belonged, who manifested so frank and hearty a sympathy with members of our own denomination as Dr. Leifchild. We shall, therefore, best consult the wishes of our readers by presenting a brief outline of his life, appending thereto some specimens of this pleasing book.

The parents of Dr. Leifchild were Christian people—the father a Wesleyan, the mother with a leaning to Calvinistic views. He was born at Barnet, February 15, 1780. His early education was slender. "I learnt no language but my own, and that not very perfectly. Neither in arithmetic nor in any other school attainment did I excel—not, as I felt, for want of capacity, but want of application, and of a sense of the value of such pursuits." The years of his early life he has described as fraught with religious convictions, attended by not a few escapes from threatening disaster, and shielded by parental wisdom from exposure to vicious influences. At St. Albans, whither he went to enter upon business as a cooper, the young man was brought to decision for Christ, and united himself with the Wesleyans in that town. A subsequent removal to the great metropolis was the step in Providence which introduced him to the ministry. After preaching his *trial sermon* before the City Road Chapel authorities, and being accepted as a local preacher in their ranks, his views very decidedly inclined to the Calvinistic, rather than the Arminian theory of conversion, and he accordingly obtained admission to Hox-

ton Academy. An unusual amount of preaching in his student-days augured the complexion of his future career. Rowland Hill wished John Leifchild to be one of his curates, but balancing Mr. Hill's eccentricities, and an invitation already received from Kensington, the latter was chosen as the sphere of his first pastorate. During sixteen years of earnest preaching and consistent life, Mr. Leifchild was privileged to witness the growing prosperity of his church and congregation in the old Court suburb. In the year 1824, an invitation to Bridge Street Chapel, Bristol, was unexpectedly received, and ultimately accepted. He notes three reasons for inclining to accept it. "First, the relaxing air of Kensington; then the fear he had of not being able to find new texts and new matter for the pulpit; and next—I should have said first and foremost—the 'call' appeared to be entirely providential."

Sixteen years were also the period of Mr. Leifchild's labours in Bristol, and it is no mean evidence of the ability and success of his preaching, that in the midst of such a brilliant circle of eminent men as then constituted the old city the metropolis of consecrated mind, Bridge Street Chapel continued overcrowded, and its pastor shone out brightly, even in the brilliant constellation of which he was no inferior star. Characteristic anecdotes of Robert Hall and John Foster enrich this portion of the book, which albeit, from first to last, is replete with appropriate and often humorous story.

"Mr. Hall could be blunt, and almost insulting. A Baptist minister of Bristol, who had travelled with him in Wales, where they had heard Christmas Evans, was listening to Mr. Hall's vivid description of the power of that extraordinary man's address, appearance, and preaching, 'But, sir,' observed his companion, 'you remember that he had but one eye.' 'One eye, sir,' exclaimed Mr. Hall, 'why, sir, if I had a thousand such eyes as yours I would give them all for that one.'"

"He was very simple in his prayers after he came to Bristol, especially at the family services in the houses he visited. I think he reined in his imagination in these engagements, and purposely checked all tendency to its indulgence. In such prayers his sentiments and expressions were quite of the common order, and gave one no idea whatever of the opulence of his intellect, or his alleged fastidiousness in the choice of terms."

From a somewhat lengthened, but most interesting account of John Foster we extract the following salient witticisms.

"On being taken to see a place of worship for the Unitarians by their minister, a gentlemanly and erudite man, the minister remarked, as they walked away from the chapel-door down an avenue of poplar trees, that it was in contemplation to remove them. 'By no means remove them,' said Foster, 'they are the only things *alive* about the place!'"

"On insincerity, affectation, and cant, he was unsparingly sarcastic. Some years ago, the Emperor Alexander's piety was a favourite theme at public meetings. A person who received the statements on this point with, as Foster thought, a far too easy faith, remarked to him, 'that really the Emperor must be a very good man!' 'Yes, sir,' he replied gravely, but with a significant glance, 'a *very* good man—very devout—no doubt he said grace before he swallowed Poland!'"

On the 16th May, 1831, in spite of numerous remonstrances and efforts to retain him at Bristol, Mr. Leifchild was publicly recognised as pastor of Craven Chapel, Golden Square. This was the sphere of his most extensive usefulness. The plain, square, capacious building was soon thronged with devout and delighted audiences. The ardour of youth was now blended, not lost, in the ripeness of maturity. Always faithful to the doctrines of the Cross, pleasingly various in the selection of topics of discourse, pathetic in manner, direct and forcible in appeal, commanding in appearance, eloquent in speech, free from all

offensive mannerism, Dr. Leifchild exhibited most of the essentials of a good and a great preacher.

"Aut Cæsar aut nullus" he might have chosen as his motto from the outset of his ministerial life. "From the first I determined to be a *good preacher*, and I have never seriously aimed at anything else all my life." The instances which are given of the blessings which attended his labours for twenty-three years in the London period of his life are a most impressive evidence of the amount of good which can, through the Divine favour, be accomplished by one man. In the spring of 1854, anticipating rather than succumbing to the infirmities of age, Dr. Leifchild, after various attempts to obtain a colleague in his labours, resigned the onerous duties of his pastorate. The occasion was fitly commemorated by a farewell meeting, and a testimonial subscription amounting to £2,000. A year of labour at Brighton, in connection with a new chapel, terminated his regular ministerial efforts; and in that town he was called to part with the faithful and beloved partner of the greater portion of his pilgrimage. Mrs. Leifchild, at the age of seventy-seven years, was released from the solicitudes known only to a minister's wife. Few of her sisterhood can form an idea of the cares which become her lot who undertakes the responsibilities and faithfully discharges the duties of this most onerous position. Even in the most successful instances of prosperity, a long and dreary battle with narrow, straitened means has to be maintained; respectability of appearance must be upheld at all costs but those of inflexible integrity and unimpaired credit. Wisdom demands a silence over her own sufferings, and an ever prompt sympathy with those of others. She must shield her husband from the multiplied annoyances of domestic life, and share with him all the weighty cares of the church and congregation. Should the long-coveted popularity be achieved, her gratification is obtained at the sacrifice of much domestic peace and comfort, and often without a corresponding increase of worldly means. The writhings of the mind in the preparation for the pulpit she only can appreciate. The fluctuations in the congregation she scans with anxious eye. The varying moods of the man in private, who in public may exhibit only the best side of character, she has patiently to endure. Add to all this, the frequent accompaniment of a numerous family, and it must be granted that no class of the community bears heavier burdens, and ofttimes with less sympathy from others, than the wives of Dissenting ministers. We cannot resist the following extract, which is a faithful picture of many a pastor's *ménage*:—

"While my parents agreed admirably over the Bible, they sometimes differed materially over the account-book. My father's heart was always large, but at this time his means were small; and what my mother complained of was, that he did not hold the latter fact in constant remembrance. She knew that he was a good preacher, and experienced that he was a bad financier. He abhorred all figures but those of speech, and the latter were too unsubstantial for the support of a household. He thought of his study and not of his kitchen—except at meal-times. He would prefer any book to his bank-book (a figure of speech, for in truth he never required one); and though not to be accused of extravagance, he certainly was chargeable with some thoughtlessness. This charge he would not acknowledge, or he would convert it into a commendable freedom from parsimony. Not only did he retain the same habits to the end of his days, but, curiously enough, he retained his palliations of them. I find in his autobiographical notes the following passage:—'I must not forget one peculiarity in my character, which perhaps I carried to an extreme—regardlessness of money and all saving habits. I found my wants always supplied, and, without being extravagant, I lived comfortably and cheerfully, not caring at all about the morrow or a future day. Upon any little sudden turn of good fortune, or any unexpected trifle coming into my possession, I looked upon it as a token that I might solace myself by

recreation from ordinary labour, and was never easy till I did so. I have thus enjoyed life, was always thankful to Providence, and always ready to help others. In the marriage-state I sought for love and union of souls, and was not influenced by mercenary considerations.' . . . . While he was resolved to 'enjoy life,' as he says, my poor mother had often to suffer in secret. While she would sum up figures, he would sing a hymn. She too, on occasions, could join in the hymn, but he would not join in the sum. He trusted in Providence, and relied upon 'the promises.' She had to confront tradesmen who trusted no one, and who demanded other promises than those of Scripture.

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"My mother has secretly told me that she was often envied in having a saint for a husband, while she was thinking that she would, at least in this world, have been better off with a sinner. Having taken a saint, she might at least be pardoned for wishing that the said saint had come under the obligation of fasting as well as that of comparative poverty."

No wonder that the removal of this true wife was a blow from which the venerable survivor hardly recovered. A second return to London was followed by six years of patient waiting for the great reward. The greater portion even of this eventide of life was spent in occasional ministrations, until at length, on June 29th, 1862, the gates of glory were opened wide, and he entered in. The inscription on his tombstone records an expression he used shortly before his death :—"I will creep as well as I can to thy gates; I will die at thy door; yea, I will be found dead on the threshold of thy mercy, with the ring of that door in my hand."

The published works of Dr. Leifchild, with the exception of "The Memoir of the Rev. Joseph Hughes, of Battersea," and "A Help to the Private Reading of the Scriptures," were chiefly sermons. The closing words of the Memoir lead us to hope that a posthumous volume will presently appear—"He left a series of written sermons in a state prepared for publication."

The perusal of this attractive book has left the conviction upon our minds that it cannot fail to be eminently advantageous both to ministers and to private Christians. Once more the voice of the Lord has spoken to us, and said, that it is not by mighty gifts, or recondite learning, that the work of God in our world is to be accomplished, but "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."

The Holy Scriptures of the Old Covenant. In a Revised Translation by the late Rev. CHARLES WELLBELOVED, the Rev. GEORGE VAUER SMITH, B.A., and the Rev. JOHN SCOTT PORTER. Three Vols. London: Longman & Co.

THE authorized version of the Bible has deserved all the veneration and confidence which it has secured. It is a splendid memorial of the state of learning in England at the date of its last revision, and its general accuracy is illustrated by every new attempt to improve upon it. But it would be absurd for any one to pretend that it is perfect, or that it might not receive such improvements as would set in a clear light many passages veiled in the obscure language which, wherever it occurs, represents the imperfect apprehension by the translators of the meaning of the original text. Every scholar may find proofs of the scrupulous care of those venerable men to make the version as perfect as their critical skill could produce; whilst both the learned and unlearned would reasonably deprecate any hasty measures to get rid of a book

which has not more effectually moulded the piety of Englishmen than it has fixed the standard of our language.

We wish the time were come when it might be possible, with the concurrence of wise and good men of all sects in the land, to prepare a further revision of our English Bible for general and public use. But not to dwell upon the jealousies and heart-burnings which would prevent the co-operation of many competent scholars, the controversies which have been excited, and which will by degrees grow fiercer, as to the authority of the State in matters of religion, must necessarily interfere with such a project. The present version is accepted and used by all parties; but who would be bold enough to say that such a revision as our best scholars might agree upon would be generally received in all Christian congregations and families, and by all English Christians? No one pretends that any truth would for the first time be brought into the light by such a new translation; whilst every one may fairly confess, that in the universal acceptance of the present version we have a wholesome check put upon that sectarian spirit which is ever ready to attribute dishonesty and craftiness to the theological beliefs of opposing parties. It is our glory that we rally round one standard; but it is our shame as Christians that we do not frankly recognise each other as brethren, who are, in our various methods, contending for what we have received as the faith once delivered to the saints. Immature knowledge and false logic, when associated with great self-esteem, can occasion schism; but candour, forbearance, and the meekness of wisdom, will generally suffice to restore union in any divided body. Our controversies have, to a lamentable degree, been conducted rather in the spirit of partisans eager for victory, than of devout students who are desirous to know what is the mind of the Spirit. And on this account it has always seemed to us an unspeakable blessing that we have not rival versions in our several communities to fling at each other's heads.

It is for *private* use, therefore, that any revised translation of the Scriptures must, at present, be prepared. Our literature happily contains several attempts to improve upon the authorized version; and we now welcome the handsome volumes before us. That they have been prepared by competent scholars a very cursory survey is sufficient to prove; and from an examination in detail of several chapters in each volume, we are bound to say that changes have not been made for the mere sake of a change. As a whole, the attempt to preserve the style of the authorized version has been successful; whilst scrupulous attention to preserve the several names appropriated to the Divine Being, and to show the poetical in distinction from the prose parts of the Bible, give this revision a special value in our esteem. We hope it will have a large circulation amongst the intelligent laity of this kingdom, and by the hands of some of the more wealthy amongst them be added to the libraries of ministers of all denominations.

The translators, whose names are given on the title-page, as well as the Rev. John Kenrick, who completed the task which Mr. Wellbeloved did not live to finish, are ministers of the Unitarian body; but their theological opinions have not distorted their work. We willingly quote the following passage from the close of the Preface as explaining their union and its objects:—

"Such a work as the present has, of course, not been undertaken without concert and mutual understanding among the persons engaged in it. . . . Each translator, however, must be regarded as responsible only for his own share. Among independent translators, diversities of taste and opinion will necessarily exist, giving rise to varieties in their translations; but the sense of the original may be faithfully represented by different modes of expression.

"The Authors of this revision have engaged in it with no view to any personal or party object, but solely in the hope of furnishing a correct and intelligible version of the Scriptures; and they commit their work to the judgment of the serious and candid reader, and to the blessing of Him whose Word is Truth."

In saying thus much for themselves, the translators have claimed no higher commendation than their work shows them to deserve; and we tender them our hearty thanks for the version they have prepared. Without pledging ourselves to the precise terms which they have selected in every case, we regard it as "a correct," and commend it as an "intelligible version of the Scriptures." Happy will those scholars be who shall give us a better translation of the word of God.

Brief Notices.

Lays of the Pious Minstrels. Selections by J. B. H. London: Simpkin, Marshall, & Co. Ipswich: Burton & Co.—*Half-hours with our Sacred Poets; with Biographical Sketches.* By ALEXANDER GRANT, M.A. Illustrated. London: J. Hogg & Sons. Price 3s. 6d.—*Christian Verses for the Children.* Selected by the Compilers of "Christian Lyrics." London: Hamilton, Adams, & Co. Norwich: J. Fletcher.—We hope that the great number of publications of this class may be accepted as an indication of the tendency of the public taste. "The Lays of the Pious Minstrels" are well chosen, and present a rich variety of gems by the sacred bards of Britain. Mr. Grant's book is not only a charming collection of sacred song, but contains more than eighty brief memoirs of the respective writers. Blessed are the children whose minds are stored with the sweet sentiments compiled for them in the "Christian Verses." They will

> "Make life, death, and that vast for ever
> One grand, sweet song."

Wordsworth's Poems for the Young. With Fifty Illustrations. London: Alexander Strahan & Co. Elegantly printed and bound. Price 6s.—The pets of our childhood are here reproduced in right royal style. Millais, Dalziel Brothers, and Macwhirter with the pencil, and Wordsworth with the pen, form a combination of delights that make one wish to be a little child again.

Game and Water Birds, &c., &c. By H. G. ADAMS. London: J. Hogg & Sons. Price 3s. 6d.—With this third volume of "Our Feathered Families," Mr. Adams has completed his praiseworthy labours for the benefit of British boydom. He has combined scientific definitions with anecdote and poetic illustration. The author, the engraver, and the publishers deserve a great success for these beautiful volumes.

What Small Hands May Do: Wanderers Reclaimed. London: S. W. Partridge. 3d. each.—Pretty little stories for little readers.

The Work of the Christian Church at Home and Abroad. Monthly, price 6d. London: Strahan & Co. The "News of the Churches" in an improved form.—All who wish to have a complete and consecutive view of the progress of the Gospel in all parts of the world, should avail themselves of this admirable publication.

Down in a Mine; or, Buried Alive. London: The Religious Tract Society. Price 1s. 6d.—The perils of the coal-pit are here described in two truthful stories, the latter of them that of the memorable disaster in the Hartley New Pit. The writer is familiar with his subject, and will not fail to please youthful readers.

The Biblical Cyclopædia, &c. Edited by JOHN EADIE, D.D., LL.D. To be completed in Thirteen Monthly Parts. Price 6d. each. London: W. Wesley.—The publication of this popular dictionary as a serial will place it within the reach of many of our youthful readers. Sunday school teachers and senior scholars will find it a most valuable aid in the acquisition of Biblical knowledge.

The Congregational Psalmist. Edited by the Rev. HENRY ALLON and H. J. GAUNTLETT, Mus. Doc. Organ Score. London: Jackson, Walford, & Hodder. Price 12s. 6d.—Mr. Allon's praiseworthy efforts for the improvement of congregational singing

have procured for us in this book a delightsome collection of church music. To our own taste the stately array of minims should have been relieved by some squadrons of light quavers; but it is impossible not to feel that this is one of the most effective collections of worship-tunes in existence.

Tom Burton; or, the Better Way. London: S. W. Partridge. Price 1s.—An excellent gift-book for young mechanics, presenting in comparison the consequences of dissipation and diligence, the public-house and the mental improvement society. Those who wish to help their industrious neighbours will find a rare choice of similar publications at 9, Paternoster Row.

Story of the Life of John Anderson, the Fugitive Slave. Edited by HARPER TWELVETREES, M.A. London: W. Tweedie.—Most of our readers will remember the interest occasioned two years since when the Habeas Corpus Act was put in force to release John Anderson from the liability of surrender by the Canadian courts to the American authorities. A number of Christian gentlemen having kindly taken interest in Anderson, have been at the cost of his education and outfit to Liberia. In the same kindly spirit, Mr. Twelvetrees has published this memoir, hoping to secure further advantages for his swarthy *protégé*.

Christmas Evans: a Memoir, &c. Bunyan Library, Vol. IX. London: Heaton & Son.—Mr. Evans, of Llanelly, has furnished us, in this life of Christmas Evans, with that which is decidedly the most *amusing* publication in the Bunyan Library. In addition to the biography of the great preacher, the work contains numerous racy anecdotes of the pulpit and the preachers of the principality. The selections from the sermons include the well-known and highly dramatic scenes of "Justice and Mercy," "The Demoniac," and "Seeking the Young Child," together with not a few additional specimens of the exuberant imagination which was one great secret of Christmas Evans's success. We have no doubt that the publishers of the Bunyan Library would find it advantageous to make a separate issue of this volume for the benefit of those who do not wish to possess the complete series.

The Princess of Wales: her People and Country; her Religion and Marriage. London: J. Snow. Price 1s.—The recent royal marriage will be perpetuated in costly productions for the advantage of the affluent. Mr. Snow's publication is an accurate though unpretentious history of the memorable pageant, preceded by a sketch of the history of Denmark and its royal family.

Bacon's Guide to American Politics. London: Sampson Low & Co. Price 1s.—To those who wish to become acquainted with the organization of the American government, this is a cheap and convenient work. It contains both the Federal and the Confederate constitutions, together with statistical tables of the population, productions, &c., of all the states.

Nichols's Standard Divines — Goodwin's Works, Vol. VI., "The Work of the Holy Ghost in our Salvation." Edinburgh: J. Nichol.—This is the twelfth volume of the series which has been so often commended in our pages. Goodwin's treatise on the work of the Holy Ghost is invaluable, though not free from the prolixity of his age.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

TORQUAY, DEVON.—The new chapel erected by the Baptist church in this town was opened on Good Friday. An early prayer-meeting was held at seven o'clock. The Rev. N. Haycroft, M.A., of Bristol, and the Rev. F. Trestrail, preached. In the evening a public meeting was held. The chair was occupied by the minister of the place, the Rev. J. Kings. Addresses were delivered by the Revs. F. Pearce, of Newton Abbott; E. Webb, of Tiverton; F. Trestrail, T. Thomas (Independent), and the ministers of the town connected with the Wesleyan, Primitive Methodist, and Bible Christian congregations. The collections at the opening services were £150, which, with donations previously promised, and paid that day, brought the sum up to £214. The chapel will seat 1,000 persons. The cost of the whole is about £3,000, towards which nearly £2,000 have been collected, leaving a debt of £1,000.

NEWPORT, MON.—April 7th, the new

chapel at Stow Hill was opened by two sermons from the Rev. W. Landels. Subsequent services were held during the week, at which the Revs. E. Probert, R. McMaster (of Bristol), Lord Teynham, and the pastor, J. Williams, preached.

SOUTHPORT, LANCASHIRE.—On Lord's day, March 15th, sermons were preached by the Rev. W. Landels, of London, in connection with the first anniversary of the opening of this place of worship. On the following Tuesday evening the Rev. H. S. Brown, of Liverpool, preached. The discourses were able, the congregations large, and the collections encouraging.

UXBRIDGE, April 14th.—Anniversary sermons were preached by the Revs. Newman Hall and Francis Tucker.

RECOGNITION AND ORDINATION SERVICES.

LYMPSFIELD, SURREY.—March 18th, services were held at Payn's Hill Chapel, Lympsfield, Surrey, in connection with the recognition of the Rev. F. Cockerton, late of the Rev. C. H. Spurgeon's College, as pastor of the church. The charge was given by the Rev. J. Cubitt, one of the tutors of the college, followed by an address to the church by the Rev. J. Lord, of Hersham.

AYLSHAM, NORFOLK.—On April 9th the Rev. T. Harley, of the Metropolitan Tabernacle Institute, was publicly recognised as pastor of the church at Aylsham. The service was conducted by the Revs. T. Wigner, of Lynn, G. Rogers, of London, R. Govett and T. A. Wheeler, of Norwich, B. May, of Buxton, and Trapp, of Mundesley.

TAUNTON.—The Rev. H. Cowell, B.A., was ordained pastor of the church at Silver Street Chapel, on April 7th. The Revs. R. James, of Yeovil, W. Guest, C. Stanford, of Camberwell, J. Price, of Montacute, J. Angus, D.D., S. Wilkinson, J. Harding, and G. W. Humphreys, B.A., conducted the services.

DRIFFIELD, YORKSHIRE.—April 1st, the Rev. A. Bowden, late of Hunslet, near Leeds, was recognised as minister of the new Baptist chapel here. The Revs. W. Mitchell, J. Acworth, LL.D. (President of Rawdon College), B. Evans, D.D., of Scarborough, J. Barker, of Lockwood, J. P. Campbell, of Sheffield, J. Macpherson, of Hull, J. W. Morgan, of Bridlington J. Osborne, of Kilham, and J. Dawson, of Bishop Burton, officiated.

FOULSHAM, NORFOLK.—On April 7th services were held in connection with the ordination of Mr. W. F. Gooch (son of the Rev. S. B. Gooch, of Fakenham). The Revs. J. T. Wigner, of Lynn, W. Woods, of Swaffham, S. B. Gooch, T. A. Wheeler, of Norwich, T. Harley, of Aylsham, and B. May, of Buxton, conducted the services.

MISCELLANEOUS.

WINDSOR.—For twelve months past Mr. Lillycrop's health has been seriously giving way, till at length an entire prostration of strength, associated, too, with an almost total loss of sight, has compelled him to resign his official connection with the church. Arrangements having been made for a public meeting to give expression to the sympathy and regard of his friends, on March 24th, Mr. Morton, the senior deacon, was voted to the chair. E. J. Oliver, Esq., of London, presented Mr. Lillycrop, in the name of the church, the congregation, and the town of Windsor, with an elegant purse containing £63, as a token of esteem and affection. R. Harris, Esq., the Rev. S. Pearce, of London, the Rev. J. Teall, of Woolwich, and the Rev. J. Gibson, of West Drayton, delivered addresses.

WOLVERHAMPTON.—The foundation-stone of a new chapel for the congregation under the pastoral care of the Rev. J. P. Carey, was laid on the 30th of March by the Mayor (H. H. Fowler, Esq.) The chapel will contain 550 sittings. The estimated cost, inclusive of land, is about £3,250. Of this nearly £1,000 are in hand, and a considerable sum is promised. Among those present were the Revs. J. P. Carey, J. P. Palmer, T. G. Horton, J. W. Bain, B. C. Young, of Coseley, Bird, of Stourbridge, Judson, of Wellington, Thorne, of Brierley Hill, Maurice, of Coseley, Jackson, of Bilston, and J. Davis, of Willenhall. Prayer was offered up by the Rev. T. G. Horton, and the Rev. J. P. Carey gave a history of the church under whose auspices the chapel is being built. In the evening a sermon was preached by the Rev. C. Vince, and the collection realised £90.

LEEDS.—April 6th, the memorial-stone of a new chapel, for the congregation of Dr. Brewer, was laid in Woodhouse Lane, by the Mayor of Leeds. The Rev. J. P. Chown, of Bradford, delivered an address. Mr. Binns read a sketch of the history of the church and congregation for whose use Blenheim Chapel is being erected. In the evening a meeting was held in the Stock Exchange. £750, required over and above the sum received from the trustees of the Infirmary for the present chapel and site, had been contributed by the congregation,

but an additional sum was needed to furnish the schools, &c., and before the conclusion of the meeting £60 10s. was promised. The chair was occupied till nine o'clock by the Rev. Dr. Acworth, of Rawdon, and after that time by the Mayor; and the meeting was addressed by the Rev. Dr. Brewer, the Rev. S. G. Green, Mr. Edward Baines, M.P., the Rev. W. Best, the Rev. G. W. Conder, the Rev. S. Green, the Rev. W. T. Ratcliffe, the Rev. W. T. Goodman, &c. The chapel will be capable of holding 600 persons, but it will be so built that it may be at any time enlarged so as to accommodate 1,000.

Baptist Building Fund for Wales.—This fund has been founded upon the principle of the Baptist Building Fund in London, which for eighteen years has worked to the entire satisfaction of its members. The Baptist chapels of the principality (the greater portion of which have been built during the last quarter of a century, and number nearly 600) have cost about £350,000. The remaining debt upon this large property amounts to about £80,000. So rapid and unprecedented has been the progress of the denomination, under the blessing of the Great Head of the Church, of late years, that the adoption of some measures to develop its great resources and meet its wants had become incumbent. The intention of the Committee is to raise the sum of £10,000 to £15,000, to form a permanently circulating fund, towards which promises have already been obtained from only 201 churches to the amount of *six thousand five hundred pounds*, leaving 360 churches yet to be canvassed. The whole of the Baptist Associations of the principality, both English and Welsh, have unanimously approved of the movement, and the benefit to be secured by it will be available to churches of both languages without distinction. Chairman, the Rev. N. Thomas, Cardiff; Treasurer, Edward Gilbert Price, Esq., West of England and South Wales District Bank, Aberdare; Corresponding Secretary and Collector, Mr. Llewelyn Jenkins, Maesycwmwr, near Newport, Monmouthshire.

Newton Abbot.—The new chapel in this town is nearly completed. The total cost is estimated at £1,300. It is earnestly desired to open it without a debt; and a member of the church has kindly engaged to give £350, on condition that £500 be subscribed, the sum required to defray the whole cost being £850. Contributions will be most thankfully received by the Rev. F. Pearce, or Mr. Elias Dawe, Newton Abbot.

PRESENTATION.

March 4th.—The Rev. J. B. Little, an elegant silver inkstand, in commemoration of his efforts in the erection of the new chapel at Ryde, Isle of Wight.

MINISTERIAL CHANGES.

Mr. J. Williams, of the Baptist College, Haverfordwest, has accepted the unanimous invitation of the church at Ponthyr, Monmouthshire.—Mr. R. Davies, of Haverfordwest College, has accepted the unanimous invitation of the English Baptist church, Maesteg, Glamorganshire.—The Rev. D. G. Griffiths, of Pontypool College, has accepted the unanimous invitation of the churches at Ebenezer and Penuel, Eglwyswrw, Pembroke.—The Rev. A. Hudson has resigned the pastorate of the church at Blakeney, Gloucestershire.—The Rev. J. M. Ryland has resigned his pastorate at Earby, Yorkshire.—The Rev. W. Wood, who has for thirty years been the pastor of the church at Toddington, Beds, having been compelled by age and infirmity to resign his charge, the Rev. T. Hayden, of Steventon, has accepted the unanimous invitation to the pastorate.—The Rev. W. A. Claxton, formerly of Madras, has accepted the unanimous invitation of the church at West Row, Suffolk.—The Rev. W. Nicholson has resigned the pastorate of the church at Steeplane, near Halifax.—The Rev. W. J. Wilson has been compelled, through ill-health, to resign the pastorate of the church at Middleton-in-Teesdale.—The Rev. T. Davies, late of Paulton, has accepted the unanimous invitation of the church at Cheddar.—The Rev. F. Bugby, on account of domestic affliction, has been compelled to resign the pastorate of the church at Preston, which he has held for nine years. His address will be, Elden Cottage, Southport.—The Rev. Josephus Bailey, of Canton, near Cardiff, has resigned his pastorate.—The Rev. W. Osborne, of Kilham, near Driffield, Yorkshire, has resigned, and is open to invitations from vacant churches.—The Rev. Dr. Bannister, of Sans Street, Sunderland, has resigned his charge.—Mr. C. White, of the Baptist College, Haverfordwest, has accepted the unanimous call to the pastorate of the church at Long Buckby, Northamptonshire.—The Rev. E. Davies, of Pembroke Dock, has accepted the cordial invitation of the church at Newtown, Montgomery.—The Rev. T. Lewis, Jerusalem, Rhymney, has accepted the unanimous invitation of the church at Priory Street, Carmarthen.—The Rev. Isaac Lord has resigned the pastorate of the church at Cannon Street, Birmingham. Mr. Lord

hopes, when restored to health, to resume ministerial work in any sphere to which he may be guided by the providence of God. In the meantime his friends may address him as usual, Edgbaston, Birmingham.—The Rev. S. Lillycrop has resigned the pastorate of the church at Windsor.—The Rev. G. Allen, late of Wootton, Beds, will be glad to receive an invitation to a small country church. Address, 5, St. Paul Street, New North Road, Islington, N.

RECENT DEATHS.

MR. THOMAS PORTER.

The subject of this brief but respectful notice, the late Mr. Thomas Porter, was born at Newtown Linford, Leicestershire, in the year 1790. At an early period of his life the family removed to Leicester, where he resided until his death. His parents, being members of the Established Church, attended the ministry of the late Mr. Robinson, at that time the vicar of St. Mary's in this town. When the late Robert Hall commenced his labours in 1808 in Harvey Lane Chapel, he drew the attention of all classes of people, and among others that of Mr. Porter, senior, who took his son Thomas to hear him. The first discourse to which he listened from the lips of that distinguished man, through the blessing of God awakened his mind and aroused his conscience. To use his own words: "My mind was greatly tried and deeply harassed about Divine things. I passed through many a conflict with the enemy for a time, and continued in a very painful state, till, after a few intervening Sabbaths, Robert Hall preached from the words, 'Thou art weighed in the balances, and found wanting.' This, with another discourse from the text, 'The Lord is a God of knowledge, and by him actions are weighed,' proved especially useful to me: my mind became more calm, and all my doubts and fears gradually disappeared." Having thus found peace at the foot of the cross, at the age of twenty-two he was united to the church then under the pastorate of Mr. Hall, of which he remained a member till his death.

In the year 1830 he was, with two other friends, one of whom survives him, unanimously chosen a deacon of the church; and as gentlemen appointed to that sacred office resign their trust every fifth year, it will be seen that our deceased friend was reappointed six times to his important work; and had it pleased God to prolong his life, he would, I feel convinced, have received renewed assurance of the confidence of his friends. By his blameless life, his fraternal and conciliatory spirit, his quiet but earnest interest in the welfare of the church, and his conscientious discharge of the responsible obligations pertaining to his position, he "purchased to himself a good degree," commanding the esteem and affection as well of his brethren in office as of the Christian fellowship which he adorned.

Without any of the outward polish, too frequently merely artificial, which a liberal education is usually supposed to give, Mr. Porter possessed genuine refinement of nature; that which lies in unaffected modesty, in a scrupulous and delicate regard to the feelings of others, in putting the best possible construction on their foibles and their failings. He had too deep an acquaintance with the treachery of his own heart to permit him to delight in morbid and mangling anatomy of the motives of those around him. Not only was his breast unpolluted by suspicious thoughts, but harsh accents were rarely or never known to fall from his lips.

Among other excellences possessed by the deceased was that of an unobtrusive integrity, such as was expressed in action rather than assertion. Those who are most forward to proclaim this virtue are not always the most exemplary in its culture. Mr. Porter shrunk with a sensitive recoil from all that is low, contriving, and mean, and therefore won for himself the confidence of those with whom he had to do in the business of life, while he awakened the admiration of such who moved within the warmer precincts of his friendship. An illustration of his claim to this manly virtue may be found in an incident which occurred in the earlier stage of his life. In his twenty-second year his father died suddenly and without a will. He being the eldest son, had a legal claim to the whole of the family property. This very naturally occasioned some anxiety among the friends of the departed and the younger branches of the household. When the fact was communicated to the late Robert Hall, he immediately replied, "I do not know a young man in the universe who would do justice to the bereaved family sooner than Thomas Porter. I am sure he will take no advantage whatever of his position, and the family may safely confide in his integrity and honesty." This prophetic remark was confirmed by the united testimony of the interested parties in after-years, which testimony was, "that the heir distributed the effects so scrupulously that he was rather a loser than otherwise by the result." His character was, indeed, written on his brow, so that the most superficial observer could not fail to trace in his

cheerful and gentle countenance, when in the flush of health, the infallible index of unusual simplicity and purity of spirit. The artist might have taken it for his whose sunny presence drew forth from the Saviour as he approached him the beautiful eulogy, "Behold an Israelite indeed, in whom is no guile."

The cast of the mind, and those temperamental laws which impart such varied phases to the natural character, have much to do with determining the result of the better influences which reach us from without. Religion itself can claim no exemption here, but must submit to have its reflected light thrown forth from recesses or cast from surfaces more or less friendly to its nature and design. It sometimes finds its way into narrow, morose, or politic breasts—spheres most unsuited to the radiation of its diviner charms—but when, as in the present instance, it alights amidst natural elements analogous to its own excellence and truthfulness, it has found an appropriate home, a centre from which it may diffuse its more fascinating indications and its directer rays. No one endowed with the smallest degree of spiritual perception, who approached the subject of this notice, could entertain any doubt of his piety, while those who were favoured with familiar intercourse with him saw how thoroughly it pervaded his mind and his heart. His views of Divine truth, taken exclusively from the inspired records, were pre-eminently evangelical. He belonged, I am happy to know, to that class of believers whom the so-called advanced theologians of the day, with mingled pity and contempt, designate "the old school;" the school in which, I take the liberty to remind these gentlemen, our devoutest forefathers were taught, and to which, these sage prognosticators notwithstanding, our children and children's children will repair. "What is the chaff to the wheat? saith the Lord." The essential Deity of the great Redeemer, his substitutionary sacrifice for the sins of his people, the full and free justification of believers through his imputed righteousness, the sanctification and preservation of his saints by the Holy Spirit unto eternal life, with their associate truths, constituted the material of his faith and the ground of his hope. He was never weary of hearing them proclaimed, or of conversing about them with kindred minds; while they were to him a constant well-spring of life and of joy. He was much addicted to prayer, and venerated the house of God, with its sacred ordinances and its simple worship. The spirit of his religion attended him in all the walks and relationships of life, and shone with a serene lustre in the quietude of home. As a husband and as a father he commanded the confidence and secured the almost reverential affection of those who were dearest to him, and the light of his example will survive him, and live to their latest day as a hallowed memorial in the recollection of those whom it was so eminently adapted to guide and to bless.

Favoured with a good degree of health through a long and active life, it was not till about two years ago that his energies began to subside. Seizures of illness at increasingly brief intervals confined him at last to his home, and then to his room, where, during four months, he languished in the arms of disease, till February 7th, 1863, when he was removed from us. Though the physical contest was long and severe, his mind was unusually calm, while he not infrequently breathed sentiments of holy and elevated joy. So deep and almost unbroken was his communion with divine things, that his chamber was a scene of instruction and of spiritual recreation: to be with him was like walking on the confines of the heavenly world. His faith in the Saviour was simple and entire; his faith never seemed to waver; while his hope was "as an anchor of the soul, both sure and steadfast." He was favoured with realizing and appropriating views of the Redeemer's love, and often longed to pass the shades and see him as he is. He was frequently heard to mingle with his joys humble and earnest supplication; such as, "Lord, be merciful to me a sinner."

"A guilty, weak, and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Saviour, and my all."

Impressed with the awful solemnity of his position, he exclaimed, "Oh to die without Christ, how truly awful! but I am in him, saved through his precious blood. My Saviour is very dear to me. Thou blessed Redeemer! thou art so comforting and supporting in affliction and death." Occasionally collecting his family around him, praying for them, and giving them the most affectionate advice, he breathed earnest desires that they all might be found in Christ.

"And when by turns we pass away,
As star by star grows dim,
May each, translated into day,
Be lost, and found in him."

As his weakness increased, turning to one of his family, he said, "Don't pray to keep me here. It is natural for you; but oh! I wish to be gone, I wish to be in heaven, in company with glorified

spirits, with just men made perfect, and, above all, with my Redeemer."

"Oh that the happy hour were come,
To change my faith to sight!
I shall behold my Lord at home,
In a diviner light."

"I cannot last much longer," he said, as his strength was failing him: "don't grieve. Oh to be absent from the body, and to be present with the Lord! I have no fear: I have perfect peace. I am dying, I know, but all is peace. All the glory be thine, my dear Redeemer."

So descended to the grave this humble and devoted follower of the Lamb.

Unbelievers and impugners of the saving doctrine of the Cross may make their exit from life with sullen indifference, with offensive impiety, or with affected mirth, but they can present no parallel to such a scene as this, to "these scintillations of animated hope, these pulsations of mental health, these boundings of the spirit feeling itself free even in the grasp of death." As long as Christianity with her plastic energy can mould such types of man, whether in his prime or in his decay, she will carry in her face the evidence of her heavenly origin, and can never become entombed beneath the rubbish of philosophies, falsely so called. Observing her triumphs, the rational as well as devout cry will continue to be raised by myriads, "Let me die the death of the righteous, and let my last end be like his!"

J. P. MURSELL.

Leicester, April 15th, 1863.

REV. ROBERT MONEYMENT, BAPTIST MINISTER, SYDNEY, N.S.W.

The death of this esteemed minister of Christ took place at his residence, Bourke Street, Sydney, New South Wales, on the evening of Sabbath, January 25th.

Mr. Moneyment's health had been in a declining state for a considerable time. He continued, however, to discharge his ministerial duties till within a few weeks, when, at the request of his medical advisers, he was induced to curtail his accustomed labours, and subsequently to consent to rest entirely from public work, and proceed to the country for change and quiet. The adoption of such a course would, it was hoped, by the Divine blessing, speedily restore him to his wonted health.

Everything was arranged for his departure. It was Monday, January 12th, and on the following morning he was to leave by train for the interior. He was seen by friends at his own residence in the early part of the day, and during the course of the day he called on several others and bade them good-bye. He was in good spirits, cheerful and happy, and sanguine as to the effects the change would produce. He hoped his absence from home would be very short, and that he would soon be again engaged in his loved work in Sydney. And so fondly hoped his friends. But it was otherwise ordained. All unconsciously he had been preparing for a different journey than that of which he and his friends thought. His work was done; he was on the borders of the better land, and there remained nothing but the sharp conflict with the disease which was commissioned to dissolve the "earthly house of this tabernacle," and introduce his ransomed spirit to the "building of God, the house not made with hands, eternal in the heavens." On the evening of Monday he was suddenly seized with a violent attack of hæmorrhage from the lungs, so violent that had not assistance been at hand he must have died forthwith.

Assistance was promptly rendered, and all that the skill of physicians, aided by the most assiduous attentions of a loving circle of relatives and friends, could do, was done. The bleeding was arrested, and hopes were entertained that he might recover. Other symptoms, however, soon appeared, and the state of our friend became more and more critical. Earnest were the desires that were cherished and the prayers that were offered that he might be spared. Among his own people in the Baptist chapel, Liverpool Street, and at Newtown, special prayer-meetings were held on his behalf. All, however, was unavailing.

During the early days of his illness, Mr. Moneyment was in a calm and tranquil state of mind, perfectly resigned to his heavenly Father's will, and disturbed by no doubts as to his own safety for eternity. Afterwards, he was delirious, and this continued with occasional lucid intervals of longer or shorter duration to the last. During these intervals he was not only calm and resigned, he was full of joy, and more than once he expressed himself in the language of triumph, "Oh! Victory, victory, victory through the blood of the Lamb," he exclaimed again and again.

And when his mind wandered, it was delightful to observe that his thoughts were generally occupied with sacred themes—the cause of Christ, his fellow-labourers, his church and people, and his plans and purposes with reference to his work. These were the leading subjects of which he spoke; and the closing scene was very touching. He mentioned the name of Jesus. "Ah! yes," said a ministerial

brother who was with him, Mr. J. B. McCure, "that is the name." "Yes," he responded, "our Jesus." Mr. M. remarked, "You have often sung 'How sweet the name of Jesus sounds.' Won't you sing now?" He immediately made an attempt to sing, and continued for almost ten minutes humming the praises of Jesus with his dying breath; he ceased, a few minutes more elapsed, and, without a struggle or a groan, he passed away to the world of light.

The funeral took place on Tuesday, 27th inst. Before moving from the residence of the deceased, portions of Scripture were read by Mr. A. H. Murray, and prayer offered by Mr. Schofield. At the grave, the well-known hymn, "Why do we mourn departed friends," was given out, and prayer offered by Mr. J. B. McCure. Portions of Scripture were then read, and an address delivered by Mr. A. H. Murray, and the solemn service was concluded by prayer by Mr. S. C. Kent. As many as sixteen ministers of the Gospel were present, and a company of from two to three hundred were assembled. This was remarkable, considering that the deceased had been only about eighteen months in Australia, and that many who would have been present were not aware of his death till all was over. He was, indeed, greatly respected and beloved, and long and deeply will his loss be felt and deplored. His removal is among those dispensations of Divine Providence that are past finding out. To human view it is utterly inexplicable, yet it must be right, for the Unerring One has done it.

Mr. Moneyment was only thirty-six years of age. He had just entered upon a sphere of labour for which he was eminently fitted, and sanguine were the hopes cherished by himself and others with reference to the future. A long course of happy and useful labour was, as we thought, before him. But no; his work was done; he was fitted for a higher sphere: the Master has called him home; and what remains but that we bow with submission to his unerring will, seek to improve the solemn event, and pray that he may raise up and qualify, and send forth labourers in adequate numbers into his harvest. Amen. So let it be.

Mr. Moneyment has left a widow to mourn her irreparable loss. May the widow's God be her stay!—*Australian Evangelist.*

THE REV. WILLIAM VARLEY, BIRMINGHAM.

It is mournful to have to record the death of a brother beloved, and a standard-bearer in Israel, but pleasing to have to chronicle the main incidents of his religious course. Every man has a history, but our brother did not leave behind him many written materials which can be woven into a biography; he spent his time in working for his Master, and not in writing about himself.

He was born at Farsley, near Leeds, in the year 1825, of respectable parents. He enjoyed the advantages of a pious training under the auspices of the Baptist Church in his native village, then under the pastoral care of the Rev. Jonas Foster. Mr. Marshall, a deacon of the church, took a deep interest in his young friend, and for several years directed his secular and theological studies. That gentleman says, "I look back over a period of twenty-five years, and in my imagination see William Varley, a bright, active, intelligent scholar in a Bible-class in our Sunday-school."

He was brought to a saving knowledge of the truth in 1839. When he was thirteen and a-half years old, it was the happiness of Mr. Marshall to direct him to the Lamb of God. At that time he was very anxious about his soul, and frequently conversed with his teacher about the things of the kingdom of God. The reality of his conversion, and the sincerity of his desire to serve and glorify God, none could question.

In February, 1840, he put on Christ by baptism, and joined the Church, and by Divine grace he ever held fast the profession of his faith without wavering. Doubtless he had his failings in common with other Christians, but his excellencies were so numerous and conspicuous that his defects appeared to be very few.

He was soon influenced by a burning desire to preach Christ crucified, and often expressed a wish to his friend and guide to be employed in missionary work in the island of Jamaica. In his eighteenth year he began to address small congregations, and was encouraged in this work which was so delightful to him. In 1844 he was authorized by the Church to preach wherever a door of usefulness opened to him, and he was seldom disengaged.

In the same year he went to a boarding-school at Sutton-in-Craven, where he assisted in teaching, and was himself instructed in higher branches of knowledge. After the lapse of twelve months, the proprietor of the school gave it up, and the pupil teacher passed into a dark cloud of disappointment, which grew darker as symptoms of consumption made their appearance, and especially as that fearful malady had swept his father and several brothers into a premature grave. Happily, however, Divine Providence interposed,

and the young preacher's life was spared for extensive usefulness.

The church at Slack-lane, about fifteen miles from Farsley, prevailed upon him to take the oversight of them. He soon began to recover under the influence of the bracing air of that locality. There, too, God eminently blessed him to the saving of his hearers. A venerable man in that neighbourhood, after hearing of his death, said with flowing tears, "I am his Timothy—he was my spiritual father." Mr. Varley found a helpmeet in a daughter of John Craven, Esq., a member of the church at West-lane, Haworth. But although his ministerial course was exceedingly happy and prosperous at Slack-lane, he resigned his charge at the close of the sixth year of his labours, and accepted an invitation to settle at Knaresboro', with a view to raise the Baptist interest in that beautiful district. That step, however, was one upon which he never could reflect with much satisfaction, for he did not succeed to the extent of his wishes, some of the people being very fond of high and dry Calvinism. Discouraged by the materials upon which he had to work, he relinquished the post early in 1854.

At that time the church at Colne, in Lancashire, invited him to the pastoral office, but after supplying there several Sabbaths he found the locality was too elevated and bleak to suit his health, and he was therefore compelled to decline the unanimous call of that people. During the months of spring and summer he supplied various pulpits.

In the autumn of 1854, he was requested to go to Port Elizabeth, Algoa Bay, South Africa, to labour in the twofold capacity of a pastor and a missionary. With that request he readily complied, in the hope that the climate would be congenial to his health, and the sphere agreeable to his long-cherished wishes. On the voyage he wrote two or three interesting letters, which were published in "The Primitive Church Magazine." He left England in October, and reached his destination in December. Temporally, the enterprise was exceedingly unfortunate, but spiritually, it is to be hoped it was not so; for though Mr. Varley had to cope with considerable difficulties, he was the means of erecting a chapel, and, to some extent, of consolidating the small Baptist interest there. While in the colony he won the esteem of persons beyond his own denomination by his character and labours. A proposal, highly advantageous in respect to worldly matters, was made to him to take a charge in another section of the Church of Christ, but his Calvinistic and Baptist principles rendered it impossible for him to entertain it. The following extract from his journal may not be uninteresting or unprofitable.

"Port Elizabeth, Nov. 25, 1856.—In Africa, long sermons are disliked, and hence, I hereby make the following determinations:—1st. That I will not, to my own people, preach a sermon longer than thirty minutes. 2nd. That I will not preach a sermon longer than forty minutes in any other chapel in the colony."

In March, 1858, Mr. Varley and his family left Africa, and in May reached this country.

The church at Stourbridge, hearing of Mr. Varley, invited him to supply a few Sabbaths, and in November unanimouely requested him to settle among them. He accepted their invitation in January, 1859, with the prospect of raising the cause which was then in a very low and feeble condition. On the 21st of December in that year he made this entry in his journal:—"I am this day thirty-four years of age. Thankful that my life has been so far prolonged, I desire and pray to be made eminently holy and abundantly useful. Whether my life be long or short, may I sincerely and constantly glorify God. As a father I feel deeply interested in the physical, intellectual, and spiritual welfare of my children. As a husband, I wish more and more to love my partner, and consult her happiness and comfort. As a Christian, I am anxious to grow in grace and the knowledge of Christ. As a minister of the Gospel, I am determined to be more earnest and faithful. As a pastor, it is my heart's desire that the church under my care may be eminently spiritual and prosperous, and that every sermon I preach may be accompanied by the power of the Holy Spirit." On the 4th of March, 1860, he wrote thus:—"I desire to record a special display of God's goodness. As a family, we were without a single farthing in our house, and needed a little money. After preaching this morning, a widow put one pound into my hand. With tears I owned the good hand of God upon us. May thy goodness, O Lord, produce greater consecration to thee!" At Stourbridge, Mr. Varley was much beloved, and the removal was a source of mutual pain to minister and people. Pecuniary circumstances, however, rendered that event imperative, and an opening opportunely presented itself in Birmingham. The church in Baggot-street, Aston-road, had recently been left destitute by the death of the Rev. J. Burton. To that wide sphere Mr. Varley was earnestly invited, and he removed in the latter part of 1860. One of the principal objects for which he laboured there, was to obtain for the church and congregation a freehold building for Divine service. The

place in which they met when he went among them was a hired room, very low and unhealthy. Eventually, he secured a large plot of ground in Yates-street, in the same road, upon which a spacious room was built last year. It is the hope of the church to be able, ultimately, to erect a good chapel on the land adjoining, which is their property. During the last nine months of his life Mr. Varley applied himself most indefatigably to the raising of funds to pay for the new premises. There is no doubt that excessive labour greatly increased his weakness and accelerated his complaint. He bore up, however, as well as he could, and succeeded so far, that only £200 remain to be raised. In March, he was obliged to succumb to his malady, and take rest. On the 20th, he went to Matlock, Bath, hoping to recruit his health. For a day or two the change was advantageous, but he was too far reduced to reap permanent benefit. He buoyed himself up, however, with the hope that he would be spared to his family, and soon be able to resume his work. But on the morning of the 25th he was suddenly attacked with illness, after which he appeared to suffer intensely, but never uttered a word, and died on the following morning without a sigh or a groan. How true it is that man proposeth and God disposeth. At the place where our brother hoped to make a new start in life he was called to surrender it unto Him who gave it. Yet God did more for him than he expected. He trusted to leave Matlock with resuscitated bodily health, but he left it with a fully invigorated and sanctified spirit. He desired to serve his Lord with greater constancy and efficiency on earth, but he was removed to the heavenly state where the inhabitants never say they are sick, but engage for ever in the sublime occupations of that blessed world without one drawback or imperfection. We regret that our brother was not permitted to leave behind a dying testimony, although we have no doubt as to his safety. We judge of his present state not from his death, but from his life. On Monday, the 30th, the remains of Mr. Varley were buried at Farsley, in the sepulchre of his fathers, the Revd. E. Parker, W. Goodman, and J. Lee, taking part in the solemn services. Funeral sermons were preached at Farsley, by the Rev. J. Foster; at Birmingham, by the Rev. T. Hanson, of West Bromwich; at Stourbridge, by the Rev. B. Bird; at Slack-lane, by the Rev. J. Lee, and at Bilston, by the Rev. W. Jackson. Mr. Varley has left a widow, five small children, an infant church, and a large circle of friends to deplore their loss. As a theologian, our brother was a Calvinist, holding firmly the doctrines of sovereign grace and human responsibility, and he did not shun to declare all the counsel of God. As a preacher he was clear, interesting, and useful. His favourite themes were the atonement, brotherly love, divine providence and the glories of heaven. He preached two thousand one hundred and thirty-six sermons. His last sermon was on Regeneration. As a pastor he was grave and affectionate, faithful and prudent. It was his earnest aim to preserve the purity and promote the prosperity of the church. His last act as a pastor was the immersion of a candidate who had a strong desire for him to perform that sacred and solemn rite. As a friend he was transparent and constant. Mr. Marshall, his former teacher, knew him better than any other man, and he says, "I have had to do with him in the capacity of a friend nearly twenty years. I have tried, proved, and trusted him. He was the real, genuine, unadulterated article. I shall be thankful through time and for ever for his acquaintance."

The compilers of this brief memoir have known the deceased more than fifteen years, and spent hundreds of happy seasons with him in fraternal intercourse, and therefore write what they do know and testify of what they have seen. None more deeply lament his departure, because none more truly valued his fellowship.

T. Hanson, West Bromwich.
W. Jackson, Bilston.

THE MISSIONARY HERALD.

SEVENTY-FIRST REPORT.

Through the lovingkindness of God, your Committee have reached the close of another year. If anxieties have pressed upon them from the diminution of their funds, through the distress which has overtaken certain portions of the country, they have been more than compensated by the continued growth of Christ's kingdom in the various fields of the Society's labours. With some exceptions, additions have been made to the church of God at the numerous stations occupied by its missionaries, while in other cases successful efforts have been made to extend the sphere of their influence, and to plant in new spots the banner of the Cross.

THE FINANCES.

For several years past the Committee have had the pleasure to report a steady increase in the Society's income, whereby they have been enabled to meet an expenditure, which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands, to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they have to inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the Treasurer, which the accounts about to be submitted will show. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them.

The entire income of the Society for the present year, from all sources, is £27,189 3s.; the expenditure £32,073 8s., being a difference of £4,884 5s. But as there was a balance in the Treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure, is reduced to £1,176 10s. 5d. As however the balance of 1862 is absorbed, and there is this debt besides, the Committee deem it right to enter into some explanations which are alike due to themselves and to their constituents, so that the real facts of the case may be known; and that the anxiety which will naturally arise may be prevented from running into an excess of apprehension. There were several receipts in 1862 which were exceptional; as, for instance, the compensation from the Spanish

government, the Indian famine fund, the Treasurer's contribution of half the expenses of the deputation to Jamaica, amounting together to nearly £2,400. If to these be added the late Mr. Robinson's donation of £3000, and the difference between the receipts in the two years, on account of the China fund, legacies, translations, and Indian stations, amounting to over £4,500, the decrease, in the present year, with every allowance that can be made on these variable items, is at once accounted for.

But as the General Purpose Fund, which consists mainly of the *regular* contributions to the Society from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the Committee submit a brief comparison in regard to it, between the years 1862 and 1863.

The total receipts for general purposes in 1862 were £23,703 11s. 11d. If we deduct the advances by the Press, the amount of legacies, and the extraordinary donations received that year, we have a total of £14,654 18s. 5d. The total receipts for the same account, this year, are, £20,777 2s. 11d. Having no extraordinary donations to report, the amount of legacies and the Press advances have alone to be deducted, which gives a total of £13,765 7s. 9d. The actual decrease, therefore, in the General Purpose Account is £889 10s. 8d. While in common with the friends of the Society, the Committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the Society's affairs. Indeed, they lay the accounts of the Society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made, will lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

It is not, perhaps, needful to enter on any discussion as to the probable causes of this diminution of the year's income. The unhappy civil war in America has greatly disturbed the commerce of the country, and the deep and almost unexampled distress of the masses of the working population in the manufacturing districts, borne with a fortitude and patience of which we have never before seen the like, and soothed and aided by the sympathy and benevolence of all classes of Her Majesty's subjects at home and abroad, and by the friends of liberty in the United States,—must have had some influence in producing this result. Hitherto the contributions from Lancashire have not fallen off to the extent which was anticipated; but the Committee cannot conceal their apprehension, founded on communications from well-informed friends, that this year the distress will deepen, while there will be less ability to meet it. For it is not simply the workpeople who suffer; that large class of traders who are mainly dependant on them as customers, and who, as a class, have been distinguished for their liberal support of religious institutions, are involved in the effects of this calamity. It will therefore be the duty of those on whom it does not so immediately fall, to exert themselves all the more, unless they would see a further augmentation of debt, and a curtailment of the Society's operations.

The Committee have to report a slight falling off in the fund for Native Preachers, which is almost wholly contributed by the young. But a fresh appeal to them, and to their teachers, who can powerfully influence their scholars, will doubtless effect a change in this respect. They have on the

ther hand to report that the contributions to the Widows' and Orphans' 'und at the Lord's Table on the first Sabbath in the year, have exceeded hose of all previous years, the amount received being £734 16s. 11d. The poorer churches still continue to manifest the greatest interest in this fund, and they support it proportionably the most freely; and it is especially gratifying to report that some of the more wealthy have done what might be expected of them. The receipts from the publications have been slightly augmented, which they trust indicates not simply an increased circulation, but an augmented interest in the operations of the Society, and the growing acceptableness of the information supplied. Of the Quarterly Herald, which is given to collectors for gratuitous distribution among their subscribers, nearly 4000 more copies have been supplied this year; and at scarcely any additional cost, since the suppression of illustrations in the Herald meets it; and they are thankful that no one has complained of the change.

In regard to the Expenditure, the Committee have no remarks to offer. It has varied little from that of last year, except in India. There the increase is considerable. But two new missionaries have been sent, and several have returned who were in England seeking renewed health, while several more have been obliged to leave their stations, hoping by a visit to England to recruit their exhausted energies. The passages to and fro are costly, but the presence of missionary brethren in this country is most useful. They awaken sympathy by their appeals, and stir up zeal; and by diffusing information which they alone can supply, they keep the churches alive to their duty. On the other hand these brethren carry back with them to their spheres of labour an affectionate remembrance of the Christian intercourse, and the warm hospitality of the friends with whom they have associated. Thus the whole mission is cemented together in love; for even the native churches, when their missionaries return to them, are told how their brethren in England care for them, and pray for their prosperity,—communications which alike gratify their feelings, and encourage them to renewed activity and zeal.

The Committee now await the results of their appeal to the churches as presented in this report. They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the churches. All are too apt to forget their sole dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the Spirit of grace and truth, and of exciting a more simple earnest faith in the Divine promises, it will be a blessing not soon to be forgotten.

MOVEMENTS OF MISSIONARIES.

Of the new missionaries mentioned as engaged in the last report, the Revs. H. R. Pigott and F. W. Waldock have arrived at their stations in Ceylon; the Rev. J. Edwards has settled in India at Monghyr, and the Rev. W. Etherington at Meerut. The Rev. F. Laughton is now on his way to Chefoo in China, having sailed in November last, to supply the great loss experienced by the mission and the work of Christ, in the early decease of the Rev. J. C. Hall. Two young brethren are preparing to depart during the ensuing year, Mr. M'Mechan for China, and Mr. Allen for India. These additions do not, however, more than supply the vacancies which death has made. Besides the lamented death of Mr. Hall, the Calabar Institution has been bereft of its amiable normal-school tutor, Mr. Alexander Gunning, after only a brief period of fifteen months'

service. In this connection the Committee cannot altogether pass without notice the departure to his rest of Mr. Jabez Carey, the younger son of Dr. Carey, and for many years of his early life a fellow-labourer with them in India. Of late years he has acted as a deacon of the church in Lall Bazaar, Calcutta, by the members of which he was honoured and highly beloved. Thus one by one the links drop away connecting the present labourers with those by whom the mission was established. May a double portion of their spirit rest on their successors!

Personal affliction has sorely tried the patience and faith of several of the missionary brethren, constraining some to seek a restoration of health in their native land. Thus the Revs. G. Pearce, R. Smith and J. Allen have within the last few months arrived, and the Committee are daily expecting to see the Revs. C. Carter, of Ceylon, T. Evans, of Delhi, and J. Parsons, of Meerut. Mr. Smith, however, returns to Africa immediately, while of the brethren who were at home last year, the Revs. J. Wenger, F. L. Kalberer, F. Supper, and J. Anderson have resumed their work in their respective stations. The Rev. J. and Mrs. Sale will leave in the coming autumn.

Some few changes have also been made in the location of missionary brethren, of which brief mention may be made. The Rev. Joseph Gregson has been transferred to Agra. The Rev. George Rouse has joined Mr. Wenger in Calcutta, to aid him in the translations. The Rev. A. M'Kenna has left Dinagepore for Chittagong, to assist our aged brother Johannes. The acceptance of another missionary engagement at Lyons by the Rev. A. Monod, left a vacancy at Morlaix, which has been most suitably filled by the appointment of the Rev. V. Bouhon, constrained last year to leave Haiti on account of the failure of his health. This summary of changes the Committee close with the gratifying announcement of the expected return, in October next, of the Rev. James Smith to Delhi, his residence in Australia having completely restored his health. The time thus subtracted from missionary labour in India, has not been without benefit to the cause of Christ, as he has been permitted by the blessing of God to raise at Castlemaine a self-supporting church, and thus aided the spread of divine truth in that rapidly growing colony of the Southern Sea.

INDIA.

TRANSLATIONS.

On the arrival of the Rev. J. Wenger in Calcutta, he at once resumed the work of translating the Holy Scriptures, for which, by his attainments, he is so eminently qualified. An edition of the Bengali New Testament being urgently required, was immediately put to press. An edition of the book of Genesis and the first half of Exodus has been completed, and also new editions of the Psalms and Proverbs. The final volume of the Sanscrit bible, commencing with Jeremiah, is preparing for the printer, which will complete that great monument of the erudition and perseverance of our missionary brethren. In accordance with the resolution of the Committee, Mr. Wenger has also made a commencement with the preparation of annotations on the New Testament in Bengali,—a work that is looked forward to with great impatience by our native brethren, and has long been sought after by the members of the native churches. In this connection may be mentioned as an interesting mark of progress among the native christians of Bengal, the appearance, from the Press of the Society, of a Scripture Text Book, in Bengali, the work of our estimable brother,

Goolzar Shah, the pastor of the church in South Colingah. It is intended to occupy the place of a concordance, the want of which has long been felt, but which, from the changing character of the Bengali text in the revised editions continually issuing from the Press, it has not hitherto been found practicable to prepare. As a help to the study of the Scriptures, this contribution of a native minister is invaluable.

Other translations are also in progress through the Press. Our venerable missionary the Rev. Andrew Leslie, has kindly undertaken to read the proofs of an edition of the New Testament in Hindustani, in the Arabic character. The carefully prepared version of the Scriptures into Hindi by the Rev. J. Parsons has proceeded as far as the epistle to the Ephesians. It is most satisfactory to the Committee to learn from independent and competent authority, that Mr. Parsons' translation is regarded as one of the best that has been given to the Indian churches, while our brother is held to be one of the ripest and ablest Hindi scholars among missionaries. The Committee further record with pleasure that the Calcutta auxiliary of the Bible Society continues largely to employ the Press of the Society, and to issue on their own responsibility large impressions of the Holy Scriptures in translations prepared by our missionaries. In this way the Bible Society has been furnished with its first complete edition of the entire Bible in Bengali, a copy of which it has presented to all pastors of regularly constituted Bengali churches. Also a revised edition of the Gospel of Luke, in the language of Nepaul, made by the Rev. W. Start, has been issued for the use of a people among whom but one missionary, the Rev. Mr. Niebel, has as yet ventured to labour.

As in former years the Committee have had to record the issue by their missionaries of collections of hymns for the use of the nascent Christian churches of India, so they have now the pleasure to mention the issue of a choral book, or volume of native tunes, adapted to the metres of the hymns collected and with indefatigable labour noted by the Rev. Jno. Parsons of Benares.

GENERAL PROGRESS.

The mission of the Society in India has continued to have a large share in the deliberations of the Committee, and to this most important field by far the larger part of the funds are devoted. India has thus naturally attracted the chief of those additions made of late years to our missionary staff, and it is in this field that we must look for the most important triumphs of the church of Christ. These have indeed been long delayed. But numerous indications evidence the working of that divine leaven, whose early movements are shrouded in obscurity, and are apparent only by a general heaving of the mass in which it operates. So in India, no one can mistake the signs of a deep impression having been made on the long inert mass. From manifold causes, an impetus has been given to native thought, and on the whole an evident tendency created through the blessing of God, to regard the gospel of Christ as the religion of truth and salvation. Recent investigations by the Rev. Dr. Mullens show, that the advance in open adhesion to Christ during the last ten years has been very considerable, while a very great increase has taken place in the agencies in operation. These have specially been directed to new provinces, brought within these a few years under British dominion. The Punjaub, Oude, Rohilcund, Rajpootana, and the Central States, have attracted labourers from old or new societies, while a few have been added to the districts formerly occupied. Still the land is wide, the people are

multitudinous, and myriads yet wait for the law of Christ. Embracing all India in our view, nearly 900 churches have been established within the last ten years, and there have been gathered into the fold of Christ as hopeful converts to God thirteen thousand persons, making the entire membership of the christian church in India and Ceylon somewhat more than thirty-one thousand persons. The nominal Christian community has increased from one hundred and twelve thousand to one hundred and fifty three thousand individuals, an aggregate increase which should raise the hopes of the most despondent of India's regeneration. If we now confine our attention to Northern India, the more immediate field of the Society's labours, the progress has not been less gratifying. During the ten years there has been an increase of sixty-three European and of one hundred and fifty-six native missionaries, of which increase our Society has furnished eleven European and thirty-eight native brethren. Of the one hundred and four new churches established nineteen have been founded through the exertions of our own missionaries. The Society has now under its care in Northern India no fewer than sixty churches of Christ, gathered from among the heathen through the power of divine grace. The entire body of communicants in Northern India, of all denominations, consists of six thousand two hundred converts, one-fourth of whom are found in the communion of the churches connected with the Society. It thus appears that although each year may not present any large additions to the church of Christ, yet that in the course of years the progress is steady and large. The wave has never receded, but with gentle yet irresistible power it disintegrates the rocks it assails, and crumbles down almost imperceptibly, but with certain success, the land whose shores it laves.

ITINERARIES.

Of this onward, scarcely noticeable transitionary state, the labours of the missionaries during the past year afford another illustration. There has been no intermission in their assaults on the strongholds of idolatry. With their usual diligence they have visited old scenes, or journied to new places, to deliver their message of love. Their preaching tours have covered a large surface, and they have spoken the word of life to many thousands of men. The general impression produced on the minds of the Committee by the perusal of their diaries, is, that while the Mohammedan part of the population still haughtily holds itself aloof from the Gospel, the Hindu listens with more respect and hopefulness, while everywhere there is found an increasing acquaintance with the Gospel, such as these itineraries may well be supposed to produce, and a deepening conviction that the days of Hinduism are numbered. The journals of the missionaries abound with examples,—a few may here be quoted.

In a tour to the north of Dacca, Mr. Bion and his native helper spent half a day at Malancha. A brahmin comes to the river side for conversation, "We have read your books" he says, "and we love to read them. They are the real true Shastres, and our idolatry is only show and nonsense. We have since we read your books forsaken many things, and only keep a little show of pujas (worship of idols) on account of our women and relatives. Pressed to forsake all for Christ, he adds, "True, we ought to do so, but what would become of our livelihood and our families; who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." The missionaries now cross the river to Futtnagar. The head man is absent, but fifteen men and women give them a hearty welcome. For some hours the conversation lasts, for they

speak freely, and to friends. One says, "We don't believe in Kali or any other idol, and yet somehow our Thakur (head man) manages to make us dread Kali, and we cannot get rid of our fear." "Be men," replies the missionary, "and if your Thakur again seeks to make you afraid of Kali, take her and smash her in pieces and see what she can do. If you have not courage, I will go with you and pound her to dust." To this they object; they acknowledge that they are weak and foolish; "You must have patience with us, do not give us up, visit us, and in the end we shall overcome all difficulties."

In Barisal Mr. Page reports that the number of persons throwing off caste, entering the chapels, and calling themselves Christians, continually augments. In one place he mentions sixty persons as breaking the trammels of caste. There is a decided stir among the heathen. A deputation comes to him from no less than eight villages at once, with a letter stating that these villagers are willing to embrace the Christian religion, if only protection against persecution can be afforded them. Thus, says Mr. Martin, "they feel, and the feeling is evidently growing upon them, that Christianity is the true and holy religion that will prevail. They may be deterred for awhile from openly embracing it by disinheritance and degradation from their social position; but threats cannot deter them from reading the Bible."

In the north-west our missionary, the Rev. J. Williams, mentions that in a visit to Jari thirty Brahmins, for nearly an hour, listened to his discourse about Jesus and the great salvation, some of them mournfully confessing that our religion was far better than theirs. At Calpee crowds followed the brethren. One evening while preaching Christ crucified, a poor grey-headed Hindoo melted under the Word. The tears trickled down his wrinkled cheeks. At the close he said, "Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that He is the true Saviour." At Barah a pundit told the missionaries that he had read the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of Divine truth; but dread of his family and relations hindered a public profession of his faith. "Though I believe," he said, "that the Bible is the true revealed Word of God, and the only guide to eternal happiness, yet I have not the courage to break my caste and expose myself to the frowns and ill treatment of my parents and my own family."

SECRET DISCIPLES.

But there is reason to believe that there are many who, though afraid to profess Christ openly, serve him in secret. Mr. Bion relates that after preaching in a village where several Brahmins very candidly discussed the merits of their Shastres, some of them accompanied him to his boat. Said one, "I have heard of this religion in Bikrampore. There are many Christians there who mind only your Shastres." Bikrampore lies to the north of Dacca, and has occasionally been visited by our missionary brethren. "I asked him," continues Mr. Bion, "what he meant, and said that I had often been in those parts, but had not met with any Christians. He said, 'Oh, they do not openly say so, but Christians they are, for I see them always reading your Bible together, and they argue like you with Hindus against their Shastras.' This was new to us, but it is another proof how much the knowledge of the Gospel is spreading, and that it is not a fruitless work to itinerate and distribute the Gospel liberally."

Of a similar nature are the cases related by the Rev. W. A. Hobbs, of two young Kulin Brahmins of the highest caste, by whom he was visited. After a long conversation with one he exclaimed, "This, this is the true religion; I cannot see any fault in it." For three days he stayed with the missionary, enduring many inward strugglings. His parents, he said, were dependent on him for support, and would curse him if he became a Christian. He wished almost he had no parents, for his own soul's sake. At last he took leave, blessing God that he had met with the missionary, and promising to inquire earnestly and carefully on his arrival in Calcutta. In the second case the missionary was sought out that the inquirer might gratify his desire to hear of the great salvation. "That you may understand my motives," said the youthful Brahmin, "I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus better than anybody, and I desire to know more about him that I may love him more. For this reason I am come to see you." For more than an hour he listened, his eyes often sparkling with joy as some new light dawned in his mind. He now begged the missionary to cease. He would go home and try to remember all that had been told him. "But," he added, "I have one favour to ask. Do grant it. I want to hear you pray. I tell God every day how I feel, and what I wish to become, but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." They retired to pray. As the missionary ceased the youthful Brahmin began; but after a time his feelings overcame him, and he could pray no more. He left. At a subsequent visit he wished with a companion to be baptised, but when told of the sacrifices it involved he asked for delay, and went away.

CONVERSIONS.

But notwithstanding the persecutions which await the converts, and the many obstacles that beset the path of the sincere inquirer, there are many who face the hostility which the confession of Christ calls forth, and cheerfully take up the cross. Amid the defections which have taken place in Delhi, the missionaries have nevertheless been greatly cheered by the glorious work of grace which has appeared in others. The history of our native brother Subha Chund is an interesting illustration. It was in the streets of Delhi that he met with the Word of God. It impressed his heart, and he speedily resolved to put on Christ. On his return to his village, of which he is indeed the proprietor, he was cruelly persecuted; his wife forsook him, and his family and neighbours put him out of caste. For seven months he was constrained to live under a tree in one of his fields. Of all this he did not complain. "I suffer nothing," he said, "to what my Saviour did." At length his prayers were heard, and his endurance has been rewarded. His wife returned to his house. At first, by night, several of the villagers came to hear more of the Saviour of whom in the day-time he would speak to them in the streets and by the wayside. Insult did not turn him from his purpose. He returned a blessing for a curse, love for enmity. This divine, this living love, at length wrought its will, and on a recent visit to the village by the Rev. T. Evans, it was found that fifty families had become his friends, and had even willingly endured the loss of caste on account of their adherence to Subha Chund. One of his adversaries thus expressed his impression of the change that the Gospel had wrought in him, "Before, he was a rough rope of hemp, but now he is become a smooth silken cord." One man, an evident but

hesitating believer in Christ, said, "I have come to the cross, and I stand to consider whether I can carry it or not."

Another conversion of no little interest is that of one of the princes of the house of Delhi, Prince Mirza Feroze Shah. He is a nephew of the late king, and the only remaining member in Delhi of the great house of Timour, who can lay claim to pure royal blood. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He used to sit for hours together at the feet of our late missionary, the Rev. J. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation at the Court of Delhi. After Mr. Thompson's death he frequently sought conversation with our martyred native brother, Walayat Ali, and at the outbreak of the mutiny Walayat's wife and children found a temporary refuge in his house. Since then he has written a tract on the divinity of Christ, and endured much persecution from the Mohammedans. When asked by Mr. Evans if at the time of his acquaintance with Mr. Thompson he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him, nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month allowed me by the king." Led, we trust, by a Divine guide, Prince Mirza has at length declared himself on the Lord's side. One rich Moslem, connected by marriage with the late king, offered a bribe of one hundred rupees and ten rupees monthly to a native Christian, who is the husband of a granddaughter of the late king, if he would persuade Prince Mirza against becoming a Christian.

Not less interesting is the conversion of a man in the district of Backerw gunge from among the lowest ranks of the social scale. Long had Joy Kishto exercised his gift as a singer in the temples and at the festivals of the idol-gods of his native land. Wherever the praises of the wicked Krishna were to be sung, there assuredly would Joy Kishto appear. By and bye he was attracted to the little chapel at Koligaon by the singing there. He listened. He came again and again. The tunes pleased him, but the sentiments of the hymns he could not understand. He entered the chapel. The narratives of the Old Testament interested him, and the preacher's explanations brought light into his mind. Then the sorrows and sufferings of Christ engrossed his attention. There was no narrative like this, he thought. At times he could think of nothing else. One day he went to a young native preacher who could write verses, and begged for a hymn on the death of Christ. "I have a tune for the hymn," he said. He obtained his wish, and was heard to sing scarcely anything else. He then sought another hymn, and on the same subject. Now Joy Kishto seemed happy, and never happier than when he was singing how Christ lived and died for us. His home became a place of prayer, and he sought to lead his wife to the Saviour. Brahmin and Mussulman found in him an ardent opponent, and on Mr. Page's arrival Joy Kishto joyfully presented himself openly to assume the profession of the Christian name.

Of a different character, but similarly illustrative of the power of the Gospel to subdue the heart of every variety of Hindu caste, are the conversions recorded by the Rev. R. Bion. A man called a Baul came in his wanderings to Jangalia. The Mahant (the head of a kind of college) there, who had hitherto been an adversary of the Gospel, was delighted to see this man with his long hair, small tinkling bells on his feet, and long necklace, with his poita, or Brahminical thread. He thought by the

means of this devotee of idols to drive the Christians of the village away. The Mahant then made over several houses to the Baul, called him his Guru (or religious teacher), and worshipped him. Curiosity brought the Baul into contact with the native converts. At first he argued with them. Then his visits became frequent and open, and it was apparent that some word of Divine truth had fastened on his heart. He shared his gifts of milk and sweetmeats with the Christians, and at length announced himself as ready to follow Christ. He cut off the long matted hair which hung down to his knees, divested himself of his silver ornaments, gave his necklace and poita to the missionary, and in the presence of numerous spectators, some of whom wept, was baptised. Soon after this the Mahant too became a changed and humbled man, and after a probation of some months was admitted, with his wife, into the Church of God. Both these men in their heathen state had a large body of disciples and followers, and their conversion cannot but have a salutary effect on their minds.

NEW STATIONS.

The committee have to report the establishment of two new stations in Jessore, and also the re-construction at Allahabad of the church formerly existing in the civil lines in Agra. Allahabad was an early station of the Serampore mission, and was for many years occupied by the late worthy missionary, the Rev. J. Macintosh. An attempt made a few years ago to recommence the mission, failed through the removal of the missionary to England from ill health. The committee now hope, in connection with the church, to resume their operations in a spot so well situated for missionary labour in Oude and the country to the west of the Jumna. Allahabad is a station of the more importance from having lately been made the seat of the Administration for the North-west Provinces. The nomination of the missionary to occupy the station is still under consideration.

NATIVE CHURCHES.

With regard to the spiritual condition of the native churches the reports of the missionaries vary in their accounts. In Jessore, Dacca, and Backergunge, and other stations, they appear to be in an improving condition. In the villages to the south of Calcutta the missionary complains of the absence of all spontaneity of movement, and of a painful want of interest on the part of the members in the extension of the Gospel. In Delhi very numerous defections have taken place, and the additions by baptism have not altogether replaced the loss. It would seem, however, that beneficial results have followed the exercise of discipline, painful as it has been. On one point the committee feel very solicitous. It is that the native churches should assume as soon as possible the character of self-supporting communities. Excepting the small church at Kudumdi, in Jessore, which supports its pastor, the church meeting in South Colingah, consisting of 46 members, is the only purely native church which exhibits an independent and active spiritual life, maintaining at its own charge the ordinances of the Gospel, and striving, under the guidance of its excellent pastor, Goolzar Shah, to spread the truth among their countrymen. During the last year the liberality of the members has considerably increased. With some assistance from Switzerland, the church maintains a native evangelist for the preaching of the Word in the streets of Calcutta. The committee would fain hope that the example thus set may speedily be followed by the numerous churches of Bengal. It is in their midst must be found the future evangelists and pastors of the Indian Church, and

habits of self-support and self-extension cannot be too soon acquired. It is the earnest desire and constant effort of the Committee to awaken these principles of action in the communities which the missionaries have, through the blessing of God, been permitted to gather.

SERAMPORE COLLEGE.

Although affliction has much tried the esteemed President, the Rev. J. Trafford, and, for a month or two, rendered him incapable of fulfilling his usual duties, the work of the Institution has not been intermitted, and its efficiency has been fully maintained. The number of scholars on the books is now 560, with an average daily attendance of 411, a considerable increase on the number reported last year. The college classes, in which the education is of a higher kind, average thirty students. Being affiliated with the Calcutta University, the studies naturally follow the course it has prescribed for examinations; and every year certain classes are prepared either for the Entrance or "First Arts'" examination. Nine scholars went up last year for matriculation, of whom four were successful, the rest failing chiefly from deficiency of marks on one subject only. For the "Arts'" examination there were five candidates, of whom three passed; one failed only by four marks in his Bengali paper. All the classes, both in the school and College department, spend the first hour of the day in scriptural instruction. On no subject of study is the attendance more punctual, or the interest more manifest. The contrast afforded by three students admitted from the government school is, in this respect, very striking. These latter literally knew nothing of the most common facts of Scripture history, so that but for missionary schools and colleges the educated classes would be almost beyond the reach of any direct Christian teaching. The following incident will establish its value. On one occasion the subject led to the statement that Christ was the only Saviour. More than usual interest was manifested, and the teacher addressing the lad whose turn had come, tried to make him feel the painful consequences of not being a Christian. Before all the class, the lad spoke out, "Sir, how do you know that I am not a Christian?" The teacher replied, "You have never said anything about it, and therefore we must conclude you are not." The lad answered, "Sir, I am a Christian; I don't believe any one can save me but Christ, and in Him only do I trust." Scores of similar cases are known to the teachers, where the only reason avowed for not declaring their faith in Christ, is the oft-repeated one—want of courage not to oppose the wishes of their friends, or not to bring what is supposed to be a disgrace upon their relatives, by their becoming Christians. But by these means doubtless, the way of the Lord is prepared, for prejudices are destroyed, respect for idols is overthrown, and favourable feelings are produced towards the Gospel of Christ.

The native Christian boarding-school contains seventeen scholars. Many of them are members of the church, and others give pleasing indications of a work of grace in their hearts. It is a gratifying circumstance that three youths from the mission of our American brethren in Burmah have joined the class during the year. Three young men are studying for the missionary work, one of them a grandson of our late venerable missionary, C. C. Aratoon, with every prospect of becoming useful servants in the Lord's vineyard.

The question of demanding tuition fees of all the scholars has been much considered during the year. The desire of avoiding the reproach

of teaching the rich to the exclusion of the poor has hitherto prevented its adoption. But every occasion has been taken to obtain from the scholars contributions for incidental expenses, and in this way some four or five hundred rupees have been raised during the past year by a voluntary subscription in the school. Besides which, four Bengali gentlemen have contributed 220 rupees for the support of an extra teacher.

The town and neighbourhood of Serampore have been assiduously visited by the brethren, and the Gospel daily preached. Mr. Sampson has also itinerated in the Hooghly district, accompanied by three native preachers. Another helper was a student sustained for three years by the Rev. Dr. Elton. His fitness and capacity for evangelistic work were thus thoroughly tested, with a result most satisfactory to his tutors.

CEYLON.

Just fifty years have elapsed since Mr. Chater, driven from India by the intolerance of the East India Company, proceeded to Ceylon to preach the everlasting Gospel. He was the first of the missionaries of European societies to enter the field; and, although this beautiful island cannot yet be said to be evangelized, the foundations of Christ's Church have been laid, and many souls gathered into the heavenly garner. The Society has sent to the island thirteen missionaries in all, two of them last year; four yet live, to labour in Ceylon; one has removed to India; the remainder have entered into rest, having patiently fulfilled their course. The first convert from among the Singhalese was a Buddhist priest, five years after the commencement of the mission. His Christian life was short; a few months after his baptism he died with unshaken confidence, relying on the power and grace of Christ. By slow degrees converts were gathered into the fold, and the churches multiplied; but it was under the ministry of the apostolic Daniel that the present wide extension of the mission had its origin. The work he so admirably begun has been carried on, in succeeding years, by the able ministry of Dawson, Davies, Allen, and Carter; and the solitary convert of the year 1817 has multiplied, like good seed, into fifteen churches, and a membership of more than four hundred persons, under the pastoral care of thirteen native ministers. It was a fitting commemoration of the Jubilee year of the mission in the Island, that two churches, in Kandy and Matelle, should elect pastors for themselves, and enter on a church life independent of the support of the parent Society, an example which the Committee trust will soon find imitators among the other churches. "These pastors," says Mr. Carter, "are most energetic men, and have gained the affection and entire confidence of their respective congregations." A most cheering spirit of liberality has been evoked by this important measure, the church in Kandy especially marking the commencement of its independent church life by its liberal contributions to the cause of God.

Not less worthy of note, as deserving of commendation in this Jubilee year, is the completion at press, and the issue of a new translation of the New Testament prepared by the Rev. Charles Carter. He has worthily crowned a work commenced by our first missionary, Mr. Chater, who united with others, shortly after his arrival, in giving the Word of God to the Singhalese. At a later period, the version of the entire Scriptures prepared by the Church missionaries underwent a further revision by a small Committee, in which our missionary, the Rev. James Allen, took part. A more important advance towards excellence has been accomplished in the Jubilee version, of which a Singhalese Christian, thus

speaks:—"The translation is a clear one; it can be understood by all. It gives great pleasure to the reader, and the profit of which is inexpressible. At the same time, it is in accordance with the original Greek and the present usage of the Singhalese language."

Mr. Carter has also trodden in the steps of his predecessor, whose work is now obsolete with time, in preparing a grammar of the language; besides contributing to the more easy acquisition of English by the people of Ceylon. The New Testament is sold at less than cost price, but the profit on the school-books is devoted to the extension of the Kingdom of God. The missionaries of the Society have also largely contributed to the sacred literature of Ceylon. The first tract on Buddhism and Christianity was written by Mr. Chater; and until the Society's press was transferred to the Tract Society, very large numbers of tracts, of a monthly religious periodical, and of translated works, were published by Messrs. Dawson and Harris. In ten years, more than 365,000 copies of various publications were thrown into circulation by their indefatigable labours.

Of late a remarkable spirit of opposition to the Gospel has manifested itself among the Buddhist priesthood, one of their number having stood forth, launching the grossest blasphemies, and throwing contempt on the Saviour of men. The missionaries are disposed to regard this as a hopeful sign of conscious weakness, and that the word of God is shaking the Singhalese people out of that deadly apathy to eternal things which it seems to be the special aptitude of the religion of Buddha to produce.

CHINA.

Before leaving the East, the Committee must call attention to the state of the mission in China. As stated in the last report, the Committee, seeing the impracticability of missionary labour among the rebels of Nankin, finally resolved to direct the efforts of their brethren to the evangelization of the district of Shantung; and, according to instructions, Mr. Kloekers proceeded thither, in July last, to join Mr. Hall. He arrived just in time to witness the departure of that esteemed missionary brother to his final rest, in peace and Christian joy. After saving the lives of many, through Divine mercy, from the dire assault of cholera, he himself and his child fell a prey to the destroyer. Mr. Kloekers lost no time, after the departure of the widow, in resuming the labours so sadly interrupted. It has pleased God to follow with his blessing the efforts put forth, and three Chinese have been baptized in Yentai, besides the four persons, in the early part of the year, at Shanghai. A native Christian church, consisting of six members, has accordingly been formed, and, under the guidance of Mr. Kloekers, three native Chinese Christians, with a schoolmaster, are employed in disseminating the seed of the Kingdom. Four very encouraging journeys have been undertaken by the missionary, consequent on which two towns have been selected as habitations, from which the native brethren may spread the knowledge of the word of God. Thus, besides daily services in Yentai and the school, fourteen places are regularly visited during the week; and the door of the missionary's house is always open for visitors of every degree. The Committee hope shortly to hear of the safe arrival of Mr. and Mrs. Laughton, to unite with Mr. Kloekers in this "work of faith and labour of love."

WEST INDIES.

A few words will suffice to indicate the quiet, yet sure progress of the word of God in Trinidad. Twenty-three additions have been made by

baptism to the churches under the superintendence of the Revs. J. Law and W. H. Gamble. A Chinese teacher continues to labour among his fellow-countrymen in Port of Spain, where also Mr. Law distributes numerous copies of the Scriptures among a population drawn from all parts of the world. At San Fernando the erection of a chapel has been begun; but the missionary finds that ignorance and prejudice prevail among the Roman Catholic population of the town. He reports, however, many interesting conversations in the course of his visits for the distribution of tracts.

In the Bahamas islands large additions continue to be made to the churches, and the missionaries report very favourably of their growth in knowledge and piety. About three thousand persons are in fellowship, while certainly not less than one-third of the entire population of this coral group, thirty thousand in number, are dependent on the ministrations of our brethren labouring among them. In the Turks' Islands great distress has been experienced, from the decline in the export of salt, owing to the American war; while in New Providence, the resort of numerous cruisers to the harbour of Nassau, and of ships preparing to run the blockade, has a very mischievous effect on the morality and order of the common people.

Of Hayti, the Committee have to report that, amid much family affliction, the missionaries continue to labour diligently, and, on the whole, with an encouraging amount of success. On a recent visit to Jacmel, President Geffrard showed the kindest regard for the brethren, strengthening their hands by his encouraging interest in their work, and reinstating in the Government School Madame Ramsay, who, owing to the opposition of the Roman Catholic priest and certain bigoted parties in the town, had been led to resign her charge. The Committee have thought it due to the President, to convey by letter their appreciation of his liberal and enlightened conduct. It is their hope, as soon as arrangements can be made, to commence a missionary station in the capital, or in its vicinity, with an especial regard to the spiritual wants of numerous persons who, through the missionary, have urgently sought instruction in the truths of the Gospel from the Society. They desire, also, at an early period, to revive the school which was productive of so much spiritual good in years gone by. Many secretly worship the Saviour whose grace they learnt while scholars, but their lack of courage alone hinders them from openly confessing Him.

JAMAICA.

It is only as this Report is preparing that the results of the recent meeting of the Baptist Union of Jamaica have reached the hands of the Committee. They learn with gratitude to God that, notwithstanding the hardness of the times which have been passing over the island, and the certain reaction which would follow the excitement of the great spiritual revival of two years ago, the liberality of the people does not appear to have declined, nor has there failed to be large accessions to the churches. In the churches reporting, some 1500 persons have been added by baptism, while the clear increase is upwards of 500. The sum contributed for missionary purposes, both home and foreign, exceeds last year by £200.

The institution at Calabar continues to enjoy the confidence and hearty support of the churches. Three more students have entered on pastoral work, and are working in most happy concord with their people and their European brethren. To render the preparation of the student for the ministry still more efficient, it has been resolved by the Calabar Committee

that a year, the last of their course, shall be spent with some pastor, that assisting him in his work, the future minister may learn under a practised eye the duties which, when a pastor, will devolve upon him, and the best methods of ruling in a Scriptural manner the church of God over which he may be chosen to act as an overseer. The highly esteemed President, the Rev. D. J. East, has continued to visit during the vacation the native brethren settled over the churches, with the best results. The fraternal intercourse thus enjoyed has been found to contribute to the happiness of the pastoral relation subsisting between the former students of Calabar and the flocks they serve, to aid them in their work by timely counsel and encouragement, and to direct the attention of the people of their charge to duties which otherwise might escape their attention. In the decease of Mr. Alexander Gunning, the normal school department of the Institution has lost a very efficient teacher. The Committee deeply regret his loss. They are now engaged in the inquiry for a suitable gentleman to fill his place, so early and so sadly rendered vacant.

With their Report, the Secretary of the Jamaica Baptist Union has forwarded a series of resolutions embodying the plan of the Union for the observance of the Jubilee of the Mission in the island of Jamaica, which will occur in the year 1864. They propose a series of special thanksgiving services in February, 1864, the date of the arrival in Jamaica of the Society's first missionary, the Rev. J. Rowe. They also propose the formation of a Jubilee Fund to be devoted to the repair and improvement of the mission premises; to the promotion of education; the consolidation and extension of the kingdom of God in the island itself; and to the enlargement of the Society's African Mission. It will be for the consideration of the Committee how far and in what manner, the churches in this country should be invited to unite with our brethren and their flocks in Jamaica in the observance of an event which so emphatically recalls the primary application of the term Jubilee. For with a great salvation has God wrought deliverance for the bondsmen of the Isles of the West; to them literally has been preached the acceptable year of the Lord.

FRANCE.

The mission in Brittany continues to be one of much interest. The vacancy occasioned by the acceptance, by the Rev. A. W. Monod, of a missionary invitation from the south of France, has been most efficiently filled by the Rev. V. Bouhon, who entered on his work in the month of July last, with his health and that of Mrs. Bouhon, so seriously imperilled during their residence in Hayti, entirely restored. While Mr. Jenkins has devoted his entire time to evangelistic labours in the Breton tongue, Mr. Bouhon has introduced in Morlaix, and some other places, very acceptable services in French. The colportage of Scriptures and religious tracts has been as usual carried on, and though many evil reports and superstitious prejudices have to be overcome, the leaven of the Gospel is gradually affecting the mass of the population. A curious illustration of this was seen in Morlaix during last year, when the redemptorist monks were literally chased from the town by a popular explosion of dislike and anger. The large friar's school of the town is also in great disgrace from the discovery of gross immorality among the friars. An excellent lay college has therefore been opened by the authorities for the education of the young. The new chapel at Tremel has been ready for opening for some weeks, and only awaits the necessary authorization of the Minister of Worship. This, it is probable, will be withheld until the elections, now agitating all France, are over. "We must act prudently and patiently," says the missionary.

"Many of my friends in my nation would be not a little surprised at the difficulties we have to deal with here. Religious liberty is a very different thing here, to what it is in England. To establish worship at Tremel will be quite an event." The Breton New Testament, under the editorial care of Mr. Jenkins, is in the Press for the third time. By the liberality of the British and Foreign Bible Society, two editions will be printed in two sizes of 3000 copies each. It is also probable that the Book of Psalms will be put to press before the close of the year. The entire Scripture distribution during the year amounts to about 480 copies: with the exception of six Bibles, all of the New Testament.

The Committee are happy to learn that the assistance rendered to our French brethren in Paris and elsewhere, deprived of support by the lamentable war in America, has been of the most essential service. The work in their hands is both encouraging and prosperous. The five churches embrace a membership of 328 persons, to whom forty-four have been added by baptism during the year; all, with one or two exceptions, rescued from the deadly errors and superstitions of Popery. The brethren, however, complain that insufficient and incommodious places of worship limit their usefulness and impede their progress.

AFRICA.

The unsettled state of the people on the river Cameroons, frequent interruptions from quarrels among the chiefs, with much sickness among the missionaries, have combined to hinder the progress of the evangelistic work in which they are engaged. Still, it has been steadily prosecuted, and nine persons have been rescued from barbarism and paganism, and brought within the fold of Christ. On several occasions the lives of the missionaries have been endangered, and in their endeavour to save a woman from slavery, and from a life worse than bondage, they were beset by raging adversaries, and placed in circumstances of the greatest peril. However, the Lord was their help and their shield, and the fierce passions of the people were allayed. Undeterred, the missionaries have visited many towns lying beyond the missionary station. Mr. Diboll has taken up his permanent abode at Acqua Town, and Mr. Peacock at Bimbia. The brief visit of Mr. Robert Smith to this country has so completely restored his health, that he returns immediately. Mr. Pinnock, at Victoria, and Mr. Fuller, at Cameroons, continue their devoted labours, visiting, as occasion serves, the tribes in their vicinity. The year has been marked by the completion, in the Dualla language, of the New Testament Scriptures, and the issue from the press of some portions of the Old Testament. The committee cannot but rejoice in the accomplishment by the Rev. A. Saker, of this long-desired work.

Thus have the Committee briefly sketched the present condition of the various mission-fields which their brethren, the missionaries of the Society, occupy. In all of them there are indications of Divine blessing; that their work is not in vain in the Lord. Everywhere the fig-tree displays its tender branches, puts forth its leaves, and seems to promise, to the eye of faith, that the "summer is nigh." True, everywhere there is distress of nations, and great perplexity among the rulers of the earth; but the walls of Jerusalem have ever been built in troublous times. We do the bidding of One who rules the raging elements, "the stormy wind fulfilling His word." The successes of the past, and the promise of the future, combine to assure us, "That in due season we shall reap abundantly, if we faint not."

IRISH CHRONICLE.

MAY, 1863.

EXTRACTS FROM THE ANNUAL REPORT.

In presenting their Report of proceedings during the year now closed, the Committee of the Baptist Irish Society are deeply sensible of the importance of many questions that have arisen respecting the operations of the Society in Ireland, and the means of sustaining those operations by funds to be raised in the United Kingdom.

The commercial difficulties by which the year has been marked have greatly increased the labour of raising the ordinary income.

The liberal aid usually received from Lancashire has necessarily been greatly diminished, and supplies commonly afforded by other districts have been, to a very large extent, diverted by the benevolent effort so properly made in behalf of the suffering operatives. In addition to this cause of diminished income, the amount received from Legacies and Special Contributions has this year been £365 less than that of 1861-2.

The Committee are happy to state that, notwithstanding these difficulties, the ordinary income has been above the average; that all claims on the Society's funds have been met, and that a balance remains in the Treasurer's hands.

The Committee feel, however, that the state and prospect of the mission warrant and require a considerable increase of funds. Strong appeals have been made to them to extend the operations of the Society by entering on new Stations in several large and important towns. To these appeals they would have gladly responded had the income been such as to justify them in doing so; but they have been reluctantly compelled to limit the increase of expenditure to the commencement of a new Station at Portadown, and the renewal of support to the cause at Ballymena.

They rejoice to recognise some indications of deeper and wider interest in the Mission, and they trust that this will secure means by which to prosecute the work to a far larger extent.

The present appears to them a befitting time for asking for additional pecuniary support.

The year 1864 will be the Jubilee of the Baptist Irish Society. The memory of devoted and distinguished men who were zealously devoted to the work in its earliest days may well rekindle the ardour of those on whom the responsibility of continuing that work now devolves. The names of Fuller, Saffery, Christopher Anderson, Evimey, and many others, may well stimulate the efforts of British Christians to give far greater power to efforts long made in behalf of Ireland, still wrapped in spiritual darkness and Popish superstition. The Committee would respectfully, but most earnestly, entreat the generous aid of Christian friends to augment the income of the Society at least £500 per annum. This would enable them greatly to increase the number of Agents employed, since the whole amount could be devoted to that purpose, without any additional charge for the management of the Society's affairs.

This proposal is therefore submitted to the Christian public with the earnest hope that it will be accomplished.

Dissensions on certain ecclesiastical questions, which unhappily arose in the new church at Londonderry, have so materially affected the cause in that city, that the Committee have felt it incumbent upon them, after prolonged effort to overcome those hindrances, to withdraw at present from that Station.

At Ballymena, the Rev. J. G. McVicker, who had previously relinquished the aid afforded by the Society, has withdrawn from the pastoral charge of the Baptist Church, on account of sentiments held by him respecting the constitu-

tion of the Church of Christ. It was with great regret that the Committee received the report of his retirement from a sphere of labour in which his devotedness and zeal had been so distinctly recognised by men, and greatly honoured by God. The Rev. A. Macdonald, formerly of Perth, was requested by the church to supply the pulpit, and was afterwards invited to take the pastoral office among them. This invitation, however, he declined. The Rev. C. T. Keen, jun., who was about to remove from Londonderry, visited Ballymena at the request of the people. His services having proved very acceptable, he was invited by the church to the pastoral charge, and has entered on his labours there.

In their enfeebled state the church also requested the renewal of the Society's aid. With this request the Committee felt it to be their duty to comply, and are happy to report that there is great reason to hope that Mr. Keen's ministry will be the means of restoring and strengthening the cause in that important town.

The Committee have much pleasure in referring to the new Station at Portadown, County Armagh. They were earnestly entreated by the few friends united in Christian fellowship to occupy that Station, with which request, on the Secretary's report of his visit, they at length complied. Mr. Macdonald laboured there with much acceptance for three months, and was invited to the pastoral office. As he declined that invitation, the Rev. H. H. Bourn, of Riddings, was requested to take charge of the Mission there. This he has done with great zeal and considerable success. He has accepted the invitation of the church to become their pastor. The people, who now meet in the Town Hall, have resolved to erect a suitable chapel, the responsibility of which is undertaken entirely by themselves. The populous character of the town, the earnestness of the Christian friends united in church fellowship, and the laborious efforts of their pastor, give reason to believe that, by the Divine blessing, important and useful results will follow from the efforts now put forth in that place.

The church at Coleraine, having become destitute of a pastor by the removal of Mr. Medhurst to Glasgow, invited Mr. Tessier to the pastoral office, and requested the continuance of the Society's aid. The Committee, being fully aware of the importance of the Station, and at the same time keeping before them the desirableness of rendering every church as nearly self-supporting as possible, complied with the request, and have engaged to render assistance, though to a smaller extent than before. They are thankful to state that Mr. Tessier's labours are acceptable to the church, and trust they will be attended by the blessing of God.

Banbridge continues to be occupied by Mr. Eccles with his accustomed ardour; he has been favoured with much success in the church; his labours are highly appreciated through a wide extent of country, and congregations have been gathered in many places. At Closkelt, seven miles from Banbridge, a singularly interesting movement has taken place, which, under the guidance of our devoted and self-denying brother, gives promise of very happy results.

It was stated in the Report of last year that temporary aid had been rendered to Mr. Livingstone, of Dunfanaghy, in the extreme north-western part of County Donegal.

Deeming the labours of Mr. Livingstone deserving of support, and recognising the necessities of this spiritually destitute region, the Committee have since adopted this place as one of the Society's Stations, and believe that the interesting narratives supplied by Mr. Livingstone will secure the approval thereof by their constituents.

The church at Rathmines, Dublin, is still destitute of a pastor, notwithstanding that the attention of the Committee has been earnestly directed to the importance of securing a suitable appointment there. It is hoped that this vacancy will be soon supplied, and that the early promise of this infant church will yet be fulfilled.

The ministry of the Rev. W. L. Giles, at Abbey Street, Dublin, has been

attended with considerable success. His services are also much valued in the city beyond the circle of his own immediate charge. Owing to circumstances which they could not control, the church, however, needed some temporary aid. This the Committee felt it their duty to render, deeming it very desirable that the efficient services of Mr. Giles should still be continued in that important sphere of labour.

The Committee have much pleasure in reporting that the churches in Ireland have been formed into an Association, which, though not part of the Society's agency, will doubtless render much valuable aid in the prosecution of the Mission.

The attention of the Committee has been directed to the importance of rendering the churches in Ireland as nearly, and as speedily as possible, self-supporting. They have been able to accomplish something in this respect, and would earnestly direct the attention of their successors to the subject, being convinced that the aid rendered in such cases by a Missionary Society ought to be auxiliary and temporary only, and that the permanent support of the Gospel ministry is the duty and the privilege of the Church itself.

In conclusion, the Committee commend the Mission to the prayerful and liberal support of British Christians. Its operations are being carried on with energy and zeal; its agents are devoted and laborious; its opportunities of enlarged usefulness are numerous and important; its success during the year now closed, has been very cheering; and, should it receive in the anticipation and the observance of its Jubilee the generous aid of the Christian public, there is much to warrant and strengthen the hope that, by the Divine blessing, "far greater things" will yet be accomplished; and that, as the result of efforts by the various bodies of Protestant Evangelical Christians, Ireland will become the scene of spiritual triumphs well entitled to a place in the records of a MISSIONARY CHURCH.

COUNTY DONEGAL.

A MOUNTAIN SCENE.

IN a recent letter, Mr. LIVINGSTONE stated,—

"We are, in the goodness of God, going on steadily, notwithstanding the severity of the weather. Last evening I preached to a very full house in a new locality, where, although nominally Protestant, 'death and darkness' prevail to a grievous extent. I have arranged to preach in this place once in two weeks, if the Lord will. I have also arranged to visit next month a district on the coast, twelve miles east of Dunfanaghy, where I am well known, and preach four times. I would remain in the district a few weeks, but cannot get lodgings."

In a subsequent communication he describes the visit referred to, saying,—

"I have just returned from a visit to a district upon the coast, some twelve miles from this place, greatly encouraged and deeply thankful for the earnest and cordial reception given me. The district, though isolated, surrounded completely by mountains on the south, and the Atlantic on the north, has here and there a few earnest Christians (as far as they know) scattered through it. Having frequently visited the locality some years ago, I am well known to many persons, and went this time by special invitation. On the evening of my arrival I found a number of relatives and neighbours, specially invited to meet me, to whom I expounded as the Spirit gave me utterance a portion of *the Word*. On the three following days I preached at different places in the neighbourhood to attentive and crowded audiences, and am truly thankful to say that, since the close of 1859, I have not witnessed the same amount of earnestness and anxiety in relation to 'things eternal' as has been manifested on this occasion. They have strongly expressed a desire that I should arrange to remain with them for two or three weeks at a time. May the Holy Spirit give the word of truth effect in this locality, to the extension of 'the kingdom' and the salvation of sinners.

"In my next communication I may, perhaps, be able to say something particular about baptisms."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from March 21st, to April 21st, 1863.

	£	s.	d.
London—			
B. B.	7	0	0
Bewser, W., Esq.	1	1	0
Heston, W., Esq.	0	10	6
Macdonald, Mrs., Dividend	6	13	10
Middleditch, Rev. C. J.	1	1	0
Peto, Sir. S. Morton, Bart., M.P.	20	0	0
Pewtress, T., Esq.	1	1	0
Pillow, Mr. T., Jun.	1	1	0
Thompson, Mr. John	0	5	0
Battersea, by Rev. I. M. Soule	2	2	0
Bow, by Mr. J. Burford	2	8	2
Brixton Hill, by W. H. Millar, Esq.	7	9	9
Camden Road, by Mrs. Underhill £9 14 0			
Acknowledged before 1 5 0			
	8	9	0
Commercial Street, by Mr. J. Hardesty	5	0	0
Hackney, by G. B. Wolley, Esq.	9	0	10
Kingsgate, by Rev. F. Wills	4	1	0
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Bishop Burton	1	10	0
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	£	s.	d.
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South Shields 1 14 0			
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Melksham, by Rev. J. H. Wood	1	0	0
Milton, Mrs. and Miss Dent	1	10	0
Newcastle Emlyn, by Mr. D. I. Thomas	2	2	0
North Devon Auxiliary, by Rev. D. Thompson	1	16	0
Norwich, St. Mary's, by J. Fletcher, Esq.	12	10	5
Ditto, by Rev. G. Gould	24	6	0
Nottingham, by Rev. T. Wilshere	1	0	0
Oakham, by Miss Cave	0	12	0
Plymouth, by Mr. Popham	15	9	6
Rochdale, by H. Kelsall, Esq.	23	19	0
Sabden, G. Foster, Esq.	10	0	0
St. Austell, by Mr. Stocker	0	15	3
Scarborough, by Rev. Dr. Evans	4	3	0
Shipley, by Mr. J. Petty	7	11	6
Shortwood, by Miss Flint	2	17	6
Shrewton, by Rev. C. Light	2	3	3
Southampton, by L. M. D'Ribour, Esq.	2	10	0
Staplehurst, Mr. Jull	1	0	0
Stevington, by Rev. T. Hayden	0	15	0
Stroud, by Rev. W. Yates	1	5	0
Swansea, H. Bath, Esq.	1	1	0
Tring, by Mr. J. Burgess	3	10	0
Trowbridge, by Rev. W. Barnes	1	17	6
Walsall, Mr. Williamson, Sen.	0	10	0
Waterford, by Rev. T. Evans	0	10	0
Whitchurch, by Rev. T. Morris	1	0	0
Worcester, by Mr. G. Grove	10	14	0
York, by Rev. Dr. Evans	5	15	0

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THE

BAPTIST MAGAZINE.

JUNE, 1863.

A SUNDAY IN OXFORD.

The annual services of our denominational societies being concluded, and needing a little relaxation, I hastened, on the day previous to the last Sunday in May, to refresh myself amid the gardens and groves of the university city of Oxford. Through the wise regulations of the authorities, the quiet of its cloisters, and the soft flow of its streams, and the sacredness of its Sabbaths, are not broken by the rush of excursionists, seeking pleasure and relaxation on the day of the Lord, to the sacrifice of the peace and rest of the inhabitants of the towns whither they come. Thus it was that on the Sunday morning I found myself traversing the quiet streets, in which every shop was closed, the bells ringing out their peals of welcome to the day, and summoning the worshippers of God to the sanctuary. My object was to hear the Bampton lecture, which this year is preached by the Rev. Dr. Hannah, who is said to be the son of a Wesleyan minister. As I approached the University church of St. Mary's, the academic costume of the persons coming in at once indicated the nature of the service. On these occasions the morning prayer of the liturgy is not used. This has already been "said or sung" in the various college chapels. After, therefore, the Vice-Chancellor, with his attendant doctors robed in scarlet and black, has taken his seat opposite the pulpit, and the singing of a hymn, the preacher of the day immediately proceeds to ask the thanksgivings of the congregation for the benefactors of this ancient seat of learning, whom God has raised up, and especially for the virtues of the founder of the college to which the preacher himself belongs. It is called the bidding prayer. This done, the text is named, and the discourse begins.

From no other pulpit can we gather a better idea of the currents of thought prevailing in the university. On the same day may be heard men of the most diverse schools of theology; and just now peculiar interest attaches to the utterances of the university pulpit, inasmuch as, it is well known, there are struggling in the bosom of the *alma mater* of

our clergy the most contradictory dogmas, ranging from the coldest negations of Atheism to the torrid bigotry of Rome. The Bampton lecturer of the year usually selects a subject bearing on the controversies of the day. Dr. Hannah's course is on the Inspiration of the Scriptures, with especial reference to the attacks made upon it by Mr. Jowett and Bishop Colenso. He took for his text the appropriate words of the apostle, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." After remarking on the obvious fact that we have a human element as well as a Divine one manifesting itself in the Scriptures, he at once discarded the theory of verbal inspiration as not admitting of a full explanation of the facts, and proceeded to examine the effect which the laws of history and literary criticism, and the facts of scientific discovery, must have on the question of inspiration. He pointed out, that while Scripture remained invariable, its interpretation might undergo many changes from the increased knowledge and more accurate criticism to which it was of necessity subjected. An apparent contradiction of one period may be harmonized in another by the discovery of some hitherto concealed or unknown fact. The vast accumulation of various readings has only rendered more certain the accuracy of the text, and in no instance has affected any important doctrine of the Church's creed. It was altogether an irrational procedure to multiply and heap up minute difficulties; difficulties which alone proceeded from our ignorance of possible facts, and which no record or narrative could be expected to supply. So vast is the number of proofs of the accuracy of the Divine record, that now any seeming difficulty should rather be referred to our ignorance, than be allowed for one moment to bring into doubt its veracity or inspired authority. And if in various parts of the volume there are marks of a later hand—as of Ezra, who is allowed by all to have been the last editor of the Scriptures—it must not be forgotten that these additions were made by men themselves inspired, and belonging to those schools of the prophets to whom the keeping and exposition of the sacred word were confided. It is, moreover, altogether opposed to the laws of historic literature to imagine, that because a narrative is compiled from various sources, therefore its authorship is various. It may be granted that the Pentateuch contains a collection of many traditions and historic facts gathered from many sources—some by immediate revelation, and others from the lips of those who had received them by oral transmission—and yet it may be perfectly true that Moses is the author of the work as it has come down to us. Macaulay's "History of England" may be resolved into the manifold sources from whence its facts are drawn, and yet it is no less the work of the great man whose name it bears.

Scientific discoveries can just as little overthrow the fact of inspiration. It must first remodel human language, which is not based on science, but on things as they appear. Take the first chapter of Genesis. It was no part of the object of that revelation to give scientific expression to the facts of creation. Objections do not touch the

substance of the narrative, but only its form. It teaches the great doctrine that God created the heavens and the earth; that man is his creature, and dependent on his care. The objections relate only to the *order* of the creation, and to the *time* in which the work was done. Yet obviously it was impracticable, in the then state of knowledge, to give a perfectly accurate conception of either. The very form of the narrative conveys the impression that such was not the intention; the first three days' work constituting a striking parallelism with the second three, and the work of the seventh day crowning the whole. In the first three days we have the creation of light, the fixing of the firmament, and the formation of the land: in the second three the light receives its appointed work, the firmament is filled with its winged and scaly inhabitants, and the land is clothed with verdure and occupied with cattle of every kind. In no more striking form could be conveyed to man the great fundamental truth of the creation of the universe by God. We learn by the survey ever to mark the distinction between the truth of God and the speculations of man.

This is a brief and very imperfect sketch of the very able lecture, in which the preacher sought to direct into a right channel the speculations of many of his auditors; on the one hand to correct the extravagant claims of the literalist, and on the other to check the broad denials of the sceptic. How far he may succeed in this, only a knowledge of the entire series of lectures can say. None who heard him, however various their opinions, but must admit the candour with which he dealt with the objections of opponents, and the moderation of his views.

Pondering over the discourse I had heard, and its relation to those grave questions agitating the minds of so many leaders of thought in the university, I wended my way to the Christ Church meadows. Caught by the sounds of harmony issuing from Merton College Chapel, as I was passing, I determined to enter. It is also the church of the parish in which the college is situated, the burial-place of Sir Thomas Bodley, the founder of the celebrated library of Oxford, and of Antony Wood. The chapel consists of a choir of considerable dimensions, with a cross aisle, apparently intended for the transepts of a cathedral church, but which was never finished. The whole is of rich Gothic workmanship. The choir is beautifully paved with tesselated tiles, the windows are enriched with ancient stained glass, and the sides are seated with oak stalls. I found the congregation seated in the aisle; but the minister, with his numerous band of acolytes and singers, was in the choir, beyond their sight. The service had so far proceeded, that shortly after my entrance about one-half of the congregation left, the rest entering the choir to partake of the Communion. I passed in with them. The ministering clergyman was kneeling at the altar, which was richly adorned with coloured drapery and a cross. Another clergyman knelt at his side, both clothed in surplices and scarlet hoods. The Communion office now proceeded, the whole being either intoned or sung by the band of choristers. In every respect it seemed that I was assisting at a Popish mass service, only that the prayers were in English, and the book

used was the Book of Common Prayer. At the consecration great silence was observed, and during the participation the organ breathed forth low and melodious harmony. This occupied a long time, as the communicants were numerous, chiefly consisting of young persons of both sexes. The priest and the sacrament were here everything: the doctrine of Christ crucified was lost in the superstitious observance of a ceremony.

Thus side by side in Oxford we see growing up together the practices and forms of Popery with a scoffing scepticism. No educated or high-minded man could enter a ministry in which the qualities of a musical performer have to be combined with the attitudes of a posture-master, and in which the lofty office of a teacher of Divine truth is reduced to the claim of priestly authority. It is no wonder that the finer minds of the university rebel against such humiliation, and reject a religion which, alas! is made the play of fanaticism. Yet throughout the diocese the bishop in every way encourages and protects the display of Popish tendencies.

Another illustration was I witness of in the church of St. Thomas's parish. It is a small structure near the railway-station. The graves in the yard surrounding it are adorned with flowers and shrubs, contributions for which are placed in a box in the vestibule. The church itself consists of a nave, one aisle, and a small choir. This has its altar, with a cross and wax lights upon it. The lines of the arches, the panels of the pulpit, the chandeliers, and pews, were adorned with flowers and garlands. On one side hung a large cross made of flowers and foliage, with a heart of immortals in the centre. Here I heard the Evening Service chanted and intoned from the choir, the minister and his assistants clothed in surplices. Once he gathered a few charity-children round him, and in a low voice explained some portion of Scripture. The only words I could hear were to the effect, that without goodness none could enter heaven, and that this goodness could only be acquired by improving the grace given by God in baptism. The major portion of the congregation consisted of a goodly array of young women, who are under the tuition of sisters of mercy, several houses of whom exist in Oxford. In some cases, if not in all, Bishop Wilberforce has consecrated a small oratory for their use in the houses they occupy, in which it is understood may be found all the ornaments and frippery characteristic of Popish convents.

It was with no little relief that in the evening I was permitted to join in the worship of the Baptist congregation, and to listen to an excellent discourse on that spiritual food by which the Christian life is sustained. Here, at least, ceremony did not overlie the true worship of the heart. Christ the Life was set forth in his glorious grace, and his dying love was remembered with devout simplicity.

Such are the influences now struggling together in Oxford, influences that deeply affect the future of England. Hence flow streams of infidelity and superstition, infecting the highest and lowest of the people. It is time that we brought the Church system more thoroughly into comparison with the word of God, and while not unmindful of the political

relations of the Establishment, more strenuously exhibited its contrariety to the Gospel of Christ, its fatal effects on the spiritual and eternal welfare of men.

THE OBLIGATIONS OF CHURCH FELLOWSHIP.

THE Lord Jesus has established Christianity on a social basis. It is at once the religion of the individual heart and of holy combination. The former is necessary to the latter. We must be "in Christ" before we can lawfully belong to the church; and whoever is "in Christ" ought to join the church. Christian duty can be but partially discharged, and Christian privilege cannot be half enjoyed by the solitary believer. When the love of God is shed abroad in the heart, the love of the brethren will be its necessary concomitant, and neither can be fully developed unless, in obedience to the Saviour's appointment, his servants form Christian societies. The "contemplative life" presents peculiar charms and allurements to some natures, and seems fraught with safety to the soul; but the devil has temptations wonderfully adapted to the state of the recluse; and his approaches are so stealthy, that he gets quiet possession of his victim before his presence is suspected. It is in the "active life," sustained by truth and prayer, that the believer will find security, enjoyment, and blessing. That was wise counsel which the good man gave to John Wesley: "Sir," said he, "you wish to serve God and go to heaven; remember, you cannot serve him alone; you must therefore *find* companions, or *make* them: the Bible knows nothing of solitary religion."

And what was the effect of the first outpouring of the Spirit? Those who believed "were together;" they "continued daily with one accord in the temple, and broke bread from house to house;" they were "of one heart and one soul." As soon as men and women were converted, they "essayed," like Saul, to "join themselves to the disciples." It was not the custom then to stand without for months or years, through fear, or shame, or false humility, or to "halt" so long "between two opinions," that decision seemed at last to be unattainable, and ceased to be desired. There was no neutrality in those days. The sect of the "Borderers" had not come into existence.

The letters of the apostles furnish very express teachings on this subject. They do not go into minute detail respecting ceremonies, modes of worship, and such matters. There is ample scope for Christian freedom and discretion in these things. The positive enactments are few, the style of the statutory part of the book is terse, and the laws are set down in the briefest manner possible. But the inspired writers enlarged, with affectionate earnestness, on the communion of saints. They were very desirous of removing all stumbling-blocks out of the way, and of cementing all hearts in holy unison. They rejoiced in the

divine *oneness* of Christianity, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Colos. iii. 11). They instructed Christians to view church fellowship as connected with pleasures, rights, and obligations: the pleasures are to be enjoyed, the rights maintained, and the obligations fulfilled. These three things are inseparably joined together. We cannot experience the pleasures of the spiritual union unless we guard its rights from infringement, and conscientiously discharge our respective duties. In other words, it is with the church as it is with the individual believer; happiness is linked with obedience, and that obedience has respect to all the Lord's commandments. Of these, the "new commandment" is not the least. "Love one another, as I have loved you," is a general addition to the "ten words" of the old law. Devout regard to it ensures light and comfort from above. "If a man love me," the Saviour says, "he will keep my words; and my Father will love him: and we will come unto him, and make our abode with him" (John xiv. 23).

This paper is written for church members. Brethren, we have confessed the Lord before men, and entered into the holy covenant. We have been baptized "into the name of the Father, and of the Son, and of the Holy Spirit." We have become members of the Church of God. We have made a solemn contract with each other. What are its terms and conditions? What are the obligations of church fellowship?

In the first place, we are bound to regular attendance at the meetings of the church, both for the worship of God and for the transaction of the various affairs of a religious society, its benevolent operations, and its disciplinary processes. This is so obvious that it cannot require explanation or enforcement. The society will fall to pieces if this duty be not constantly and conscientiously regarded. Its very existence depends on the punctual performance of the duty. Whenever the church meets, all its members are under obligation to be present, unless hindered by providential circumstances. The healthy state of any man's soul will appear in the efforts he makes to keep the path to the church open and unobstructed. Slight excuses for non-attendance will not be allowed to prevail. He who would encounter a storm in attending to his worldly business, or in order to enjoy the pleasures of the social circle, will not suffer a shower of rain, or the heat of summer, or the cold of winter, to detain him from the house of the Lord.

You may be reminded, in the second place, that mutual edification is one of the most important objects of church fellowship. We are "members one of another" (Rom. xii. 5). The ordinances of the Gospel are to be regularly observed, and the advantages attendant on the instructions of a faithful ministry should be prized and improved. But this is not all. The blessings that would otherwise follow ministerial fidelity will be withheld, or but partially realized, if the mutual obligations of Christians are neglected. We have something more to do than to fill our places and listen to sermons, in which some seem to think

that the "whole duty" of church members is comprised. The minister cannot think for us, nor feel for us, nor act for us. We owe duties to one another, which none but ourselves can discharge. Banded together for the promotion and increase of godliness, our several gifts are to be consecrated to the general good. The strong can support the weak, the better informed can instruct the ignorant, and all can contribute in some way to the profit of all. By free interchange of thought and brotherly conference on things divine, we may materially aid each other, and secure the advancement of a strong-hearted piety. This is no human theory. It is Christ's own arrangement. He is the Head, and from him the "whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephes. iv. 16). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10).

Let there be special reference here to the younger members of our churches. There are among them those whose knowledge of the truth is very scanty, and in whom the rudiments of Christian character are but just beginning to show themselves. They need careful training. Difficulties, doubts, and dangers will beset them. When the first fervours have passed away, they will be in imminent peril of getting into a cold, formal state. How shall this be prevented? It is a duty that must not be exclusively imposed on the pastors. They are in most cases overtaxed already, and compelled to be too long absent from their studies. But be that as it may, the exertions of experienced Christians are also imperatively required, and the members of churches often have opportunities for the exercise of religious influence which their ministers do not possess; besides which, these objects of solicitude are ever among them, and always within reach. Let them be watched over with anxious care. Despise not the rude conception or the stammering tongue. Affect no surprise at their ignorance. Assist them in their inquiries after truth. Kindly remove obstructions. Bear with their weaknesses and mistakes. Imitate Him who did not "break the bruised reed nor quench the smoking flax."

In order to the effectual accomplishment of these purposes, it is desirable that Christians should frequently assemble in small companies for free conference and prayer. On such occasions the word of God may be jointly examined, interesting questions discussed, cases of conscience considered, and such assistance administered as will tend to enkindle holy emotions and confirm holy habits. Meetings of this kind are eminently conducive to the development of gifts for usefulness, as well as to personal edification. Cowper says:—

> "True bliss, if man may reach it, is composed
> Of hearts in union, mutually disclosed;
> And farewell else all hope of pure delight,
> Those hearts should be reclaimed, renewed, upright.
> * * * * *

But souls that carry on a blest exchange
Of joys they meet with in their heavenly range,
And with a fearless confidence make known
The sorrows sympathy esteems its own,
Daily derive increasing light and force
From such communion in their pleasant course,
Feel less the journey's roughness and its length,
Meet their opposers with united strength,
And, one in heart, in interest, and design,
Gird up each other to the race divine."

Effort, united and individual, is next to be considered. Some persons greatly misunderstand the design of church union. They seem to think that it is being planted in a nursery-ground, to be tended and taken care of. So it is; but that is not all the truth. The Church is a school, in which all have something to learn. The Church is a workshop, in which all have something to do. The Church is an army, in which every soldier has his appropriate duty. The Church is likened to a body, in which every member is of use. Spiritual health and prosperity can be enjoyed only when activity is the recognised order. It is a lamentable fact that in most of our churches a large amount of talent is suffered to run to waste. Christians whose energies might be usefully employed under proper direction, content themselves with indolent occupancy of their places, and, as a consequence, fall into a state of spiritual lethargy and disease; while the hands of the pastors are enfeebled and their hearts are distressed for want of co-operation. That there are some brilliant exceptions is readily admitted; and it may be granted that the churches of the nineteenth century are in a much better condition in these respects than those of the eighteenth. Still it cannot be denied that our deficiencies are many and great, and that, as a consequence, our success is small.

Members of churches! "suffer the word of exhortation" in regard to this matter. Is there not much work yet to be done? Are there not many families in your neighbourhood which are still destitute of the saving knowledge of the truth? Are you not all acquainted with unconverted persons, who may be brought within the range of your influence? May not some of them be already inquiring and longing for a Christian friend to teach them the way of the Lord more perfectly? Is it not probable that many plans may yet be devised for the development of the Church's power and resources? Ought we not to be as desirous to do good as to get good? And would it not tend to the general welfare if at our church meetings there were not only devotional exercises, and the transaction of necessary business, but consultations respecting Christian effort, and allotments of labour, suited to each one's qualifications and opportunities?

We should be far more useful, as individuals and as churches, if we were as holy and as active as our profession requires. The influence of personal godliness, combined with prayer and effort, cannot but be powerful. Would that all the members of our churches were "epistles of Christ"! Would that they were all alive to their obligations, and

disposed to take their parts in the great enterprise against sin and folly! Would that the subjects of Divine grace, generally, regarded themselves as responsible to the Saviour for the due use of their powers and opportunities, and that every Christian recognised the duty of labouring to bring others to God! We shall not work any great deliverance in the earth till we take this view of our heavenly calling. We are not to wait for men's coming to the Saviour, not to satisfy ourselves with praying for them. Individual effort is to be made on their behalf, and in that effort every godly person may share. How the Lord has blessed such endeavours the records of the Church and the biographies of good men abundantly declare. One example may suffice. Mr. Harlan Page, a memoir of whom was published some years ago by the American Tract Society, was wonderfully active in this department of Christian labour. He held himself bound to seek the salvation of all persons within his reach, and for that purpose was indefatigable in the use of appropriate means. He conversed with some; he wrote letters to others; he sent or gave suitable tracts; and he continually offered "effectual fervent prayer." The result was, that though he died at the comparatively early age of forty-three, he could say, as he lay on his death-bed, "I know that it is all of God's grace, and nothing that I have done; but I think I have had evidence *that more than one hundred souls have been converted to God* through my own direct and personal instrumentality." After his death a contribution was raised for the assistance of his widow and family. "As the subject was mentioned to a pious mechanic, he said, with the tear standing in his eye, 'I want to give something. Here are ten dollars. But for Mr. Page I should have probably sunk into a miserable eternity.'" He was asked to relate the circumstances, and thus replied:—"On New Year's Day, 1827 or '28, which was Monday, I reflected that I had never attended a monthly concert of prayer in this city, and determined that for once I would go. I went early, found only the sexton in the room, and sat down. Soon after there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, 'I hope you love the Saviour.' The question instantly filled my eyes with tears. *I had been preached to* AT ARM'S LENGTH *all my days in New Hampshire, but this was the first time in my life that ever a Christian thus kindly and directly put such a question to my heart.* We conversed considerably together, in the course of which, at his request, I gave him my name and residence. The next day he came into my shop, and brought me the tract, 'Way to be Saved,' which he thought I should like to read. He called again and again. I became interested in him, and the next Sabbath joined his Sabbath-school, was brought, as I hope, to Christ, and soon united with the church." Many instances of a similar kind are given in the "Memoir." Ought not such facts to encourage and stimulate the servants of God?

There is another obligation which must not be left unnoticed. It relates to the right use of property. When we gave ourselves to the Saviour, we included in the surrender all we then had, and all that he should at any time entrust to us. He expects us to be faithful, and he

will one day "take account of his servants." The support of the pastor, to be liberally provided for, and punctually paid (and liberality, be it remembered, is justice, and punctuality a duty), together with the expenses necessarily incurred in carrying on the worship of God, constitute a standing demand on every church. These claims, and all other claims of the cause of God (now wonderfully increased and multiplied, for which we ought to be very thankful), will be easily met if every Christian man shall resolve to contribute honestly, conscientiously, and proportionably, "as God has prospered him." "As God has prospered him:" such is the Divine rule.

Finally, there is the obligation to preserve church purity. This, too, is the concern of every member. If brotherly love be unbroken, and holy consistency maintained, the church will be in a healthy state. A diseased condition results from failure in one or both respects, and *that* may be traced to previous personal declension. Hence the importance of unremitting effort for the attainment of fervid piety. We should jealously guard against whatever may tend to chill the ardour of the soul, or induce laxity of deportment. When converts are brought into the churches, they should be taught to take a high stand from the beginning, utterly renouncing the world's code of morals, and the world's follies and frivolities. The law of love is to prevail among the members of the church, and the law of holiness in regard to "them that are without."

Let us see to it that we watch the commencement of strife, and require the application of our Lord's rule (Matt. xviii. 15—17) in all cases of personal offence. Let us recognise the duty of mutual caution and warning, and account that brother or sister our best friend who faithfully points out a danger which we may not see, or the appearance of evil which, it may be, we have unconsciously indulged. Let us have confidence in one another, giving credit always for pure motives and good intentions. Let all men see and know that we have not only forsaken the vices of the world but its vanities, and that we are walking through it as "strangers and sojourners." Let our conduct as members of the Church of Christ comport with the dignity of our calling, so that, wherever we are, or whatever engaged in, we may not forget that we profess to belong to God's "chosen generation," his "royal priesthood," his "holy nation," his "peculiar people." And if there be any "root of bitterness," or disorderly behaviour, or unholy deportment, let the rod of discipline be promptly applied, that the evil may be put away, and the righteousness of the Christian profession vindicated.

The results of remissness in this particular cannot but be deplorable. It is impossible to neglect or disobey any of the injunctions of the Head of the Church without suffering loss. The blessedness of Christian fellowship can be but very imperfectly enjoyed in a community where the salt has in part "lost its savour." Efforts put forth by the more spiritual and lively among them will be continually neutralised by the benumbing influence of worldly-mindedness; and if those whose "heart's desire and prayer to God" for their countrymen is "that they may be saved,"

attempt to speak to them in the name of the Lord, they may expect to be taunted with the inconsistencies of their fellow-members, and the ancient proverb will be quoted against them, "Physician, heal thyself." A state of things so lamentable will be contemplated by inquirers with distress and surprise; their ardour will be damped, their hopes disappointed, and they may be driven to seek elsewhere a more congenial home, where the spiritual atmosphere is clearer, and love glows with a brighter flame; meanwhile, the progress of the declining church is still downward, and that with accelerated speed; the number of the faithful becomes less and less, and the body more and more corrupt, till at length it resembles the "whited sepulchre, which indeed appears beautiful outwards, but within is full of dead men's bones, and of all uncleanness." Then there is no "cloud and smoke by day," or "shining of a flaming fire by night." The "glory" has vanished away, the "defence" is removed, for the Lord has said, "I will go and return unto my place, till they acknowledge their offence and seek my face" (Isa. iv. 5; Hos. v. 15).

Some of the obligations of church fellowship have been now briefly considered. All this, and much more, is demanded of us as the followers of the Lord Jesus Christ. His word is the law-book in the affairs of the Church. No other standard can be set up. No other rule can be regarded. We are bound to observe all that it commands, and to abstain from all that it forbids. If with stern and uncompromising fidelity we do the Lord's will, and enforce obedience thereto in the churches, we shall enjoy a continued blessing, and many will say, "We will go with you, for we have heard that God is with you." In a word, we shall have *power*. And POWER is what we want; the power of faith, the power of love, the power of holiness, the power of prayer, "THE POWER OF THE SPIRIT OF GOD."

A WEEK AMONG THE VAUDOIS.

BY THE REV. N. HAYCROFT, A.M.

AFTER spending some time in visiting Venice, Milan, Verona, and other principal places of Northern Italy, we reached Turin, on our way to the Israel of the Alps. Weary of the magnificence of cities, and longing for the bracing air of the mountains, in the afternoon of Saturday we took the train to Pignerol, and then shouldered knapsack for a walk of ten miles to La Tour, the head-quarters of the Vaudois. We delivered our letters of introduction to Dr. Revel, the Moderator, whom we found at the house of some Christian friends, and by his kind assistance were enabled to spend among the ancient churches of this district a most delightful week.

The valleys of the Vaudois have been hallowed by the piety and sufferings of many centuries; and the Vaudois Church presents the unique

exception in Catholic Italy of a community maintaining primitive Christianity in its truth and purity against the encroachments of the Papacy, persistent civil oppression, and frequent bloody persecutions. They can scarcely be called Protestant, since, having never formed part of the Church of Rome, they have never been called to "protest" against her errors; yet their history has been one of constant, though silent, protestation, and the Papacy has been foiled in every attempt to suppress their protest. The Vaudois are an aboriginal Christian Church, holding forms and doctrines which have been handed down from a remote antiquity. The most satisfactory explanation of their origin is, that the primitive Christians of Italy found in these mountains a refuge from their oppressors, where for many centuries they continued unmolested, and perhaps their existence unsuspected; that Romish superstitions never obtained amongst them; and that, by their isolation, and their slender intercourse with the people of the plain, they have retained amongst them the simplicity of a primitive Christian body. They have been a standing "witness" for God in the south of Europe. Often hunted "like partridges on the mountains," butchered, and almost exterminated by the Dukes of Savoy, often driven from their homes into exile, they have sturdily vindicated their religious freedom, never departed from evangelical doctrine and usage, or bowed to the tyrannical yoke of Rome. Their historic documents were destroyed in their different persecutions; but their traditions carry them back to the earliest times. They had no connection with Peter Waldo; for it can be proved that the doctrines of the Vaudois, in some points differing from and in others agreeing with those of Waldo, were known in various parts of Italy long anterior to his time. There is no trace of proof that the corruptions of Rome ever contaminated them; and though the holders of their doctrine were in every other part of Italy suppressed or exterminated, the Alpine recesses where they found a shelter have always embosomed a people untainted by superstition, though often cruelly oppressed and slaughtered. Long the object of interest to the Reformed Churches of Europe, they promise to become, now that Italy is open to the Christian evangelist, a fountain of influence for Italy's moral regeneration.

The Christian, or Protestant, population of the Vaudois parishes numbers about 22,000 souls. Their ecclesiastical government is Presbyterian. The large majority of their ministers are evangelical in doctrine, and by their present regulations no future minister who is not thoroughly evangelical can be admitted to the pastorate. A spirit of prayer prevails among them. Their ministers and elders seem in earnest in the work of evangelization. They have in all their parishes temples (as their chapels are termed), schools, and other appliances of usefulness; and, as rapidly as funds permit, they are quietly establishing missions in the principal towns of Italy. The funds for supporting their pastors are derived partly from the Government, in compensation for their ancient losses, by which each pastor receives £20 per annum; partly from a fund established in England from the time of Oliver Cromwell, who collected £40,000 on their behalf, as an expression of sympathy with their

sufferings, and of dignified rebuke to the Catholic powers of Europe; partly from the contributions of their own poor flocks; and partly from the gifts of friends in England, Sweden, Holland, and America. They have at La Tour a hospital and an orphanage, both chiefly sustained by English and American Christians. Their missions in Italy are almost entirely dependent on foreign aid; and it is of the greatest moment at the present crisis that they should be largely assisted in their evangelistic efforts. They have at La Tour a college, which is attended by a large body of pupils; and until lately they had a theological class for training their future pastors and missionaries. The Synod have recently removed their theological class to Florence, in order to obtain for their students the literary advantages of its university and a perfect mastery of the Italian language; while it is expected that the Vaudois students, whose native tongue is chiefly French, will there be joined by many Italian candidates for the ministry.

In a population of 22,000 souls, scattered over sixteen parishes, the Lord's day worship is attended in the morning by an average of 7,500 persons. The smallness of this number arises from the wide area over which the people are distributed, and the nature of their occupations, which permit only half of them to assemble at a time. The number of communicants is 9,940. In the parishes and mission-stations they had at the time of our visit thirty-one Sunday-schools, attended by 1,090 children; and during the winter forty-eight prayer-meetings were held every week, and sought after with eager interest. The pastors testify that the Bible is generally read by their flocks; that prayer is maintained, morning and evening, in nearly every household; and that, side by side with exhibitions of unbelief and worldliness, piety advances, and Christian love is deepening. Before admission to the Communion their young people are instructed and catechized for a considerable time. No person of known evil conduct is admitted to the Lord's table; but proof of true conversion has not always been demanded. The latter circumstance is ascribed by the pastors to the difficulties of their position, and the fear lest excessive rigidity should provoke apostacy to Romanism; but the views of the pastors have in recent years become more enlightened, and most of them now hold the reins of discipline with a stricter hand. The moral character of all the people is high, far superior to that of the inhabitants of the adjacent valleys, or of Italian and French Catholics.

The Vaudois Church is governed by an annual Synod, at which each congregation is represented by its pastor and two members. The Synod before it closes its session elects a Board of Directors, called a "Table," who form the executive for the ensuing year, and make a report to the next meeting of the Synod of the general condition of the Church and its missions. The congregation in each parish is governed, in addition to the pastor, by elders, who are chosen by the congregation, subject, however, to an approval on examination by a committee consisting of the pastor, an elder, and the pastor of the nearest church.

In traversing these valleys, after visiting the cities, the contrast is

remarkable between the magnificent and richly adorned churches of Romanism and the primitive meeting-houses, or temples, of the Vaudois, some of which are humbler than the barns which have descended to us from our Nonconformist fathers. The difference between the two systems is stamped on their sacred edifices: the one is a religion for the senses, or at best the taste; the other, for the soul. The substitution of æsthetics for spiritual worship is happily yet unknown among these hardy and unpolished mountaineers. The chapel at La Tour is new and spacious; and as there are a few of the prosperous middle class in that congregation, who give it a superior character in appearance, we should not have found in it a true specimen of a Vaudois church. Dr. Revel therefore kindly escorted us, on the Lord's day morning, to Angrogna, three miles from La Tour, up an adjoining valley, where we found, most picturesquely situated, a plain structure, more than 300 years old, filled with adults, about 450 in number. The parish is large, with a population of 2,300 souls. Like most of these parishes, it is divided into districts, to each of which an elder, or deacon, is appointed, who has charge of the poor and of the religious interests of the district, in consultation with the pastor and the other elders. There were no children present, as the Lord's Supper was to be administered that morning. The Communion had been administered also on the preceding Lord's day to a similar number as was now present, the people being prevented by their occupation from attending at one time. The liturgy used is nearly the same as that of the French Protestants. The sermon was faithful, evangelical, and impassioned. At the close of the ordinary worship the pastor and elders administered the sacred elements to the people, who came up in pairs to the table, and took the bread and wine, standing, in a reverent and becoming manner. As the administration occupied some time, three portions of Scripture were read by the precentor, and two short hymns sung, while it proceeded. Everything was done with gravity and decorum, yet with the severest simplicity, the pastor's gown and bands being the only thing out of place in the rustic gathering. The people all looked clean, but poor and weather-beaten. No educated congregation could listen more attentively, or worship more devoutly, than these mountain peasants, the worthy descendants of a martyred ancestry.

This valley has been the scene of deadly struggles and of unrelenting butcheries. In A.D. 1654 the Vaudois, about 2,000 in number, were attacked in this valley by 12,000 soldiers of Savoy and France, who advanced up the valley by three different paths, and subjected them to the most atrocious treatment. As we descended the valley Dr. Revel pointed out the situation of a cave high up the side of the mountain, and looking down on La Tour, where the Vaudois of this and the adjacent valley had long concealed their wives and children, but which were betrayed, by a renegade, to their enemies, who butchered them all in cold blood, cutting the children in two, beating the women with the still palpitating limbs of their own offspring, and then hurling them together over the precipices. Whatever atrocities were committed by

the Sepoys on our countrywomen in India, were only a reproduction of the horrible excesses which were perpetrated in civilized Italy in the name of Christianity, and with the patronage of a Christian priesthood, on these ancient mountaineers. It is to this infernal deed that Milton alludes in his immortal sonnet.

> "In thy book record their groans,
> Who were thy sheep, and in their ancient fold
> Slain by the bloody Piemontese, that roll'd
> Mother with infant down the rocks. Their moans
> The valleys redoubled to the hills, and they
> To heaven."

Until A.D. 1844 the Vaudois were rigidly restricted to four valleys, not being permitted to stay a single night beyond their limits. Their fiercest persecutions occurred in A.D. 1654 and A.D. 1686-9. During these last three years they were scattered through Italy, Switzerland, and Germany, silently sowing in those lands the seeds of Divine truth.

The prejudices of the Romanists against them are gradually diminishing. The Italians have affected to regard the Vaudois as foreigners, because they speak the French language; and some evangelical Christians in Italy on this account regard their missionary operations with coldness, if not antipathy. The Italian language is, however, spreading in the valleys, from the free intercourse now enjoyed with Italy, and Romanists are settling amongst them, especially at La Tour, for purposes of commerce. In every Vaudois parish there is a Catholic church; but the efforts of the Catholics have produced no impression on the community; the people remain as attached as ever to the Bible and the religion of their fathers. In one village the Catholic congregation consisted for a long time of one old woman.

The Vaudois pastors regard the evangelization of Italy as a sacred work to which the recent political change has Divinely summoned them. As funds permitted, they have established colporteurs in different parts of the peninsula for the sale of the Scriptures. Their missionary efforts are conducted in the most economic manner, and furnish a strong plea for assistance by the amount of good they accomplish at a trifling expense.

In the evening of the Lord's day there were prayer-meetings at La Tour, both in the old temple and in the orphan-house; and at eight o'clock a short service was held in the college, which we were privileged to attend. The prayers at this service were extempore; and the contrast they presented to the tameness of the morning liturgy was most refreshing. One of the professors delivered an expository lecture with earnestness and power. The attendance was good, chiefly of young people. The singing here was tolerable; that of the morning at Angrogna was, as might be expected in a rustic audience, execrable.

The next morning we walked to Bobbio, at the head of the valley, and at the foot of the lofty mountains leading up to Monte Viso, inspected the temple, nearly 300 years old, returned to Villar, and saw the temple there, which is about 150 years old. The pastor, who had already lost

three children by fever, and had a fourth then ill, kindly gave us every information, and showed us some ecclesiastical documents about two centuries old. At each of these villages the temple is well attended and but few Catholics reside. Wishing to cross the mountain ridge into another valley, we obtained the guidance of a young peasant girl, and reached its summit at one o'clock, from which we had a magnificent prospect of the plains of Piedmont. Our young guide here left us, declining to accept any remuneration for her services. This, of course, we could not allow, though we admired her generosity to strangers. She had accompanied us through a continuous climb of two hours, simply at her pastor's desire, and though very poor, received our gratuity with great reluctance. Crossing the ridge, we descended by a steep path to Rora, where, high up the precipitous side of the mountain, is a hamlet, with a neat new temple. The Romanists have here but two or three families, consisting of ten or fifteen persons, who, instead of making one convert from the Protestants, have lost some of their number to Protestantism. The good pastor here is utterly devoid of poetry and sentiment; for although the house of Janival, who led the Vaudois in the struggle of 1654, is in his parish, he could not indicate its situation, and confessed that he had never made inquiry respecting it. With all his excellence, he seemed half surprised that one should find anything to admire in the magnificent scenery of the valleys. Either he lacked the power to appreciate the beautiful, or familiarity with nature's noblest features had blunted his perception. He betrayed, at least, a strange want of sentiment in a Christian teacher, living as he did among scenes which ought to kindle enthusiasm in a stone. Every spot in this valley has its sacred associations. The descent lay by the torrent, which presented a succession of exquisite pictures as it leaped in a series of falls or rapids down the steep ravine, richly covered with vegetation on either side, with lofty and well-clothed mountains rising above, and the background walled up by snow-topped ridges, the outliers of Monte Viso, the giant of the district. As we wended our way down the defile, other defiles opened on either side, each of which presented a similar picture. Indeed, every part of the district is full of wild and luxuriant beauty, endlessly diversified in character, changing at every step; now presenting a landscape of exquisite loveliness, dotted with *châlets* and backed by gigantic mountains; now exhibiting at once rocks, precipices, trees, *châlets*, torrents, bridges, in a wondrously strange and picturesque confusion, defying all attempts at description. These valleys may well be explored for their extraordinary beauty, even if every part of them had not been consecrated ground. The valley terminated at Luserne, a bigoted Catholic village, always noted for its hostility to the Vaudois. A half-hour's walk brought us to La Tour.

The next day there was an examination of candidates for the ministry; and as most of the pastors were expected to be present, we availed ourselves of Dr. Revel's invitation to attend it. The final acceptance of young men for the ministry is rightly deemed by them a most important proceeding; and no one is accepted without the consent of a majority of

the existing pastors. Before examination each candidate must have passed through the literary and theological classes of the college; but it is the consent of the pastor that alone constitutes his call to the ministry, and this is given only as the result of a rigid investigation. After prayer, and the examination of his certificates of education, each candidate was required to give his views on the following subjects:—1st. Proofs of the Inspiration of the Scriptures. 2nd. The Law and the Gospel. 3rd. Repentance and Regeneration. 4th. The Officers of the Christian Church, their Qualifications and Functions. 5th. The Candidate's Personal Religious Convictions. 6th. His Reasons and Motives for seeking to enter the Ministry. The candidate explained his views at some length on each of these topics, and after each explanation every pastor might question him at pleasure. When the examination was finished, and the candidate had retired, his application was canvassed, and its fate determined by ballot. The details of the inquiry showed the general care to guard against Romish errors, to preserve the purity of the faith, and to ensure the piety of its authorized teachers; while the object of many questions was to test the ability of the candidates as defenders and expositors of the truth. There were on this occasion two candidates, and the vote was in each case unanimous. These young men were the first-fruits of the new college at La Tour, their former ministerial students having been educated at Geneva. Both of them had, after their education at La Tour, spent twelve months in this country in attendance on the theological lectures of the Free Church at Edinburgh and Belfast. After recording the day's proceedings, the meeting, which had occupied five hours, was closed with prayer. Of the twenty-six ministers present, some appeared hardy mountaineers of vigorous, and even athletic frame, and all seemed earnest and intelligent Christian pastors. The Vaudois church have in their native valleys sixteen parishes with pastors, five professors, and four superannuated pastors. They have ten or more ministers employed in different parts of Italy as evangelists.

On the Wednesday, as we went up the valley of Angrogna to Prâ del Tor, we passed the spot where their first synod was held, and a pool which derives its name from a gigantic monk seven feet high, who was killed while leading an attack against the poor mountaineers, and fell into its waters. On the heights of Prâ del Tor the young ministers of the Vaudois were for ages prepared for their pastoral functions. This spot is also memorable as the scene of a heroic stand against the bloodthirsty invaders. We visited the place where the women and children were long kept in safety while the men were fighting below, and saw the precipices, overhanging the defile from which the hunted people hurled down stones and rocks on their enemies. As we ascended the mountain the fair promise of the morning faded, clouds gathered around the peaks, a fog gradually stole over us, and by the time we reached the summit of the pass—where we had been promised a glorious view of the plains of Piedmont on the one side, and the snowy peaks of Montes Rosa and Viso, with Alps piled on Alps in majestic confusion, on the

other—everything was invisible. Thus often in this world the better things we long to see are hidden from our view, and the higher elevations where we had anticipated so much enjoyment find us enveloped only in mist and fog. Reaching the fountain where we had intended to refresh ourselves, and overtaken by rain, we made for a *châlet* which stood near, a small enclosed shed, constructed of rough stones put together without mortar, with walls very thick and strong, apparently used for shelter by the shepherds only in the height of summer, when their flocks are feeding in the highest pastures. It was at this early season unoccupied, and we had to force an entrance; it contained only wood and hay. On the subsidence of the rain, after about two hours, we descended the slope over a magnificent carpet of flowers, which bloomed around us in extraordinary profusion and variety, and reaching the bottom, we crossed the torrent, and after another steep ascent amid the rain, which had recommenced, we arrived at the village of Pramol, and were hospitably welcomed by the good pastor. This is an extensive and scattered parish on the side of the mountain, with a large and modern temple. The Romanists some time since erected a chapel here, but failed to make a convert. As there were no resident Catholics, there were no attendants at mass, and the priest's office was a sinecure. The chapel was at last sold to the Vaudois, who purposed to use it as a hospital.

The next day the rain was so heavy and incessant, that we were shut up in the manse, as in an ark, until the deluge was over. In this district rain sometimes falls for three weeks without intermission. The duties of a pastor in a widely-extended mountain parish, especially in the winter, can be discharged only by men of hardy constitution. As most of the pastors have sprung from the peasants, they have happily been inured from childhood to the trials of their present calling.

The Vaudois used anciently to call their religious teachers Barbets, or Uncles, probably to distinguish them from the Romish priests, who are designated Fathers; and from this the people received from the Catholics the nickname of Barbets, which they in some measure still retain.

Deprived of one day by the pitiless rain, we were compelled to forego a portion of our route; but we resolved to visit as many parishes as the remainder of our stay permitted. An hour's climb in the early morning brought us to the summit, from which we were greeted with an extraordinary spectacle. The mountains were behind us, backed by the stupendous pinnacles of Monte Viso and other snow-crowned peaks, extending in a ridge of enormous length, the whole appearing as sharp and clear in outline as if cut in cardboard. On either hand we looked down into glorious mountain valleys, the one from which we had come, the other which we intended to ascend, and which lay mapped out in its entire length. Before us, instead of the vast plains of Piedmont, appeared a boiling ocean of clouds and fogs covering the whole expanse. The clouds were at our feet, apparently close to the land, enwrapping it as a shroud, and their upper surface, though in repose, had the appear-

ance of a raging sea, while the sun gave it the whiteness of snow. From this point we wended our way down the mountain for two hours, and then for three hours ascended the valley of St. Martin to Marcel. After a short interview with the pastor, with whose spirit we were delighted, we started for the Balsille, a natural fortress, famed for the heroic resistance of the Vaudois, and their almost miraculous escape by a way previously deemed impossible, along the sides of the precipices. This is a place of the deepest interest in their history, and is a scene of wild sublimity, underneath the frowning heights and magnificent cascade of Monte Pix, that for its own sake should never be omitted. The next morning, after seeing the village temple, we descended the valley for a short distance, and then clambered up to Manille, a hamlet high up the mountain side, and thence descended to Villeseche, seeing the temples, and having pleasant intercourse with the pastors. From this we proceeded through a fine and narrow gorge to Pomaret, another Vaudois parish; and another four hours' walk brought us through the village of St. Germain, the nearest parish to the plains, to Pignerol, from whence we travelled by railway to Turin.

Our impressions of this interesting people and their devoted pastors, among whom we had spent a delightful week, were in every respect most favourable. With much diversity of attainment and polish, all the ministers seemed alike zealous, earnest, simple-minded, and, for their work's sake, worthy of the highest confidence and affection. We left their valleys with regret that our visit had necessarily been so brief, and hopeful that, at some not distant day, we might again clasp in brotherhood the hands of men who, unknown and unrewarded, toil so faithfully among the peasants of their ancestral valleys, themselves and their flocks alike worthy descendants of more worthy sires, "men that have hazarded their lives for the name of our Lord Jesus Christ."

A SURVEY OF THE LORD'S WORK IN SWEDEN

IN CONNECTION WITH THE BAPTIST MISSION FOR THE YEAR ENDING MARCH 1ST, 1863.

To the praise of God we think we can say that the past year has been marked by some tokens of the Divine blessing. Some languishing churches have been refreshed, and the good work has spread to new regions. In some places precious awakenings have been experienced. The most extensive progress of the Lord's work during the past year, has been in the middle of Sweden.

Nerike Association.—The largest additions during the past year were to the Nerike Association (the region around Orebro), in which 233 were added by baptism. On January 1st, 1863, there were 27 churches, with 1,183 members, connected with this Association. The largest church is

the one in *Great* Mellösa, Brother John Palmquist pastor. Scarcely a Sabbath is said to pass away without some one being brought to faith in Christ. The truth with regard to Christian baptism is being more and more widely spread, although the Dean of the parish, who is a very popular man, is a most zealous and bitter opponent of the views held by our denomination. During the year 1862, 48 were baptized into the fellowship of this church, and goodly numbers are expected soon to follow. Since the organization of this church (1859), at the beginning of every year all poor persons in the parish are invited to a simple but plenteous repast in the Baptist meeting-house. Those who cannot walk are brought there in conveyances. This year more than 300 were thus hospitably entertained. After the repast, addresses are made suitable to the occasion, and the scene is described as exceedingly touching. It is customary for the members of this church, as many as can, to be present at the Sunday-school; those who are not engaged as teachers are formed into Bible classes.

The greatest awakening in this region has been in the town of Askersund, and in two or three of the surrounding parishes. The instrument in the hands of God for the accomplishment of this work has been a plain, uneducated brother, by the name of Malm. Another brother, by the name of Peter Ericson, who visited the place during the temporary absence of Brother Malm, says he was daily occupied in conversing with inquirers and new-born souls during his stay.

In the province of Westergöthland there has been but 1 small Baptist church, consisting of 9 members. A single copy of "The Evangelist," sent by Brother John Palmquist to relatives living in this region, has been the means of arousing the attention of many to the subject of believers' baptism. Brother G. Palmquist, in a recent letter, says that there is a fair prospect that a Baptist church will be organized at Blidsberg in this region.

The *Stockholm Association*, during the past year, also had a large increase, 216 having been baptized. The present number in membership is 876, with 30 churches. The church in Stockholm during the year 1862 has increased from 195 to 280 members. A Young Men's Christian Association has been formed; also a Maternal Association, and a Female Association, the objects of which are to promote the growth of personal piety among the members. In the province nearest north of Stockholm a considerable movement has been reported since the new year. In the town of Arboga the number of members has increased from 7 to 36, principally through the labours of Brother Truve. A number of young men have been converted, and an interesting Young Men's Christian Association formed. Several more are soon expected to join the church. In the hitherto dark province of Södermanland doors have been opened for the Gospel during the past year.

Norrland Association.—While the churches in Sweden generally have appointed some brother among themselves, who earns his living with his own hands, to take charge of the little flocks, still they depend, to a great extent, for guidance and spiritual nourishment upon the travelling

colporteurs. In the north of Sweden, especially, the want of such labourers has for several years been sadly felt. More recently, however, the Lord has sent labourers into his harvest, among whom are Brothers Engberg and Lind, recently appointed by the American Baptist Publication Society; and their labours have been blessed to the strengthening and upbuilding of the churches, and the general extension of the Redeemer's kingdom. The province of Helsingland, which has been a nursery of experimental religion in Sweden for more than 100 years, seems to be visited with a gale of grace such as has not been experienced for the last twenty years. In the parishes around Söderhamn, Brother Backman, one of our colporteurs, was permitted to see a work of grace commenced under his labours last spring. On his return in the autumn he was welcomed in one village by about 30 converts, who have continued to walk consistently with their profession. In another place he also speaks of finding some who had been brought to a saving knowledge of the truth during his former visit. In his report, under date of November 25th, he says: "Preached in the cabin of a poor widow, whose daughter has been bedridden for three years, and is now blind. On my last visit to this region I spoke to this poor sufferer of Jesus, and prayed with her; and, to my great joy, I now found her happy in the Lord, saying, 'I now rest in the arms of my Saviour, and he has also made me content with my suffering, and has turned my darkness unto light.'"

The same power is reported as accompanying the word in the parishes north-west of Hudiksvall. During the week of prayer a work of grace commenced in the parish of Hassela, through the means of a young convert (who before had been a ringleader in sin) simply relating to his fellow-sinners what God had done for his soul. His exhortations produced a deep effect, and a general weeping and sobbing instantly was heard among the young people assembled. Thus the work has continued to go forward up to the last information received, February 25th, at which time from 40 to 50 were reported as being brought under the saving influences of the Gospel.

In this Association 100 baptisms are reported during the past year. The number of members at the beginning of this year was 1,674, with 52 churches.

In *Dalarne* the doctrine of sinless perfection seems to have received a decided check, and the Lord seems to bless the labours of Brothers Näs, Pen, Person, and Dalgren, to the benefit of saints and sinners. Only 16 have been baptized during the year 1862. The churches are 7, with 175 members; 100 children attend the Sunday-schools.

Skäne Association (*South-West Sweden*).—In the new meeting-room in Gotenburg, opened last year through the liberality of Captain G. W. Schroeder, the Gospel has been preached to the blessing of many souls. The little church has doubled. In the dark town of Warberg Brother Truve has been permitted to preach Christ and him crucified in a large ball-room. The meetings have been crowded, and grog-shops emptied, and a great movement is going on as well in the town as in the sur-

rounding country. In the other churches connected with this Association a general dearth seems now to be prevailing. 99 baptisms are reported. The number of churches are 29, with 1,017 members.

Smoland Association.—Within these limits our Brother Claeson, under the patronage of the American Baptist Publication Society, has laboured during the most of the past year. 41 have been added by baptism. The number of members is 224, with 7 churches.

Gottland Association.—On this island Brother Ahlström has been the principal labourer. He has had many difficulties to contend with from the bigoted Lutherans, and Mormons, and Perfectionists. Still God has blessed his labours in a remarkable manner. During the last year 27 have been added by baptism to this Association. The number of members is 364, with 9 churches.

Home Evangelization.—12 colporteurs are supported by Baptists in America. The Stockholm Missionary Union during the last year supported 11 colporteurs. Our Associations at their annual meetings appointed the following number of colporteurs: Norrland Association, 3; Stockholm, Nerike, Gotland, Smäland, and Skäne Associations, 2 each. 3 other regular colporteurs are supported by private persons. In some churches there are also brethren who volunteer in the service of the Lord on Sundays, and on week-days when they can spare time from their secular occupations. In the church of Stockholm, for instance, there are 6 brethren who preach the Gospel on the Sabbath in the vicinity of the city. The colporteurs' school, held by Brother G. Palmquist last winter with 5 brethren in Orebro, and during the summer months with 6 other brethren in Sundsvall, has evidently been productive of much good.

Publications.—The Stockholm Missionary Union during the past year issued 155,000 copies of books and tracts of a general evangelical contents, amounting to 1,392,000 pages, 20,000 copies of tracts being granted to colporteurs and others. Since its organization in March, 1856, there have been issued 631,150 copies, or 6,431,700 pages. Our Brother P. Palmquist, the first, and as far as we know, the only private religious publisher in Sweden, during the year 1862 circulated 177,000 copies, amounting to 22 millions of pages, valued about £5,000. The value of religious books issued by him since the starting of his enterprise in 1853 exceeds half a million rix-dollars. During the past year we have heard cheering instances of the Lord's blessing upon our publications.

Places of Worship.—Most of our churches assemble for worship in private houses; only 21 have places of worship of their own. From the Baptist Building Fund, founded by contributions received from Christians in England, seven country churches have obtained grants. The church in Stockholm has finally succeeded in securing a lot of ground in an excellent situation for a meeting-house expected to accommodate about 1,500 persons. The probable cost of the lot and meeting-house will be £5,000. 3 other churches are also about erecting meeting-houses.

Persecution.—Instances of infant sprinkling by compulsion constantly occur all over the country. In addition, Baptist parents are often fined

or charged to pay godfathers and policemen for assisting the priests. A case of this kind is now under decision by his Majesty the King, and we hope for the best, as the authorities plainly show their unwillingness to enforce the persecuting laws. For the *crime* of assembling for worship on Lord's-day forenoon (the time of service in the State church), our brethren in Sigtuna have recently had to pay 50 rix-dollars. The brethren in Gothenburgh are condemned by the lower court to a fine of 100 rix-dollars. Two others have been released from paying the fines, but were made subject to the costs, which amounted to about 50 rix-dollars in each case.

In the whole of Sweden during the year 1862, there have been formed 14 new churches, baptized 850, restored 69, excluded 218. At the 1st of January, 1863, there were 161 churches, with 5,515 members; and 1,231 children gathered in Sunday-schools, with 90 teachers.

A. WIBERG.

Stockholm, May 2nd, 1863.

AN APOLOGY FOR THE SECTS.

BY A SECTARY.

LET us not fail to notice here that one effect of the controversies engendered by the existence of sects has been to secure for the Bible that position which it claims to occupy as the sole rule of faith as well as practice. The integrity and genuineness of the volume we owe in part to the mutual jealousy of disputants, who were, happily, ready at once to vindicate any portion of it which their opponents sought to disparage, or whose right to a place in the Canon they attempted to question. If no other advantage were incident to the existence of early controversies, this is one in which we may all rejoice. The integrity and genuineness of the book being secured, the next thing was to encircle it with the honour to which, as supreme judge, it is entitled. We all know that as in the days of Christ men had "made void the law of God through their traditions," so before the Reformation the authority of the Church was regarded as at least co-ordinate with that of the Bible, and was, in fact, superior. "Hear the Church" was an injunction which had taken the place of "Search the Scriptures." So unimportant had the Bible become, that few priests read it. So strong was the determination to maintain Church authority, that to the laity the Bible was forbidden. With the Reformation—the formation of a new sect—came the restoration to its appropriate place of the word of God. "The Bible alone," wrote Chillingworth, "is the religion of Protestants." This, then, is a maxim, the very enunciation of which we owe to separation, to the formation of a new sect, to what some men call schism. But the evil to which so vigorous a check was then opposed was far from being destroyed. The Reformed Churches soon published confessions and creeds. In their early history these publications were, at any rate, in some cases intended to be apologetic. Nobody knew with any exact-

ness, or in consequence of any authorized statement, what the new sect believed. Hence arose confusion, misrepresentation, calumny. But ere long these very confessions became not simply apologetic but authoritative. They not only indicated what was believed at the time of their publication, but what must be held and preached by all who were the acknowledged members and ministers of the community. Opinions were tried by these standards, and orthodoxy was considered as conformity to the views therein represented. The agreement of these standards with the teachings of the Bible was a foregone conclusion, which none but the heterodox dared to deny, or even question. Had it not been for the latter we may fear that, even under Protestantism, the Bible would soon have been reduced to a very inferior and comparatively neglected position. In review of recent proceedings in the ecclesiastical courts of this country, we observe a striking confirmation of the general truth of our remarks. In cases of suspected orthodoxy, rather of suspected infidelity, the question to be raised was asserted by competent authority to be, not What saith the Scriptures? but, What saith the Prayer Book? To the teachings of the latter rather than of the former every clergyman must declare his unfeigned assent and consent. There is, therefore, as much of truth as of pungency in the assertion, that the Prayer Book is the Bible of the Churchman. We admit that a similar tendency exists wherever creeds, confessions, or articles of belief are imposed. Men may be expected to value their own achievements, whether effected by the sweat of the brow or of the brain; but they never appear to value any of them more highly than those in which they imagine they have presented the doctrines of the Christian system more clearly and definitely than they are presented in the Bible. It is well for the Church at large that there have generally been found some ready to question the perfection of the performance. The result is that, excepting in the Established Church of the land, creeds were never less valued than in the present day, and the Bible never so generally and immediately appealed to as the sole judge. So long as there shall exist amongst Christians great diversity of opinion, and the necessity shall be entailed upon each particular community of defending its own tenets, men will be impatient of the delay and resentful of the impertinence of being required first to listen to some human authority ere they consult the divine. "To the Bible let us go" is now the general challenge; and of this feature of the age, so favourable to the interests of truth, the existence of sects has become one happy occasion.

Observe, again, how greatly the existence of sects has contributed to multiply and energize the evangelistic efforts of the age. We have no wish at all to underrate the present activities of the Church of England, nor to exaggerate those of Dissenters. But what are the facts of the case? Simply these, that within the last century the numbers of the various Nonconforming communities have so greatly increased, that at the census of 1851 they comprised nearly half the inhabitants of this land. The Church of England, satisfied with its territorial extension and legal status, cared little for the masses around. Half the people of

the land were, by the efforts of the sects, rescued from a condition little better than that of pagans, instructed in the truths of Christianity, and by thousands rendered partakers of eternal life. Is this a result to be deplored? With this issue before us, shall we bewail the existence of sects? Could any foreigner pass through the length and breadth of our land without having his attention arrested by the chapels which in city, town, village, hamlet, indicate the provision made for the religious instruction of the people by separatists from the State Church? and could he reasonably arrive at any other conclusion than this, that let the instruction imparted be in general wholesome, it must, in spite of minor differences, be highly beneficial to the people? What had become of hundreds of our villages if some one or other of the sects had not unfurled its standard there? Just what has become of very many now in which the Gospel is neither preached nor understood. We most willingly concede that in recent times a great improvement has, in this respect, transpired in the National Church; an improvement traceable in many instances to the previous zeal of Nonconformists.

It is in vain to suppose that had no separation taken place the same results would have been achieved. This is to assume that the same amount of religious life would have been developed within the Establishment which has been developed without; an assumption wholly unwarranted by the facts of history. Were there no other reason for this assertion, this at least is obvious to every observer, that the clerical and compulsory systems deaden the sense of individual responsibility. The lay element has, moreover, never until of late met with any encouragement in the Church of England. Multitudes have no desire to do anything for the extension of religion, and the constitution of their church permits them to do nothing. The spirit of the system pervades the bosoms of those who live under it. Is there any reason to believe that an influence so fatal to the religious activities of thousands who have remained in the Church would not have proved equally fatal to thousands more had they continued under its shadow? None, we think, whatever.

What the Church of England was before the sects goaded it into activity, and what the Church of Luther throughout the greater part of its extent now is, that, but for the cause assigned, would the former have continued to be until now. Whatever advantages, therefore, have resulted to our land from the evangelistic activities of the age we trace mainly to the exertions of those very sects whose existence many are disposed to deplore. The truth of these statements will not be diminished by our conceding, what no doubt will be claimed, that inferior motives have often prompted these activities, and that men have often christened by the name of Christian zeal a selfish regard to their own interests. Certainly all is not gold that glitters, whether in the Establishment or out of it; and the purest motives are, in many cases perhaps, the least powerful. But this indicates a defect common to human nature in general; a defect which may exist, therefore, in an equal degree in those which revile and in those which applaud the sects. If the sects

have much to gain by their activities, the Church, unless it exert itself, has much to lose. "Judge not, that ye be not judged." But, in truth, we are not in a condition in this world to dispense with any motives, not even those which are of a selfish order, if they are not actually evil. With this sole exception, we need all possible impulses to Christian activity in a world where difficulties are so many, and disappointments and failures are so frequent. Looking to practical results, that system seems to be the most eligible, not which brings into play simply the loftiest and purest motives, but that which, admitting these, and giving them the greatest praise, yet admits of the association with them of all other motives which are also good, though in an inferior degree. And this is the case amongst the various sects of this country. Each, besides the work of evangelization common to all Christian churches, has its own peculiar tenet to defend, its chosen task of labour to pursue, its own limits to extend, and its own interests in general to strengthen and secure. Hence impatience of the tardiness of our own advance when we see others outstripping us. Thus we are "provoked to love" and good works. We are all the better for the mutual provocation; the world is benefited by the impulse thus imparted; and far more is achieved than would ever be accomplished in the absence of all emulation. Let Christian cosmopolites, standing by in indolence, look with disdain on the efforts made by some to surpass others, and complain if they will of the jealousy and party spirit by which they think we are prompted; we are gladdened by the excitement of the race, knowing that this excitement results from the constitution given us by our Creator, and is in harmony with his revealed will. For reasons such as these we are not greatly desirous to see our leading societies amalgamated more than to a very limited extent, or "the denominations," at least at present, by any formal act or change of name, diminished in number.

Let our lamentations over the number and variety of the sects be abated by a consideration of the usefulness of the discipline to which they subject all parties. Whatever tends, for instance, in individual cases to increase the power of conscience, must prove a great benefit; and let cases of this kind be greatly multiplied, and the country in which they occur will reap solid advantage. We are bold to say that, as a general rule, those who originated particular sects did so from conscientious motives. Of course in some instances conscience must have been unenlightened; but it is far better to obey even an unenlightened conscience than to violate its requirements. Let the habit of doing what is believed to be right, and of confessing what is believed to be true, be once formed, and all that is then needed in cases of mistaken conviction is the attainment of better instruction. The same determination to obey the behests of conscience will be evinced amidst increasing light. Every occurrence then in a man's history involving a question of conscience becomes to him a golden opportunity of spiritual improvement. What is the position of multitudes connected with Nonconforming congregations in our land but this; a position which can be maintained only by the perpetual hazard and frequent loss of secular prosperity. The inhabit-

ants of our large towns and cities know nothing of the difficulties in spite of which many of their brethren in rural districts "hold fast their profession." They may not, in some cases, hold their farms, or, holding them, may not ask any accommodation, such as would be at once granted to others; but they "hold faith and a good conscience."

"You would not like to lose your home," said, to one of his tenants, a landlord, who had determined that they should all vote according to his will, and pay all the exactions of the dominant Church.

"No, sir," was his reply, "who would like it? But I had rather lose my home than comply with your requirements." And lose it he did. Rather, his widow and family lost it, for death removed the father just as the time when he must quit had arrived. Cases of this kind not a few are occurring in these very days in which we live, and they become a painful means of grace to persons thus tried. The effect on the individual, his connections, and society around, however, cannot but be beneficial in the highest sense. Perhaps it is only by a little discipline of this sort that we are enabled to retain in any degree the vigour, courage, and stubborn resistance to evil which characterized our Puritan forefathers.

Honesty and manly courage have generally been regarded by Englishmen as valuable qualities, the cultivation of which ought by all legitimate means to be promoted. But in the case of numerous individuals these are never more severely tested than in the avowal and maintenance of religious convictions. The love of truth and the pride of caste have often struggled for supremacy in the same breast. It has been felt to be more difficult to avow sympathy and union with a despised sect than to face the enemy on the field of battle. The trial successfully borne has left him who has passed through it a more honest and courageous man than before. Cases of this kind are not "few and far between," but of perpetual recurrence, and must exert on the character a highly advantageous influence, which could not have existed but for the varieties of religious belief which have obtained in this land. And who shall tell what demands on our boldness and fortitude may yet await us? Antichrist and infidelity are using their utmost efforts to attain supremacy, and may for a season yet be successful. It may yet require more courage to avow one's self an Evangelical Christian than has been put in requisition for ages past. Lesser trials may be preparing the Church for greater. At any rate they are fitted to do so.

Respect for the opinions and preferences of others is a characteristic essential to social peace and enjoyment, whether in the family, the world, or the Church. We are soon made to feel this in the family, and are sometimes roughly taught it in the world. The Church has, perhaps, been the slowest to learn the useful lesson. It is difficult to see how it ever could have learnt it, had there been amongst us no differences of opinion and practice to constitute our trial, or if those differences had been slight and rare. In the latter case, the unhappy dissidents have often been crushed by the arm of power, whose interposition the Church has been ready to invoke, as in the Middle and imme-

diately succeeding ages. In many instances, those who have suffered have felt little disposed, in altered circumstances, to afford others that liberty, the loss of which they themselves heretofore experienced. Liberty for themselves was often all that was sought by those very persons who were the martyrs of liberty. The Reformers were in this respect scarcely in advance of their times: and it must be confessed the progress of the whole Church in this direction has been very unsatisfactory. Gradually, however, men have opened their eyes to the discovery that the great law of Christian equity is applicable here also: "Whatsoever ye would that men should do to you, do ye also to them." The persecuting have themselves sometimes been persecuted. Those who have shunned others for opinion's sake have in turn been themselves shunned. The result has been not so much a truce as a mutual recognition of each other's rights, and of the inviolability of personal convictions. Many, no doubt, have arrived at this result through study and teaching; many others have reached it through personal experience, and these have become the most successful teachers of their age.

Self-reliance is another feature of character which the existence of sects is evidently fitted to promote. Those who originate new enterprises which are opposed to the views and interests of former associates, must be prepared themselves to do the work and to make the sacrifices required. The sects of this country, on separating from the State Church, detached themselves from the support the State affords. That support is as little dependent on the liberality and energy of the congregation as it is upon the qualifications or success of the minister. Whatever of pecuniary aid is needed is at once sought from the ruling power. We are not unaware of the difficulties in which many persons involve themselves when they set on foot new religious enterprises. Sometimes zeal outruns discretion, and disappointment and disaster ensue. But this is not generally the case. When it is felt that ultimate success depends on personal activity and sacrifice, and when that success is earnestly desired, results are often achieved which astonish beholders, and energies developed, the existence of which was never suspected. In this way men learn their own power, and are encouraged to use it on other occasions; and the stone wall which the adversary said a fox would break down, becomes a rampart which a host cannot surmount.

But in a much more important sense than this does the existence of sects prove a useful discipline. It shows to what extent we are actuated by genuine "love of the brethren," and how far we are prepared to recognise goodness wherever it exists, whether within or without our own ecclesiastical enclosure. There is too much reason to fear that what we call Christian love is sometimes but the complacency we feel in those who adopt our own views, and assist in carrying out the measures we have devised. There is often but little love felt towards those who controvert our opinions, and perhaps withstand our efforts, but who nevertheless furnish the most indubitable proofs of attachment to our common Lord. And yet it is on all hands allowed that grateful, loving sentiments towards the Lord Jesus entitle their possessor to the cordial

regard of all his fellow-disciples. This defect is far more disgraceful to us than our sectarian divisions simply considered. Our reputation requires its speedy removal. It is a small thing for a family to live in peace, when the opinions, tastes, interests, and habits of all the members of it perfectly agree. But it is an admirable and instructive sight when, in spite of great diversities on all these points, the members of the household dwell together in mutual, fervent love. We feel this to be, in the Christian Church, the higher attainment, and an attainment which we are bound to seek. We feel that we are responsible for the state of our affections, even more evidently than we are for the results of our judgment. Our hearts are more at our own disposal than our understandings; and we may much more easily procure from the hearts of our fellow-Christians a response to the sentiments of our bosoms, than obtain from their understandings an assent to the conclusions of our judgments. To these considerations we are summoned by the very fact that all around us in other communities are Christians, whose personal piety we cannot for a moment question, but whose opinions, differing widely on some points from our own, all our arguments are insufficient to change. It is impossible that we should not feel under such circumstances that the Church in general is attaching primary importance to that which is but of secondary worth, and that this practical error must no longer exist if it be possible to find its corrective. The existence of sects, then, tends after all to induce a correct estimate of the comparative worth of genuine holiness, and to bring to light whatever degree of real love towards it warms our breasts. At the same time it furnishes us with an opportunity of showing to the world around the disinterested and fervent character of our love when it is elicited by the piety of those who neither agree with us in our views nor co-operate in our undertakings. This is perhaps the noblest triumph within the Church which yet remains to be won; and when it has been gained, it will be found to be infinitely more beneficial in its impression upon those without than any formal union, the result of mutual concession and compromise.

Just, then, as the labour which fatigues and exhausts cannot be regarded as a good in itself, but is yet most useful to us in our present fallen condition, counteracting some of the inevitable evils of our present lot, so the existence of sects, all things considered, may prove, in the present condition of the Church and the world, an occasion of advantages which otherwise could not be attained.

But it may be asked, Do not the Scriptures, after all, censure divisions? And do they not teach us to seek, and encourage us to expect, the effacement of all sectarian distinctions in one united, universal, visible Church? In reply to the former question it may be admitted that there are divisions which the Scriptures undoubtedly reprove; but it must also be remembered that there are separations which they enjoin. We are commanded "to withdraw ourselves from every brother that walketh disorderly;" and the apostle John bade the "elect lady" not even to "receive into her house" any who "brought not the doctrine of

Christ, nor to bid him God speed." On the other hand, we have many injunctions laid upon us to bear with each others' infirmities, and to tolerate to a wide extent diversities of opinion. Precepts such as these are not, we may be sure, mutually inconsistent, how difficult soever it may be to draw a line separating errors which are to be tolerated from those which are not to be tolerated. In a great variety of cases, each one must in this matter be left to his own judgment, for the right use of which he is responsible to God. Thus it may happen that the same supposed error may appear to one to be a sufficient reason for separation; to another it may seem to be altogether insufficient; and both may be alike conscientious in their conclusions. There are certain things required of us all which at present absolve us from all blame, whatever may be the differences or divisions that may occur. For one thing, we ought all to be earnestly desirous to ascertain "what the will of the Lord is." This should be our aim, not only in regard to the doctrines we should believe, but in regard to many practical matters which have oftener been the cause of separations in our churches than any varieties of religious belief. Then it behoves us to hold and express our opinions with becoming modesty, as those who through frailty and prejudice are always liable to err. This will lead us to pay a proper regard to the judgments of others, and exert upon their minds a conciliatory effect. We should feel, moreover, that unity is of great importance; that the bond which unites us is not to be broken except for slight reasons; and that when division is contemplated the interests of truth and religion should be in reality the objects we seek to promote. Let these requirements be met, and in such cases, we venture to say, that separation is not only not forbidden by the Scriptures, but that it is actually required. The Bible does not allow any man to ignore his religious convictions. Not only are his own interests involved in maintaining them, but the interests of others also. As we have already intimated, divisions often occur on other matters than those of religious belief, and these are the divisions which are our sin and shame. On all subjects over which conscience does not exercise jurisdiction, we are bound to yield to each other and be of "one mind."

Undoubtedly the Scriptures teach us to seek the unity of the Church, even as Christ prayed for it. His prayer may be used to direct our efforts and to guide our expectations. What he prayed for shall certainly come to pass, and we are justified in our endeavours to attain it. But let us observe that the union for which he prayed was a union in some respects resembling that which subsists between himself and the Father; a union, therefore, the idea of which can never be realized by the mere abolition of denominational distinctions, in the adoption by Christians of one creed, and by churches of one ecclesiastical constitution. Aggregation is not union, nor does the former by any necessity imply, or even conduce to the latter. "He that is joined to the Lord is one spirit;" and similar in its nature must be that union of believers which shall constitute the fulfilment of our Lord's prayer. Upon the consideration of this subject, however, the design of this paper does not

require us to enter. Let it suffice to express our conviction that the numbers of the sects can be diminished, and their, in some respects, antagonistic attitude towards each other be exchanged for hearty co-operation only by the cultivation of that more refined, but more true, vital, and indissoluble union which binds individual Christians to their Lord, and to each other for his sake. For ourselves, we long intensely for fellowship with the wise and good amongst all sects, both in and out of the Establishment. The more we know of many of them, whether by their writings or otherwise, the more deeply, yea, passionately, we lament our mutual estrangement. But if mutual recognition and fellowship are to be postponed until all controversies shall be settled, even those which the disputants may deem important, and universal agreement shall be attained on all theological and ecclesiastical subjects, we shall never live to see the day. Nor do we believe that the day will ever shine which shall witness any such agreement. Good men pray that the time may come when the "watchman shall see eye to eye," and encourge expectations which we believe this passage does not sustain. If there be any one thing, however, which more than all things else shall contribute to this result, it is the cultivation of Christian love and charitable forbearance, and this on far higher grounds than unanimity in opinion. Let the life of Christian love be intensified within us, and barriers deemed insurmountable will gradually crumble away. Some differences in opinion will as a result cease to exist, and those which may remain will be estimated according to their real worth. Union will not then be based on compromises unworthy of the friends of truth, but on the concession to all of a right to think, speak, argue, and disseminate, as each may think best, whatever he believes. The advocates of union "at any price" would do well to ask themselves if they, and if Christians in general, are yet prepared to hear in their own sanctuaries their cherished opinions spoken against, and other opinions, which they do not and cannot hold, defended and urged upon the reception of their fellow-Christians, and of mankind in general. If not, they are not yet prepared for the union they advocate; and unless the interests of truth are to be sacrificed, the sects must still exist. We doubt not, however, that a better time awaits the Church of Christ; but the improvements which we expect the future to reveal will be the result not of clearer light so much as of greater warmth. The mariner's course is impeded and endangered by the iceberg; no efforts he can employ will submerge it, or dash it in pieces. The clearest light of the brightest day only reveals more clearly its vastness and the danger of proximity to it; but wait for the genial breath of summer, and the mighty mass shall be lost in ocean's liquid plain.

ON PRAYER ADDRESSED TO CHRIST.

I WISH it to be distinctly understood that I more particularly intend this paper for novices in religious discussion. To the mature Christian it is a question that can present no difficulty. There may, however, be some among those only recently brought to the Saviour to whom the consideration of it may prove not only interesting but instructive. But let me at the outset guard myself against all mistake, by disclaiming the slightest intention of discouraging in any degree the habit of addressing prayer to the Father through the Son. This, I apprehend, is the normal character of prayer for every one that needs to pray. "Hitherto," said the Saviour to his disciples, "have ye asked nothing in my name: ask (*i. e.* ask in my name), and ye shall receive, that your joy may be full" (John xvi. 24). They had, no doubt, been accustomed to pray to the Father. They had also on more occasions that one prayed to the Lord himself. "Increase our faith;" "Lord, save us, we perish;" are instances of the kind. But they had never yet prayed to the Father in HIS name. And it is not a little remarkable that in the "Lord's Prayer" they are not taught to pray in his name. The only explanation that can be given of this is, that his mediatorial office had not then been laid open to them. It was one of the "many things" which he kept back till a later period of his instructions. Now, however, he would have them to understand that, in order to their experiencing that fulness of joy which he has designed for them, they must present their petitions to the Father in his name. And the experience of all his followers vindicates an arrangement from which they have derived so much gladness and strength. It is in his dear name they ever delight to draw near to God.

Still, can we entertain a doubt as to whether it be permitted to them to ask of him immediately? The Scriptures would at once silence such doubts. We hear his martyr Stephen in his dying moments cry, "Lord Jesus, receive my spirit. Lord, lay not this sin to their charge." And Saul of Tarsus, when prostrated and blinded by his glory, "Lord, what wilt thou have me to do?" And the beloved John, on hearing the welcome announcement, "Lo, I come quickly," "Even so, come, Lord Jesus." Had we no other, here is authority enough for the practice for which we plead.

As the object of prayer, there are two things which specially recommend Christ to us:—that he is God, and that he is one of ourselves. As God he knows all our wants and possesses in infinite measure whatever is necessary to meet and satisfy them. As our brother man he is perfectly acquainted with all our weaknesses, infirmities, trials, temptations, sorrows, and dangers; comes very near to us, and makes us feel all the attractions of a nature at once good and holy, and yet identical with our own. Then we may add to this what he has sacrificed and suffered for us; his laborious useful life; his numberless acts of mercy while here; and his death of agony and shame upon the cross. In all

this, who does not perceive a sufficient assurance of his readiness to bless and to save all who will make earnest believing application to him?

Now, in addressing our prayers to the Saviour, we are apt to experience a *freedom* which we cannot always command in our attempts to address ourselves more directly to God. I don't say that this should be the case. I don't think that it would be were our state of mind altogether right. There may be some who do not feel it at all. For if Christ is our Brother, God is our Father; and it is as our Father that we are taught to approach and address him in prayer. Yet I think the feeling is a very natural one. If we go no further than the two relations just indicated, we shall see abundant reason for it. It is easier to speak freely to a *brother* than to a *father*. The former seems to be more on our own level than the latter; nearer to our sympathies; more like ourselves. Besides, does not the Holy Spirit teach us to draw encouragement from this source? Has he not set him forth before us as a High Priest, who can be touched with a feeling of our infirmities? Is it not declared that he has been tempted in all points like as we are? And having suffered being tempted, is he not, therefore, able to succour those that are tempted? The knowledge that he has gone through similar experiences to our own is greatly encouraging to us when we come to him in prayer. This would be so in any case. We find it easy to tell our complaints to any one who has had similar complaints. If you find one who has suffered from the same disease as you are suffering from, or who has gone through the same trial as you are going through, or who has endured the same sorrow as you are enduring, a community of feeling is established between you at once, and you are no longer strangers to each other. You stand in this respect on common ground, and are conscious of some degree of real fellowship. It is thus with us and the Saviour. He knows our sorrows, because he has felt them. He understands our temptations because he has endured them. He can feel for our trials, because he has passed through similar trials himself. And the very knowledge that it is so has more than magic power to open our hearts and unseal our lips when we come to him. We are sure that he can and will feel for us, enter into our whole case, make every allowance for our weaknesses, sympathize with all our fears, doubts, and conflicts. At such times there comes over us a sense of his Divine yet human tenderness. No earthly friend appears so gentle and so benignant. The God has perfected the man. The man has brought down the God to the ground of our human sympathies, and griefs, and joys. We can tell him everything, and wish him to know even more than we are able to tell him. And this, it seems to me, is a wonderful advantage in prayer. It greatly helps to relieve the heart, and to bring, in fact, the very blessings we ask.

The person and history of our Lord have also great influence in awakening our *trust* when we come before him and address him in prayer. Not that the fatherly relation and character of God as revealed in his word can present one single point of view discouraging to such trust. On the contrary, the entire revelation which he has given us of

himself is every way calculated to conciliate our confidence in him. Yet every one will understand what I mean when I say, that there comes into operation a more *human* element when we approach the Redeemer, a man as he is like ourselves, although a Divine man. The heart feels that it has something to lean upon pre-eminently and intentionally suited to its own wants. There is superadded to the Divinity all that could characterize the truest, the dearest, the most loving relative or friend. When I come to Jesus I have the double feeling: here is all I want in wisdom and power—in wisdom to understand me and my words, and in power to defend and save me. And at the same time here is a pity and a tenderness that really descend to me, and embrace me, and sustain me, with all that truth which my many fears and imperfections require. There is no feeling like it. There is no other being capable of producing such a feeling. We take him into our arms as the Child that was born, as the Son that was given, to us; and yet we take refuge in him as the mighty God, the everlasting Father, the Prince of Peace. In him the infinite projects itself into and extends itself under our finiteness; and we feel the uniting bond, become conscious of its tenderness and its strength, and cannot doubt that all is secured to us now. I need not say how important an aid to prayer this brotherly trust must ever be. It is like the fugitive taking shelter in the cleft rock. It is like the frightened and helpless chicken stealing to the covert of the mother's wing. It is like the little babe trustfully nestling down to the breast of her who loves it most.

The author of the Epistle to the Hebrews takes notice of another feeling which the priestly and therefore human character of Christ ought to excite in us when we pray. "Let us come with BOLDNESS to a throne of grace." Such boldness is not inconsistent with the profoundest reverence. Indeed, perhaps the reverse is true, that those who feel most of the one will, as a rule, feel most of the other. And this is a feature of believing prayer which we may well conceive must be highly pleasing in his sight. Servile fear, mere slavish terror, however natural to sinful creatures like us, can never be pleasing to God, who has done so much to overcome and destroy it. Nay, he has especially provided for its overthrow in the incarnation of his Son. If we think of God only as the great Spirit by whom we and all things have been created, or as the mighty Power by which we are sustained and upheld, or as the great and righteous Judge before whom we must all stand, although we may consent to all that is said in his word as to his love and his goodness, still there will yawn such a gulf, there will stretch out such a measureless distance between him and us, that our hearts can scarcely fail to tremble and our lips to quiver when we venture to tell him our weaknesses and our wants. Fallen, and guilty, and feeble as we are, despair rather than hope may well seize us when impressed with the duty of seeking his face. But how is all this changed when we think of JESUS! Immanuel, God with us, God in our nature, our Friend, Brother, Spouse, Head! The dread is all over now! We can speak freely. We find our tongue. The tremor dies on our lips, the terror forsakes our hearts. The great

storm is quelled by his gentle but all-powerful voice; and we are calm and bold. We know before whom we stand, and that he likes nothing better than to see our holy confidence and trust.

Among many others, I may take notice of one other recommendation of the practice in question. Prayer offered to Christ can hardly fail to be distinguished by a spirit of *resignation*. All that we know of the Lord will go to assure us that he will give us whatever is best for us, and will withhold nothing that would really benefit us. If, then, he denies us anything, we know that he does so in wisdom and mercy, and we learn to submit to the privation without a murmur. With our limited views, with our imperfect conception of what would constitute our best interest, with our absolute ignorance of all the events and experiences of the future, we may imagine that many things are necessary for us which would in fact be actually hurtful; while we are in great danger of forgetting or leaving quite out of sight other things most essential to our sanctification and happiness. But when we remember that he has taken our case into his own hands, that actual experience has taught him what our real needs and perils are, that he has secured for us everything best calculated to effect his own purposes of mercy and love in us and by us, and that he brings the fulness of his Divine resources and boundless compassion and infinite beneficence as the pledge of his willingness as well as power to do for us whatever the utmost demands of our ultimate and highest well-being require, I say, when we remember and consider all this, we are content to leave ourselves and our cause entirely in his hands, feeling certain enough that he will fulfil every wise petition we offer before him, and equally certain that he will refuse every foolish one, however much we may have taken to heart the object asked for. Having given himself for us, having left the glories of heaven for us, having led a life of toil, and poverty, and suffering in this world for us, having shed his blood upon the hateful cross, and having thus purchased pardon, and life, and salvation, and heaven for us, we are not able for one moment to suspect him of a willingness to cross us in one single point connected either with our present real welfare or our everlasting felicity. If a thorn in the flesh be necessary to keep us from being exalted above measure, then he will leave it there, albeit we may thrice entreat him to take it away; and we shall soon learn to acquiesce in his decision and to glory in our infirmities, finding abundant compensation in the grace that is sufficient for us, and in the strength which is made perfect in our weakness. Thus shall we master the great lesson of Gethsemane, supplementing all our prayers with the cry of the lowly but sublime sufferer, "Nevertheless not my will, but thine, be done."

Should the reader, in addition to what has here been advanced, desire the encouragement of examples in addressing his supplications to the Saviour, he will find the four Evangelists to be full of them. Take the first of all his miracles. "They have no wine," said his mother. Here a request is only implied, although manifestly implied, and he understands it as such as plainly as if she had said, "My Son, thou hast

power to give them wine. Will thou not exert that power and do it?" He is not altogether pleased with that motherly interference; yet what does he do? He orders them to fill the waterpots with water, and then bids them to draw; when, behold, they have wine, and good wine, in abundance! I think he would teach us here, that if the sources of our joy fail, we have only to apply to him, and he will open to us new sources or else replenish the old ones, so that the hearts of his disciples may be always glad. And perhaps he would also have us to see how easily he can convert the means of our purification into streams of consolation and happiness for us. Open the gospel history wherever you please, and you will light on some incident calculated to draw you to Christ in prayer. How sure of help did those men feel who broke up the roof of the house where he was enjoying a little much-needed rest and refreshment, and let down the poor paralytic before him. And did he rebuke them for their temerity? Nay, did he not rather admire their faith, and say to the sick man, "Thy sins be forgiven thee," and, "Take up thy bed and walk"? A Roman centurion sent to him about his servant who was seriously ill. And what did he do? Did he say, "This is a Gentile; a Gentile soldier, an officer in the very army that is oppressing my people. And what is this servant of his to me? Why need I trouble myself about him?" Nothing of the kind. After commending the faith of the applicant, he exerts his wondrous power. "And they that were sent, returning to the house, found the servant whole that had been sick" (Luke vii. 10). On one of his visits to Galilee, a certain nobleman, whose son was sick at Capernaum, came to him with the earnest entreaty that he would come down and heal his son; for he was at the point of death. And what was the issue? The fever left the sick boy, and he was restored to health. A Syrophenician woman came to him once with the sad cry, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon." And he seemed to repel her at first, but it was only to test, and deepen, and glorify her faith, for she has soon gained all she wanted. "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (Matt. xv. 28). More than once did blind men appeal to him in language which seemed to be common to them all: "Jesus, thou Son of David, have mercy on us." And their cry touched the everlasting fountains of his pity, and their eyes were opened, and they gazed on him and on the world with perfect sight. Or even where timidity sealed the lips and modesty suppressed all audible utterance of pain or want, a believing touch of the hem of his garment sufficed; malignant and incurable disease was healed, and the detected and trembling one stood before him ingenuously and gratefully to confess at once her fault, such as it was, and her joy. "Lord, remember me when thou comest into thy kingdom," was the anguished entreaty of a sanguinary malefactor expiring at his side. "To-day shalt thou be with me in paradise," was the prompt, condescending, and gracious reply. Truly he giveth to all men liberally, and upbraideth not.

From these and many other instances, we see that men and women addressed their prayers to Christ when he was in this world, and always with present and signal success. But is he changed since he left the world? Has his elevation affected him as it is too apt to affect us poor mortals? Has it led him to forget those in whose lowliness and poverty he once shared? To suspect such a thing of him would be to inflict on him a cruel wrong. No, however we may change, he is the same yesterday, and to-day, and for ever. He is as accessible now as when he anointed the eyes of the blind; as when Mary wept at his feet, washed them with her tears, and wiped them with the hairs of her head; as when John leaned on his bosom, and the traitor violated his sacred face with a kiss. And not only is he as accessible; but as tender-hearted, as ready to commiserate human want and suffering, as pleased with the prayers and faith of needy, unhappy men; as able and as willing to assist, to bless, and to save. If any of my readers, young or old, have not tried to the uttermost the experiment of direct personal application to him in prayer, let me beseech them to try that experiment at once. I can have no fear for the result. Their future experience will attest the influence of it, and I am sure of their gratitude for having directed their attention to the subject.

"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST" (Matt. xi. 28).

Reviews.

An Exposition of the Epistle to the Romans, on the Principles of Scripture Parallelism. With an Introduction. By JOHN HOWARD HINTON, M.A. London: Houlston & Wright, 65, Paternoster Row. 1863. Pp. 308.

THE catalogue of Mr. Hinton's works has become by this time very considerable, and the works themselves, we suppose, would rival in bulk those of the most prolific authors. Each of them, moreover, has a sterling value, and, as we believe, is destined to hold a lasting place in theological libraries. This is commonly the reward of those who publish only what is the fruit of long and accurate thinking, and of extensive knowledge, provided that the style and language be worthy of the subject of which they are the vehicle. The last of these particulars is of no mean importance; for many fail as authors simply because they do not know how to write. Mr. Hinton in his younger days must, we should think, have taken considerable pains, and have exercised a rare degree of judgment, in the formation of his style. He seems to have determined with accuracy the mode of expression which best suited the characteristics of his mind, and must have formed the habit of using the pruning-knife with great freedom. In his writings, the body and the soul appear to be in perfect harmony with one another; and it is this harmony which, in our opinion, constitutes their crowning excellence. Mr. Hinton is concise without being crisp, accurate without being inelegant, compact and yet not heavy. The

reader is carried on with perfect ease to himself, and often finds the train of thought lighted up with an eloquence all the more impressive because it is the eloquence of truth uttered with plainness and simplicity. We make these remarks because we think that in the religious world justice has hardly been done to our venerated friend in this particular, although from the beginning it has been the most noticeable feature in his works in the eyes of merely literary men.

Turning to the goodly octavo before us, we cordially welcome it as, in some respects, the most important and valuable contribution to our sacred literature which Mr. Hinton has produced. It follows a train of investigation first opened by Bishop Lowth, who discovered the distinguishing characteristic of Hebrew poetry, and exemplified it in his work on Isaiah, which, as Jebb eloquently says, "seated Isaiah and his compeers in the assembly of the poets," and "exhibited to the satisfaction of all unprejudiced minds the only universal characteristic of that poetry in which the sacred writers were wont to clothe the lively oracles of God." Previous to the labours of Lowth, the question, wherein Hebrew poetry consisted, had given rise to strange opinions and controversies. Some pretended to find metre, and some even went so far as to contend for the existence of rhyme. But since his day it has been, so far as we know, universally admitted that its distinctive character is parallelism, the principles of which Mr. Hinton has here applied to the Epistle to the Romans.

It is not, of course, that Mr. Hinton imagines the epistle in question to have been designedly written in poetry; nor that he expects to find the parallelisms as exact as they are in the Book of Job or in the prophets; but that the familiarity of the apostles with the Hebrew Scriptures naturally led them to adopt a style of writing formed upon the model of their sacred books. Jebb, in his "Sacred Literature," has abundantly proved, by examples, that such a construction of sentences, consisting of two or more clauses, may be found in every part of the New Testament. More than one other writer has followed in the same track, and each has found that by a new arrangement, on the principle of parallelism, passages before obscure have been clearly elucidated. Still we are not a little surprised that the labourers in this department have been comparatively so few. We shall never forget the surprise and delight with which, in our early days, we read the volume of Jebb, and afterwards the "Biblia Sacra" of Mr. Boys; but after these two names we cannot at this moment call to mind any other that has acquired similar distinction. Mr. Hinton's work, therefore, embracing a large portion of the New Testament, is the more welcome.

Some of our non-critical readers may, perhaps, wish to know what is meant by "Scripture parallelism." For their information, then, we may state, in the words of Bishop Jebb, that it is "a certain equality, resemblance, or relationship between the members of each period; so that in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." We take an illustrative specimen from Mr. Hinton's work:—

"ROMANS viii. 5—8.

"5. For those who are corrupt prefer corrupt things,
And those who are holy prefer holy things:

6. Now the preference of corrupt things is perdition,
And the preference of holy things is happiness and joy:

7. Because the preference of corrupt things is enmity against God,
For it is not conformable to the law of God,
Neither indeed can it be so.

8. Those therefore who are corrupt cannot be pleasing to God."

Here it is evident that the fifth and sixth verses consist of parallel lines, antithetic, which "correspond with one another by an opposition of terms and sentiments." In the seventh and eighth we have what has been called an introverted parallelism, the first and last lines corresponding with one another, and the two middle lines in like manner. In this form, then, Mr. Hinton has arranged the whole of the epistle which he has undertaken to expound. The result is, that much light is thrown upon its difficulties, and his work as an expositor is much simplified and shortened.

In the volume before us our readers will find the epistle newly rendered; for it would not be fair to speak of it as a new translation, and criticise it upon that ground. As a translation it is certainly very far from being literal; and yet it is too near to the original to be called a paraphrase. It rather expresses the author's own conception of the apostle's meaning. For instance, the passage which in our version is "Be not wise in your own conceits," is neither translated nor paraphrased by Mr. Hinton when he interprets it to mean "Be not tenacious of your own opinion:" a very important injunction, but it may fairly be questioned whether it were the one thing which the apostle intended. It is included, no doubt; but a phrase of general import suffers wrong when it is restricted to one particular subject out of many.

When we reflect upon the time and study which this work must have cost its author, we are prepared to learn that it is, in some sense, the product of his ministerial life. We most cordially commend it to all our readers, especially to those who teach and preach, if not as an infallible guide, at least as a valuable assistance in explaining one of the most difficult portions of holy writ.

Calumnies Confuted: Historical Facts in Answer to the "Quarterly Review" on the Bicentenary Commemoration. With an Appendix, showing the True Character of the Act of Uniformity, 1662. By JOSHUA WILSON. London: Jackson, Walford, & Hodder.

THIS valuable and long-expected pamphlet has reached our hands as this number of the Magazine is going to press, and though unable to enrich our pages by quotation from it, we very strongly recommend it to all our readers. If the anonymous Quarterly Reviewer have any true manliness, he will take care to confess his wicked misrepresentations of the ejected clergy of 1662, and of their Nonconformist successors in 1862, and he will use the "Quarterly Review" to express his penitence, as he employed it in July last to propagate his calumnious falsehoods. But even if Mr. Wilson do not receive such an acknowledgment of his "historical facts," we hope that his pamphlet will be very widely scattered, and that our ministers and laity will make themselves masters of its facts. The recent discussions in Parliament upon the Act of Uniformity have displayed the lamentable ignorance of the lords spiritual and temporal as to the design and obligatoriness of that measure; and the discussion which is imminent in the House of Commons renders it very desirable that similar ignorance may not be displayed there without rebuke. It is high time that the spiritual wickedness enforced by that Act were understood and reprobated of all Englishmen.

Mr. Wilson is one of the most learned men in this country in regard of its ecclesiastical history. He has devoted the best years of his life to its study, and in his valuable library has collected the scarce and costly volumes which enable the historian to reproduce the past. This pamphlet may, therefore, be commended to Churchmen and Nonconformists alike, as the production of a scholar entitled by his researches to the respectful and candid attention of all lovers of "historical facts."

Brief Notices.

Moses and Colenso; or, the Divine Authority of the Books of Moses, and the Objections of Dr. Colenso, Bishop of Natal. By the Rev. N. Haycroft, M.A. London: John Snow, Paternoster Row. Bristol: W. Mack, Wine Street.—*Lectures on the Pentateuch; with Special Reference to Recent Objections.* By the Rev. George Smith, Minister of Trinity Chapel, Poplar. London: John Snow, 35, Paternoster Row. 1863.—*A Full Review and Exposure of Bishop Colenso's Errors and Miscalculations, in his work, "The Pentateuch and Book of Joshua Critically Examined."* By the Hon. Judge Marshall, of Nova Scotia. London: W. Freeman, 102, Fleet Street. 1863.—*The Incredibilities of Part II. of the Bishop of Natal's Work upon the Pentateuch. A Lay Protest.* By John Collyer Knight, Assistant in the Library of the British Museum. London: Samuel Bagster & Sons, 15, Paternoster Row. Price 8d. 1863.—*The Bible in the Workshop, Part II. A Refutation of the Second Part of Bishop Colenso's Critical Examination of the Pentateuch.* By Two Working Men, a Jew and a Gentile. London: W. Kent & Co., Paternoster Row.—*The Boomerang; or, the Bishop of Natal Smitten with His Own Weapon.* By a Man of Issachar. London: Elliot Stock, 62, Paternoster Row. 1863.—But for one consideration, we might be disposed to say that answers enough have been given to the Bishop of Natal. Truly all the argument of his book is not only demolished, but torn to fragments. But its circulation is so extensive, that probably no one reply, however able, would reach a tithe of the persons whose faith may have been put in jeopardy. The advantage, then, of a considerable number is, that some will read one, and some another, and upon the whole, the antidote may come to be as widely diffused as the poison. Mr. Haycroft's pamphlet is distinguished by much ability, and does credit both to his knowledge and talents. We hope that it will realize such a sale as to justify the author in sending it forth by thousands. As a tract for liberal distribution, it would be invaluable to city missionaries. Mr. Smith's volume consists of lectures on the same subject, delivered in the ordinary course of the author's ministry. The topics are, therefore, handled in a more popular manner, and we are not surprised to learn that when they were delivered these discourses were listened to with great interest. We think that they will minister as much to the profit of readers as they did to the satisfaction of their hearers. The other pamphlets upon our list are each worthy of attention. Judge Marshall's is the most extensive, as it consists of nearly 200 pages. The unanimity which distinguishes all the answers to Bishop Colenso that we have yet seen is most remarkable, and we are disposed to add, a sure sign of truth. We cannot conceive it possible that men should be so perfectly at agreement on the side of error.

Lectures on Theology, Science, and Revelation. By the late Rev. George Legge, LL.D., of Gallowtreegate Chapel, Leicester. With a Memoir by James Legge, D.D., Hongkong (of the London Missionary Society). Edited by James Legge, D.D., and John Legge, M.A. London: Jackson, Walford, & Hodder, 27, Paternoster Row. 1863.—These memorials and remains of a highly accomplished minister of Christ will doubtless be eminently acceptable to a wide circle of friends, and, in general, to the members of the denomination which he adorned by his character and abilities. We ourselves held Dr. Legge in very high esteem, and we feel assured that many of our readers did the same. The affectionate interest which this volume must awaken, will not be confined to the body to which its author belonged.

The Unpreached Gospel; an Embedded

Truth. By the Author of "The Study of the Bible." London: Simpkin, Marshall, & Co., Stationers' Hall Court.—If this author is to be believed, he has found out another Gospel which is not another. So far as we can perceive, his doctrine is very nearly allied to the opinions of those who are for the final salvation of all men. Except with reference to such as malignantly reject the Gospel, with a full knowledge of it, the day of grace does not terminate with the present life. The bulk of mankind will be brought to Christ in a future state. There are few of us, perhaps, who would not wish this doctrine to be true; but if it be so plainly implied in the Gospel as this author would have us believe, it is very strange that its discovery should have been reserved for *him*, and for the 19th century. But whether true or false we cannot hope that its promulgation would exercise any great moral power, or be at all analogous in its effects to those of the revived doctrine of justification by faith as proclaimed by Luther. Men are too ready to neglect the great salvation, even when they believe that the time to seek it will be past when they come to die; how much more if they anticipated that after death their opportunities would not be at an end. This might not be a Gospel, or good news, *even if it were true;* but if not true, then it is fatal deception.

Bonds but not Bondage. By the Rev. GEORGE MARTIN, of the Congregational Church, Lewisham High Road. Second Edition. London: John Snow, Paternoster Row. 1863. Pp. 136.—There appears to be here some reference to the Nonconformist celebration of August, 1862, but the volume is not limited to that subject. In general we cordially approve and heartily commend it to our readers, as embracing many important topics, illustrated in a very interesting manner: with Mr. Martin's views on the subject of Baptism, we, of course, have no sympathy.

Church Discipline. By C. J. MIDDLEDITCH. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row, 1863. Price 6d.—*The Office of Deacon.* By C. J. MIDDLEDITCH. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row. 1863. Price 6d.—*The Office of Deacon.* Two Prize Essays. By the Rev. G. B. THOMAS and the Rev. E. DENNETT. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row. 1863. Price 6d.—The subjects treated of in the above pamphlets are, we fear, very little understood by the members of our churches, and yet since all are entitled to take their part in church affairs, it is evidently of great importance that all should be instructed as to their avowed principles. We therefore trust that all these Essays will secure a wide circulation. They are very able treatises.

Hymns, Psalms, and Poems. By ANNE STEELE, with Memoir by JOHN SHEPPARD, Author of "Thoughts on Devotion," &c London: Daniel Sedgwick, 81, Sun Street, Bishopsgate. Hamilton, Adams, & Co., Paternoster Row. 1863. Pp. 270.—*The Young Man's Meditation; or, Some Few Sacred Poems upon Select Subjects and Scriptures.* By SAMUEL CROSSMAN, B.D. London: 1664. Pp. 12.—These reprints form a part of the "Library of Spiritual Songs," of which we have before given our favourable opinion. The Hymns of Miss Steele are beyond all comparison the best in the whole series, and will be prized not only as curious remains, but as aids to devotion full of poetic feeling and sacred fervour. Some of them are no whit inferior to the very best productions of their class. We thank Mr. Sheppard for the interesting Memoir which is prefixed to the volume, and which perhaps no other person was so well qualified to write.

Sure of Heaven: a Book for the Doubting Christian. By the Rev. THOMAS MILLS. London: Hamilton, Adams, & Co. Pp. 267.—This is one of those books that are calculated to be eminently useful. Its object is not only to show that assurance of salvation is attainable, but to guide inquirers and weak believers to this desirable end. It is well written and well printed, and altogether suitable as a gift, which if bestowed where it is needed would be regarded as a treasure indeed.

Christian Doubters: a Sermon preached at Broadmead Chapel, Bristol, on Sunday, Jan. 25th, 1863. By the Rev. N. HAYCROFT, M.A. Price 3d. London: John Snow, Paternoster Row. Bristol: W. Mack, Wine Street.—Mr. Haycroft takes for his text the message of John the Baptist to our Lord, "Art thou he that should come, or do we look for another?" and assumes that this question expresses doubt on the part of the forerunner of our Lord himself. Many, however, have thought that he sent his disciples to Christ for *their* conviction, and not for his own. Be this as it may, the sermon before us is a very excellent one; and even those who do not approve the imputation upon the Baptist's character must, at any rate, commend the use to which it is applied.

Better Times Coming; or, More on Prophecy. London: Published for the Author by Henry James Tresidder, 17, Ave Maria Lane, St. Paul's Churchyard, E.C. 1863.—It certainly does not need the gift of

prophecy to make good the leading title of this book. Every one believes that the future is destined to be better than the past. There are, however, some things in this little volume worthy of attention, and we commend it to those who take an interest in the subjects discussed.

Homilies and Communion Discourses. By the Rev. JAMES SMITH, A.M., Assistant Minister, Newhills. Edinburgh: Adam & Charles Black. 1863.—A volume very suitable for Sunday reading. The subjects chosen are of the highest importance and interest; and the discourses are evidently the work of an able and well-furnished religious instructor.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HEPHZIBAH CHAPEL, MILE END, LONDON.—This place, which had been closed, and the church formerly meeting there dispersed, is now taken for the use of a Baptist church, under the ministry of Mr. C. Gordelier, a member of the Baptist church, Bow. It was re-opened on April 19th, when the Rev. C. J. Middleditch, of Bow, preached in the morning, and in the evening the Rev. P. Dickerson, of Little Alie Street.

RECOGNITION AND ORDINATION SERVICES.

MILTON, OXON.—On April 28th services were held for the purpose of ordaining the Rev. H. J. Lambert, of Regent's Park College, as pastor of the church. The Revs. J. Walsall, of Blockley, Mr. Cherry, the late pastor, J. Angus, D.D., T. Eden, of Chaddington, Wm. Allen, of Oxford, T. Edwards, of Northleach, G. M'Michael, B.A., of Bourton-on-the-water, William Green, of Chipping Norton, Wm. Landels, of London, and S. Hodges, of Charlbury, conducted the services.

BURSLEM, STAFFORDSHIRE.—A service for the recognition of the Rev. T. Phillips (late of Haverfordwest College) as pastor, was held April 29th. The chair was taken by L. J. Abington, Esq. C. E. Pratt, Esq., of Stoke; the Revs. F. W. Monck, Hanley; E. Morgan, Crewe; F. W. Macdonald (Wesleyan); and W. Taylor, Stoke, delivered addresses.

SHAFTESBURY HALL, ALDERSGATE STREET, LONDON.—On Tuesday, April 14th, the Rev. A. Searl, of the Rev. C. H. Spurgeon's College, was recognised as pastor of the church, Shaftesbury Hall, Aldersgate Street, City, the services being held in the Welsh Chapel, Jewin Crescent, kindly lent for the occasion. The Revs. S. Brawn, of Loughton, F. Wills, of Kingsgate Street Chapel, R. Davies, of Greenwich, G. Rogers, tutor of the Metropolitan Tabernacle College; Wm. Olney, Esq.; Rev. J. Cubitt; Rev. F. Hibbert, of Melbourne; Rev. E. G. Gange, of Portsmouth; Rev. P. Gast, of Spencer Place Chapel; Rev. J. Boyle, of Barbican; and Rev. J. Hobson, of Salters' Hall, took part in the proceedings.

FROME.—On May 6th, the Rev. J. G. Rooke, of Regent's Park College, was ordained pastor of the church at Sheppard's Barton. The Revs. Drs. Angus and B. Davies, and Rev. J. H. Hinton, M.A., conducted the services.

MISCELLANEOUS.

ABBEY ROAD, ST. JOHN'S WOOD, LONDON.—On April 27th, the laying of the first stone of a chapel for members of the Baptist denomination took place in the premises selected, adjoining the Abbey Road, St. John's Wood. The ceremony was performed by H. Kelsall, Esq., of Rochdale. The Revs. H. Christopherson, J. C. Galloway, M.A., W. Stott (minister), and J. P. Chown, conducted the service. A public meeting was afterwards held, when the report was read by the secretary, and speeches delivered by Sir S. M. Peto, Bart., M.P., H. Kelsall, Esq., the Rev. C. Vince, the Rev. N. Haycroft, and other gentlemen. Liberal collections were made at the termination of the meeting.

BELVIDERE, ERITH, KENT.—On April 23rd the foundation-stone of a new chapel was laid. The Rev. S. March, Erith; Rev. E. Davis; W. G. Habershon, Esq.; Rev. J. Cox, Ipswich; and Rev. E. T. Gibson, Crayford, took part in the proceedings.

NOTTING HILL.—We are happy to inform our readers that a new chapel erected in the Cornwall Road, Notting Hill, by our honoured friend Sir Morton Peto, will be opened for Divine worship on the 1st of July. The sermons on the opening day will be preached by the Revs. W. Brock and W. Landels; and on the following Lord's day, the Rev. J. A. Spurgeon will commence his labours as minister of the church and congregation to be gathered there. The site which Sir Morton has chosen will shortly become the centre of a dense population, as it is close to the Ladbroke Road Station of the Metropolitan Railway. The present structure is temporary in character, being formed of a portion of one of the annexes of the Exhibition of 1862. We earnestly desire that the blessing of God may rest upon this noble effort.

Those of our friends who wish to be present at the opening services will find the building five minutes' walk north of St. John's Church, Notting Hill.

PRESENTATIONS.

APRIL 15th.—The Rev. Caleb Jones, a richly chased silver inkstand; an expression of regard on leaving Scarisbrook Chapel, Wigan.

MAY 12th.—The Rev. J. P. Chown and Mrs. Chown, a portrait, and service of silver plate.

MINISTERIAL CHANGES.

THE Rev. J. H. Hinton, M.A., has resigned the pastorate of the church at Devonshire Square, London.—Mr. E. W. Pegler, formerly of Bristol College, has accepted an invitation to the church at Kimbolton.—The Rev. C. O. Munns, late of Regent's Park College, has accepted the unanimous invitation of the church at Bridgewater.—The Rev. D. Jennings, of Bridgenorth, has accepted the unanimous invitation of the church at Lyme Regis.—The Rev. J. Jones, late of Bala, has accepted an invitation from the church at Brymbo, near Wrexham.—The Rev. G. Veals, of Braunston, Northamptonshire, has accepted the unanimous invitation of the church in Battle, Sussex.—The Rev. J. W. Webb, of Campden, Gloucestershire, has accepted the invitation of the church at Dolton, North Devon.—The Rev. Thomas Lewis, having left Rhymney, Mon., his address for the future will be, 10, Union Street, Carmarthen.—The Rev. S. Pearce has resigned the pastorate of Vernon Chapel, Pentonville.

RECENT DEATHS.

MR. WILLIAM ANGUS, NEWCASTLE-ON-TYNE.

MR. WILLIAM ANGUS was one of a numerous family which has been connected with the Baptist denomination in the north of England for upwards of two centuries. He settled in Newcastle in the year 1808, and shortly after, in April, 1809, was baptized by the Rev. Richard Pengilly, and joined the church under his pastoral care, then worshipping in Tuthill Stairs Chapel. He thus commenced a long career of usefulness and honour in the service of Christ on earth, which he has now exchanged for the nobler service of heaven.

In June, 1810, he was elected one of the deacons of the church. The important duties of this office he discharged for upwards of fifty years; and for a long period during the earlier part of his connection with the church he sustained its chief burden. After the church had considerably increased, and it was found necessary to appoint younger men to co-operate with their senior brethren, he cordially welcomed them, and always treated them with the greatest respect and confidence.

He was pre-eminently a man of peace. He not only manifested this spirit in his own deportment, he also urged the cultivation of it upon others. He was constant, steady, persevering in the discharge of his duties, kind, considerate, yet judicious in relieving the wants of the poor, a warm supporter of the ministry, wise in counsel, meek and patient towards all men.

Mr. Pengilly, who had found him an invaluable coadjutor for forty years, says of him, in a letter addressed to his bereaved family, "To him the minister owed much. His letters to him when his opinion was very important and seasonable, and his solemn, soul-breathing prayers for success to the preached word, could not be too much valued. Not an unbecoming or unkind word escaped his lips. He was always kind, liberal, and judicious. He never grew cold or lukewarm in the interests of Zion. He never abated in his support of the cause, or in his appreciation of the labours of his own minister, so as to be inclined to go to other chapels. What he became in 1809 he continued to be to the end of his long career. Such was the grace of God in him, and to God be the glory!"

The Rev. Thomas Pottenger, who for ten years was our departed friend's pastor, says, in a letter of condolence, "How well do I remember him in the house of God! How constant, how punctual, how candid, and how interested in everything that related to the peace and prospects of the church! When younger men remained at

home, he was present; if others were afraid of weather, he knew no such fear; and while some were content with one service, he coveted two. At this moment I seem to see him in the front pew of the gallery, and I shall connect him with that spot to the end of my days. I am thankful that ever I made his acquaintance; and in his case, as well as hundreds more, I feel that 'the memory of the just is blessed.'"

The last days of this venerable man were in keeping with the whole of his previous history. For some months before his death he was unable to attend public worship. The absence of his bright, happy face created a blank in the long-frequented pew. He gradually grew weaker, until at length he was entirely confined to his bed. No word of complaint, however, escaped his lips. He loved to see his Christian friends; and the writer will not soon forget the last time he saw him. It was a hallowed scene. Three or four brethren, including the Rev. J. G. Oncken, of Hamburg, who was then in Newcastle, assembled in his bed-room to converse and pray with the dying saint. He welcomed them in his usual cheerful manner, spoke briefly, but joyfully, of his hope in Christ, and gave his last pecuniary offering to the Redeemer's cause, in the shape of a donation to the German Baptist Mission. One of the many sayings which about this time he uttered fully describes his views of himself as a sinner and of Jesus as a Saviour. He was asked whether he had any doubt as to his interest in Christ's atoning work. With characteristic humility and confidence he at once answered, "None. I have often had doubts arising from my own unworthiness, but never had any doubt concerning the power and love of Christ."

On the morning of Sunday, July 13th, 1862, his spirit escaped from the earthly tabernacle in which it had been confined for eighty-three years, and ascended to dwell in "a building of God, an house not made with hands, eternal in the heavens." His mortal remains were interred, on the following Wednesday, in Westgate Cemetery, in the presence of a large number of sorrowing friends. A discourse designed to comfort the church under its loss, and to stir up the younger members especially to imitate the virtues of the departed, was subsequently preached by the Rev. W. Walters, in Bewick Street Chapel, from the words of Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

"When the Lord for us shall send,
Whom thou now hast left behind,
May we each thy tranquil end
And abundant entrance find."

Newcastle-on-Tyne. W. W.

MRS. HENRY ANGUS, NEWCASTLE-ON-TYNE.

THE departed saint whose name stands at the head of this sketch was one of the most exemplary Christians that ever adorned the Church of Christ. Her memory will be cherished as the fragrance of sweet odours by all who had the privilege of knowing her and the power of appreciating her worth.

She was born at Highwood, near Hexham, October 2nd, 1798. Her mother was a descendant of the Dye House family, a family well known for its connection with the Baptists in the north of England. Her father was an Episcopalian, who in after-years was brought to a knowledge of the truth through the instrumentality of his son, the Rev. George Sample, of Newcastle.

From her earliest childhood she was thoughtful, and at times anxious about her eternal welfare. Though, from this fact, she could not recollect the exact time when she began to feel concern as regarded her state before God, yet after leaving school her anxieties greatly increased. Her constitution began to give evidence of weakness, and in the prospect of an early death she was filled with considerable dread. As her health became better established, this fear for a season wore away. It was followed, however, shortly after, by an overwhelming sense of sinfulness and guilt, which drove her almost to despair. She wondered if any one was such a sinner as herself, and was ready to conclude that she had committed the unpardonable sin. "When I endeavoured to pray," she says in a paper descriptive of her mental and spiritual conflicts at this time, "my heart seemed so exceedingly hard that I could not weep, and I therefore imagined there was no hope of mercy for me."

While in this state of mind she heard a sermon from the late Rev. John Scott, of Hexham, on whose ministry she then attended, which led her to see the ability and willingness of the Lord Jesus to save sinners, even the chief. "He observed," she remarks in the document from which we have already quoted, and which was the written statement of her experience presented to the church at the time of her admission to its fellowship, "that none who came to Christ would be cast out, and that if we could carry our researches to the bottomless pit we should not find one soul there that had come to Christ and been rejected. I was enabled to derive some encouragement from this sermon."

Shortly after the period just referred to, she removed to Newcastle, and was privileged to sit under the able, instructive,

judicious, and affectionate teaching of her brother, whose name has been previously mentioned. Gradually she was brought to surrender herself wholly to the Lord, resolved that if she perished she would perish in applying to his mercy. On the first Sabbath of January, 1822, she was baptized, together with her husband, whom she has left behind to mourn her loss, and united to the church under her brother's care. She continued in fellowship with this church till June, 1845, when she was dismissed, at her request, to that worshipping then on Tuthill Stairs, now meeting in Bewick Street. Her union with this latter church lasted till her death. During the forty years of her Christian profession she led a blameless, devoted, beautiful life. Her character was far removed from ostentation and bluster: it possessed the nobler qualities of solidity, depth, reality, and power.

Never one of the most robust, she frequently suffered much weakness and pain. Her last illness commenced with a severe cold in the spring of 1859. Partial recovery inspired her friends with hope that her life might yet be spared for many years. On the 30th of December, however, in the same year, she was prostrated by an attack of paralysis; and although, after the first effects of the shock had disappeared, she was able occasionally to drive out in her carriage, and now and then to attend the sanctuary, yet it soon was manifest that her days on earth were numbered. From October, 1860, she was entirely confined to her house. On the 4th of March, 1862, after having spent sixty-three years in this world of trial, she entered into rest. Her dust was committed to the grave, in Westgate Cemetery, in hope of a glorious resurrection to life everlasting. A large group of sorrowing friends and relatives who had loved her in life shed tears around her tomb. A sermon having special reference to the departed was preached on the following Sunday, by the Rev. W. Walters, in Bewick Street Chapel, from Heb. vi. 12: "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Her religion displayed itself in the deep interest she took in the church of which she was a member. She sympathized with it in trial, and rejoiced with it in success. She was a person of strict conscientiousness: the moment any cause appeared right, compliance with it was a law she dared not disobey. To the domestics in her family she was exceedingly useful, devoting every Sabbath afternoon, while health permitted, to their spiritual instruction. Intercessory prayer was an exercise in which she engaged much; and no doubt many were blessed through this instrumentality. Her unconverted relatives were often embraced in her requests at the throne of heaven. As a succourer of poor, distressed saints, and as showing true hospitality to Christian ministers and others, she will be long remembered.

During her long affliction she displayed the most remarkable humility, patience, and meekness. It was impossible to behold her without being edified. With a reserve of speech natural to her, she spoke little of her inner life; but what she did say proved the depth of her piety, and the strength of her confidence in God. On one occasion when her sufferings were most acute her husband said, "I am sorry to see you suffer so much: I do not know how I could endure what you bear." "You do not know," she replied, "what you can bear till you have strength given you."

She derived much comfort from the reading and recollection of devout hymns. The Olney Selection was a great favourite. That verse,—

> "He that hath helped thee hitherto
> Shall help thee all thy journey through,
> And give thee daily cause to raise
> Fresh Ebenezers to his praise,"

gave her, on one occasion especially, light and joy. Another hymn which she often asked for during her last illness was that of Kirkham's, beginning,—

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent word!
> What more can he say than to you he hath said,
> You who unto Jesus for refuge hath fled?"

Among religious books there were a few exceedingly precious. A volume of letters, by the late Dr. Russell, of Dundee, afforded much profit. Their clear statements of doctrine, their practical character, and their spirit of pure and exalted devotion, agreed with the structure of her mind and the views she entertained of the truth as it is in Jesus. She was also very fond of the Rev. John Newton's "Cardiphonia" and "Omicron."

The Bible, however, was her chief book. She read it with enlightened intelligence, and well knew when it was wisely expounded by others. She rested implicitly on its promises, and in her affliction often referred to such passages as the following, as sources of strength and peace: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Being dead, she speaketh.

"Saviour, thy love unites us all,
The living and the dead:
'Tis but one body mystical,
And but one glorious Head.

"Keep us in fellowship of soul
With the dear saint that's gone:
Make us in worship, service, love,
Like those before the throne."

W. W.

Newcastle-on-Tyne.

THE REV. ZENAS CLIFT.

THE Rev. Zenas Clift, of Westbury Leigh, Wilts, and pastor of the Baptist church at Crockerton, near Warminster, died in the Lord on the 20th of December, 1862, in the eightieth year of his age. "He rests from his labours, and his works do follow him."

The deceased was born on the 2nd of February, 1783, and was the fourth son of the Rev. William Clift, pastor of the Baptist church at Chapmanslade, near Westbury. At an early age he was the subject of serious impressions, and was brought to a saving knowledge of Christ under the ministry of the Rev. Robert Marshman, then the pastor of the Baptist church at Westbury Leigh. He was baptized, and received into the church at Chapmanslade, in or about the year 1808; shortly after which, prompted with a love for souls, and a desire to be useful in the cause of his heavenly Master, he began to speak in his name, and in the year 1809 was called by the church of which he was a member to preach the Gospel in the neighbouring villages.

Having at various times preached at the Baptist chapel, Crockerton, after the death of the Rev. George Thresher, in the year 1842, Mr. Clift was invited to become the pastor of the church. During a period of twenty years he walked regularly on the Sunday more than five miles to break the bread of life to the people of his charge, besides occasionally visiting them during the week.

He was a devoted servant of Christ, and very useful, not only in his ministerial capacity, but especially so in visiting and conversing with all he knew and met with, urging upon them the claims of the Saviour, and a serious consideration of the awful consequences of dying out of Christ and without true repentance for sin.

The Lord having blessed him with the means, he erected, at his own expense, a comfortable dwelling-house on land adjoining the chapel at Crockerton, and at his death gave it to the church. The Lord rewarded him for his self-denying labours, by permitting him to see for several years before his death the church prosper, the chapel very much improved internally, and wholly renewed at a considerable cost; all of which, although the flock is poor, was paid off before he died.

For the last three years of his life his labours were evidently drawing to a close, and by reason of infirmities, under the advice of his medical attendant, he was obliged to withdraw from the active duties of his office, neighbouring ministers and friends kindly supplying the pulpit, he visiting the church occasionally as his health and opportunities permitted.

In the month previous to his death he was laid by with a complication of ailments which quite prostrated him; but during his illness he was graciously supported by the presence of his heavenly Father, very cheerful and delighted to hear from those who visited him of the progress of the Saviour's cause, and frequently speaking of the goodness of God, until he peacefully yielded up his spirit into the arms of his Saviour, in the afternoon of Saturday, the 20th of December last, lamented by his surviving widow and a large circle of friends, and highly esteemed by all who knew him.

His remains were interred at the Baptist chapel, Westbury Leigh, on the 29th of the same month, when numerous ministers and friends attended; and in the evening of Sunday, the 5th of January, his death was improved by the Rev. J. Sprigg, at the same chapel, from Psalm xxvi. 8; and on the next Sunday afternoon by the aged friend of the deceased, Mr. Samuel Scott, at Crockerton Chapel; both to crowded and attentive congregations.

Correspondence.

(*To the Editors of the* BAPTIST MAGAZINE.)

GENTLEMEN,—I have not yet had an opportunity of reading the memoir of the late Dr. Leifchild, by his son, J. R. Leifchild, A.M., but in a review of it which occurs in your last Number I observe the following citation:—

"Mr. Hall could be blunt, and almost

insulting. A Baptist minister of Bristol, who had travelled with him in Wales, where they had heard Christmas Evans, was listening to Mr. Hall's vivid description of the power of that extraordinary man's address, appearance, and preaching, 'But, sir,' observed his companion, 'you remember that he had but one eye.' 'One eye, sir,' exclaimed Mr. Hall, 'why, sir, if I had a thousand such eyes as yours I would give them all for that one.'"

In this criticism the lamented writer appears to me, to say the least, not to have been happy in his selection of terms: they are adapted, I think, to convey a wrong impression of the distinguished divine to whom they refer. The late Robert Hall was a gentleman in the highest acceptation of that word, possessed perfect and exquisite taste, and was sensitively alive to the feelings of others. His remarks on men and things, while they indicated singular penetration, were often brilliant, sometimes sarcastic, and occasionally severe; qualities, however, which make not the slightest approach to the "blunt," or the "insulting:" these were utterly foreign to his nature. The anecdote which is given in illustration of this criticism on the manners of Mr. Hall, though I am quite sure it was accurately stated as it had been received by the late Dr. Leifchild, and as faithfully reported by his talented biographer, is not, I have reason to believe, correctly rendered. When reminded by his interlocutor that the Rev. Christmas Evans, though a remarkable man, had but one eye, "Well, sir," said Robert Hall, "what then? that's bright enough to light an army through a wilderness!" This rejoinder, I submit, carries in it the ring of the current coin, and presents a remarkable contrast to the leaden sound and "almost" vulgar air that characterize the sentence which it seems tradition has substituted for it. Should this comment or correction of the passage alluded to appear to you, Messrs. Editors, to be in any sense discourteous, or should it be in your esteem at variance with the usages of literary life, pray don't insert it: otherwise be good enough to give it a place in your next Number, since I am influenced in forwarding it simply by a jealous regard, even in minute matters, for the reputation of that great creature whose colossal but graceful proportions gain rather than diminish in impressiveness and charm when looked back upon through the medium of pensively interposing years.

I am, yours respectfully,

J. P. MURSELL.

Leicester, May 15th, 1863.

(*To the Editors of the* BAPTIST MAGAZINE.)

Paris, May 18th, 1863.

DEAR SIRS,—The letter signed "Aimé Cadot," in the April number of the BAPTIST MAGAZINE, interested me very much, and also several of my friends. I have since come to Paris, and made the acquaintance of that good and devoted man. I went to the little chapel, 10, Rue St. Roch, with which I was very much disappointed (indeed, I had some difficulty in finding it). I mounted a staircase by no means in the best order for cleanliness, and at last found myself in a large room, the ceiling of which was stained in many places with the water having come through from the roof; the walls required whitewashing, and several other little matters appeared to me to be *absolutely necessary* in order to make it *at all* comfortable. I mentioned this to M. Cadot, who informed me that it is impossible for them to keep it clean and comfortable, as it is used for a Catholic day-school, and no sooner do they whitewash, &c., than these boys soil and destroy all. They pay £36 per annum for the use of this room *on the Sabbath alone*, which I think a great price for *such accommodation;* but their funds will not at present allow of an increased expenditure. At the hour of service about 150 persons assembled (mostly poor); and it was indeed a touching scene, Brother Cadot was addressing them for the last time (he having been called to another sphere of labour); tears flowed fast from every eye, and his own heart was full to overflowing. The next Sabbath I went *before* the hour of service, and found a young man in a *soldier's dress* with a class of youths, whom he was addressing very nicely on the "*Vocation of a Christian*," and strongly urged upon them the necessity of living consistently with the Christian profession. I have been very much struck with this in all the addresses I have heard, that there seems to be a *very* strong desire existing amongst them that they may "walk as becometh the Gospel."

They have a meeting for social prayer after the service, and it is most refreshing to hear these poor brethren pour out their hearts in simple loving strains to their Redeemer. This little band, with only *two exceptions*, are all converts from Rome. Their pastor, M. Dez (also a convert from Rome), told me that if British Christians only knew how *very precious their visits and sympathies* are to them, he thought they would be more frequently given when they come to Paris.

I feel that they *greatly need* a more suitable place of worship. Are there no friends in England who will furnish them

with the means of procuring one? The poor people do their utmost: last year their subscriptions amounted to £32. Would that Christians in our own highly favoured land gave in the same proportion to *their* means. God is evidently blessing this little church, and the leaven of the Gospel is spreading amongst them.

My apology for trespassing so much upon your space must be the very great interest I feel in these poor but *really* devoted brethren.

I am, dear Sirs,
Yours very truly,
DELTA.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

STANLEY OF READING.

P. 180.

As some inducement to the friends of the good old cause at Reading to furnish all the information they preserve respecting the Stanley referred to in the contributions to the History of the Baptists in your March number, I will contribute some information of one Stanley, who was in all probability the father and founder of Baptist principles in this neighbourhood. There is a venerable Church Book belonging to the church at Weston, on the fly-leaf of which is written, "The book belonging to the Church of God meeting in and about Slapton." The date of the formation of the church at Weston is 1681, as given in the Baptist Manual, but the earliest record in the Church Book is Feb. 9, 1689, when 6*s.* 4*d.* is credited, as I infer, from the Ordinance. A John Stanley, "elder," was pastor, as his signature is affixed to all the church meetings and occasions when the small accounts were audited and passed. He would appear to have resided at or near Northampton, from numerous entries of payments for horse hire to and from that town. No payment is made to the pastor, except on one occasion, and then only 20*s.*, under date of July 18th, 1602. The pastorate continued till 1708 or 9, when, in all probability, the infirmities of age prevented the journey, for on October 22nd, 1707, there was paid to Philip Clerc 2*s.*, "for his horse hire and time for coming to baptizing."

I have inquired and looked in vain for some years into the palpable obscure for the least authentic record of the antecedents of Stanley, and shall hail any communication from Reading that can be furnished.

Yours truly,
SAMUEL COOPER TITE.

BAPTIST MINISTERS OF PARISH CHURCHES.

Query LV. Vol. LIV. p. 184, *Vol. LV. p.* 252.

In addition to the names that appeared in the Magazine for April, p. 252, please insert the following:—

Henry Maurice, Stretton, Salop.
Evan Bowen, Llanavan, Brecnockshire.
John Edwards, Llangors, ditto.
William Jones, Cibmaenllwyd, Caermarthenshire.
William Thomas, ditto.
Morgan, John, Laleston, Glamorganshire.
David Davies, Gilligaer, ditto.
Howell, Thomas, Glynconog, ditto.
Anthony, Harry, Llanfihangel, Monmouthshire.
Vavasor Powell, Montgomeryshire.
Harry Williams, ditto.
Griffith Howel, Rushacre, Pembrokeshire.

Several of the above ministers were founders of churches that flourish to this day, such as Rhydwilym, Hengoed, &c.

J. EMLYN JONES.
Cardiff.

BAPTIST BUILDING FUND.

Trustees.

JOSEPH H. ALLEN, Esq. (*Treasurer.*)
JOSEPH GURNEY, Esq.
WILLIAM H. WATSON, Esq.

THE object of this Fund is to assist, by gift or loan, in the Building of Chapels for the Baptist Denomination. The plan of rendering assistance by way of Loans, repayable by instalments without interest, was originated by this Society in 1845; and has ever since been successfully at work amongst the smaller churches in the country. The value of this plan is now generally admitted, and is adopted by both the Congregational and Presbyterian bodies. Still, the very limited resources of the Society will not allow of aid being granted to the numerous efforts now making to supply the wants of populous places, both in the Metropolis and elsewhere. The Committee, therefore, make a Special Appeal for at least TEN THOUSAND POUNDS within the next four years.

The following applications are now before the Committee, and are well deserving the sympathy and aid of the Christian public:—

RAMSBOTTOM, LANCASHIRE, Rev. R. Maden.—A new Chapel, built in 1861 (800 sittings when galleries are added) at a cost of £1,900. A Loan of £300 would be most important aid at the present time; the prevailing distress makes this case very urgent; the debt is about £800.

RYDE, ISLE OF WIGHT, Rev. J. B. Little.—A new Chapel, built in 1862, with 600 sittings, at a cost of £2,300. A Loan of £400 would greatly assist this cause, which, being situated in a favourite watering place, deserves help from other than local sources. The debt is about £1,600.

EARLS COLNE, ESSEX, Rev. G. H. Griffin.—A new Chapel, built in 1861, at a cost of £300 (700 sittings). A Loan of £250 would render essential aid to an earnest and deserving people in an important agricultural district. Debt about £700.

WILLENHALL, STAFFORDSHIRE, Rev. Joseph Davies.—A new Chapel, with 650 sittings, only recently opened, cost about £1,600, situated in the midst of a population of 10,000. The small but working Church well deserve a Loan of £250; the debt is about £900.

MILE END, PORTSMOUTH, Rev. H. Kitching.—A new Chapel is being erected in this rapidly increasing populous district, for the Church now meeting in the Commissioners' Hall, to accommodate 850 persons (with galleries), at a cost of £2,000. A Loan of £300 would greatly encourage the friends of this cause, and should be granted.

KINGSTON-ON-THAMES, Rev. Henry Bayley.—A new Chapel, to be erected in lieu of the very small and old one, to accommodate 760 persons (with galleries). The population of Kingston being over 16,000, this Chapel is much needed. The proposed outlay, £2,500, towards which a promise of £400 Loan would encourage the friends to proceed once with the building.

ST. JOHN'S WOOD, LONDON, Rev. William Stott.—The foundation-stone of a new Chapel was laid in April last, on a freehold site in Abbey Road, for the use of the Church now worshipping in the Assembly Rooms of the Eyre Arms. The proposed outlay (including £2,000 for land) is £5,000. 1,100 sittings. A Loan of £1,000 towards this should be made, but the Committee will not feel at liberty to vote more than £500 unless contributions are specially made for the larger amount.

HERTFORD, NORFOLK, Rev. G. W. OLDRING.—The Church formed in 1859, now worshipping in a room, having secured an eligible site, propose erecting a new Chapel to accommodate 300 persons; the total cost will be about £1,000. A promise of a Loan of £200 would enable the friends to commence the new building at once, but without this promise they "dare not."

CHESTERFIELD, DERBYSHIRE.—A new Chapel, with accommodation for 350 on the ground floor, has been erected at a cost of £900. The Church is small and newly

formed, and but a small part of the money has been raised at present. This case shoul receive liberal assistance, as it is located in the midst of a population of 20,000, and the only Baptist Chapel there.

BERWICK-ON-TWEED, Rev. W. K. Armstrong.—A Chapel was bought in 1869, an with alterations, cost £868. 340 sittings. The debt is £365. The Loan of £100 is muc desired in this case.

BUNDAY, Surrey. Rev. J. Bundy.—Added to [illegible] the Chapel which th people are making well-directed efforts to remove. A Loan of £100 would probabl enable them to accomplish this purpose.

There are other applications before the Committee from several oth places where eligible sites have been secured and money collected towar building new Chapels, but the cases are not yet in a complete state to l before the public through this Fund.

An Appeal is now made for Contributions to the Special Fund of th Society, so that efficient aid may be rendered to the above and many oth cases, as the present resources of the Fund will be fully required to me other applications for smaller amounts.

Donations may be applied specially to any case, either by way of Loa or Gift, at the request of the donor.

A contribution of £50 or upwards to the Loan Fund entitles the don to nominate the Church to receive an immediate Loan for double th amount.

The Loans made by the Fund, and contributions specially designated particular cases by way of gift, will be paid only after the property legally vested in trust, and the Chapel opened for service, thus securin to donors the proper appropriation of their money.

All subscriptions are acknowledged monthly in *The Freeman* newspape

The following donations have already been paid or promised, some there are payable by instalments in five years.

	£	s.	d.
Sir S. Morton Peto, Bart., M.P. and Lady Peto	250	0	0
John L. Benham, Esq.	125	0	0
James Harvey, Esq.	25	0	0
Joseph Gurney, Esq.	100	0	0
Joseph H. Allen, Esq.	50	0	0
James Benham, Esq.	50	0	0
Frederick Benham, Esq.	50	0	0
Thomas H. Harris, Esq.	50	0	0
John C. Marshman, Esq.	50	0	0
Charles G. Searle, Esq.	50	0	0
William H. Watson, Esq.	50	0	0
Rev. W. A. Blake	25	0	0
Richard Cartwright, Esq.	25	0	0
John Haddon, Esq.	25	0	0
Mrs. Hanson	25	0	0
John Hill, Esq.	25	0	0
Samuel Mart, Esq.	25	0	0
Rev. Joseph Angus, D.D.	20	0	0
Mrs. Blair	20	0	0
George, Lowe, Esq., F.R.S.	20	0	0
John Powell, Esq.	20	0	0
William Payne, Esq.	15	15	0
Alfred T. Bowser, Esq.	10	10	0
F. J. Cotton, Esq.	10	10	0
Robert Watson, Esq.	10	10	0
George S. Bevley, Esq.	10	0	0
T. Bickham, Esq. (per annum)	10	0	0
H. H. Heath, Esq.	10	0	0
J. Nutter, Esq.	10	0	0
Mr. Stephen Pewtress	10	0	0
Cooke Baines, Esq.	5	5	0
Martin Wilkin, Esq.	5	5	0
John Benham, Esq.	5	0	0
T. D. Cook, Esq.	5	0	0
Rev. W. Crowe	5	0	0
Messrs. Franklin and Son	5	0	0
Mrs. Jackson	5	0	0
Richard May, Esq.	5	0	0
E. James Oliver, Esq.	5	0	0
Messrs. T. Pilbrow and Son	5	0	0
Collections—			
Croydon	5	0	0
King's Lynn	5	0	0
Lion Street, Walworth	4	0	0
Sums under £5	48	6	9

Subscriptions may be paid to the Rev. JAMES H. BLAKE, II, *Acacia Lod St. John's Wood, N.W., Travelling Agent and Collector; or to the Hon Secretaries,* JAMES BENHAM, 19, *Wigmore Street, W.*; ALFRED T. BOWSE *Cromwell House, Highbury, N.E.*; *or at the Mission House, Moorgate Street.*

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

The Meeting for special prayer, the Rev. Dr. Hoby presiding, was, as usual, very fully attended. The reminiscences of the past, touchingly alluded to by Dr. Hoby, imparted a tone of solemnity to the service. It was felt to be a fitting preparation for the meetings that were to follow.

As announced in the Programme of Services, a sermon was delivered in the Welsh language, by the Rev. Hugh W. Jones, of Carmarthen, on the evening of the following day, at Salter's Hall Chapel. The attendance was not large. The Welsh Baptists in London are not numerous, and the fact of the service seems not to have been known among other bodies.

At the General Meeting of the members and subscribers, the usual business was transacted. Some discussion arose on the motion, of which notice was given last year by the Rev. J. H. Millard, for an increase in the number of members of committee, which was carried. The following is now the rule in the Constitution of the Society relating to the committee :—

"That the affairs of the Society shall be conducted by a Committee of forty-eight persons, one half of whom shall not be residents within twelve miles of St. Paul's; the Committee to meet monthly, or oftener, in London, on a fixed day, for the despatch of business; seven members to be deemed a quorum; the Committee to be empowered to fill up vacancies."

At a subsequent period of the meeting the following resolution was also adopted :—

"That it be an instruction to the Committee to consider the practicability of effecting a more thorough representation of the denomination in the choice of the Committee, and to report their recommendations to the next General Meeting."

This subject will therefore have the attention of the Committee during the ensuing year.

The election of the Treasurer and Secretaries was then proceeded with, the same gentlemen being elected as before. The following gentlemen were elected to serve on the Committee for the ensuing year :—

Aldis, Rev. J. Reading.
Birrell, Rev. C. M., Liverpool.
Burt, Rev. J. B., Beaulieu.
Bloomfield, Rev. J., London.
Brown, Rev. H. S., Liverpool.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Burchell, Rev. W. F., Blackpool.
Chown, Rev. J. P., Bradford.
Dowson, Rev. H., Bradford.
Edmonstone, G. Esq., Torquay.
Edwards, Rev. E., Chard.
Evans, Rev. B., D.D., Scarborough.
Foster, Michael, Esq., Huntingdon.
Goodall, A. B. Esq., Hackney.
Gotch, Rev. F. W., LL.D, Bristol.
Green, Rev. S. G., B.A., Bradford.
Haycroft, Rev. N., M.A., Bristol.
Heaton, W. Esq., London.
Hobson, Rev. J., London.
Jones, Rev. D., Folkestone.
Katterns, Rev. D., Hackney.
Landels, Rev. W., London.
Leechman, Rev. J., LL.D., Hammersmith.
Lewis, Rev. W. G., jun., London.
Maclaren, Rev. A., B.A., Manchester.
Makepeace, Rev. J., Luton.
Manning, Rev. S. London.

Martin, Rev. J., B.A., Nottingham.
Middleditch, Rev. C. J., London.
Millard, Rev. J. H., B.A., London.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Page, Rev. T. C., Plymouth.
Patterson, Rev. J., D.D., Glasgow.
Pattison, S. R. Esq., London.
Prichard, Rev. J., D.D., Llangollen.
Robinson, Rev. W., Cambridge.
Smith, W. L. Esq., St. Albans.
Stanford, Rev. C., Camberwell.
Stock, Rev. J., Devonport.
Templeton, J. Esq., F.R.G.S., London.
Thomas, Rev. T., D.D., Pontypool.
Tresidder, J. E. Esq., London.
Tucker, Rev. F., B.A., London.
Vince, Rev. C., Birmingham.
Webb, Rev. J., Ipswich.
Wheeler, Rev. T. A., Norwich.

To the list of honorary members was added the name of our esteemed friend W. H. Watson, Esq.

The Annual Morning Sermon was preached by the Rev. Jonathan Watson, of Edinburgh, from 2 Samuel, chap. xxiii. ver. 1—7, on the last words of David. He very forcibly urged the duty of the Church giving the best of our sons and daughters to the work of the Lord. The discourse of the Rev. Wm. Brock, at the Metropolitan Tabernacle, in the evening of the same day, was founded on the Apostle's direction to Titus, chap. i, ver. 5. The value of a Native Ministry in Heathen Lands was the subject, its advantages over a purely European one, and the duty of Missionaries to foster and establish it. At the close the preacher very powerfully called upon his hearers to carry on the work which our fathers have left in our charge.

The Public Meeting on the 30th April, was held under the presidency of Joseph Tritton, Esq. Dr. Patterson, of Glasgow, opened the meeting with prayer. The speakers were the Chairman, the Rev. Jno. Sale, of Calcutta, the Rev. R. W. Dale, of Birmingham, the Rev. J. H. Millard, of London, and the Rev. J. Makepeace, of Luton. From the full report in "*The Freeman*" we take the following extracts:—

THE PRESENCE OF GOD WITH US.

It is an encouraging thought that the command upon which we rest our obligation to evangelise the world, and a direct assurance of the Divine presence even unto the end, are inseparably connected. What God has joined together, we may not and would not put asunder. During the threescore and ten years that have rolled on since its formation, this society has grown, matured and prospered, extending its borders on the right hand and the left, multiplying its friends at home and its converts abroad. The little one has become great, and the small one a strong nation; but we must ascribe it all, as we have already done in the prayer we have offered, to the vitality of that indwelling Presence, amongst us in whose favour is life, and whose loving-kindness is better than life. If the present has its trials and difficulties, and through the mists of the future some dark forms seem to present themselves—shall we say in the shape perhaps of future national depression affecting our resources? or what to my mind is worse even than that, the deadening, disheartening influence of some other Gospel than that which we have received, and tending rather to drive us to the secret places to weep than to the waste places to work?—we must ever seek the Divine presence. God is our refuge and our strength, the Lord of hosts is with us, the God of Jacob is our refuge—beneath our feet an unfailing rock, and above our heads an unsetting sun.

Joseph Tritton, Esq.

OUR WORK.

It is necessary that we should not swerve from those simple yet comprehensive means which God has owned and is owning still to the diffusion of His truth. We are not ashamed of the Gospel of Christ—let us not be ashamed of the methods of Christ. The sending forth of chosen men among the Gentiles to preach the unsearchable riches of Christ, the encouragement of converted and competent native agency to bear His blessed Gospel to kindred hearts and homes—the translation of God's most Holy Word, which may He preserve to us in all its integrity of Divine inspiration and in the fulness of eternal truth!—into the native tongues—the further instruction of the youth, childhood, and infancy of the

heathen in the principles of righteousness and the practice of the highest virtue—to these points let us endeavour as far as possible to direct our unceasing efforts. Motives from on high urge us, and voices from afar arouse us. There is a voice upon the waters louder than the sounding sea, saying, 'Zion, wake thy sons and daughters,—Heaven and earth are in the plea."

Joseph Tritton, Esq.

POSITION OF THE SOCIETY.

I think, when you hear an abstract of the Report read, you will agree with me that, considering all things, we have reason to be grateful to God for the position of the society at this time. At the close of a year so eventful—and may we hope in some respects so exceptional?—it would not have been surprising if the vessel had stranded on the barren shore of a disastrous deficit. Happily, though she has touched the ground, a little kindly help will float her again. It is not such a case as that of the doomed and unhappy vessel of which we have all so recently read, which, making for one of the harbours in a distant land, took the bar to its own destruction, and amidst the raging of the elements, and the farewell cheers of her gallant crew, broke up for ever. Thank God, ours is but a mere touch, and one from which I hope we shall to-day set the vessel free. Our trust is in God, but I venture to believe that that stream of sacred benevolence which has rained its healthful influences on a mass of physical suffering and sorrow—physical suffering and sorrow so nobly borne—will not fail us here. Rather would I believe that, stirred by the breath of the Infinite Spirit, it will maintain, even extend, its tide of consecrated treasure for the higher and more spiritual objects, and prove itself to be one of the branches of that divine river, the streams of which make glad the city of our God.

Joseph Tritton, Esq.

A CHRISTIAN LITERATURE FOR INDIA.

We are especially called upon to give God thanks for the growth of a Christian literature in India. You know how deeply that was needed, and how important it is that that literature should still grow. Literature of all kinds is growing there. Mr. Long, of the Church Missionary Society, whose zeal in matters of this kind has unhappily, on one occasion, brought him into some difficulties, in the midst of which he had the sympathy of all his Christian brethren—whatever they might have thought of the prudence of the particular step—showed before the Indigo Commission that there were 8,000 works in the vernacular published in 1826, 300,000 in 1853, and 600,000 in 1857. This growth of literature shows that there is a waking up of the mind of India which is not to be repressed. The leaders of thought in England are conscious that a Christian literature of the best kind should keep pace with the growth of literature, and should repress and purify that literature which, if it is not actually impure, tends in that direction; and is it not equally necessary in India? We have these noble translations of the Word of God, the best of all holy and truly beneficial literature; and of the New Testament, the germinator of all that is excellent in the literature of all times and all countries. Besides that, we have a glorious treasury of tracts, both at the depository of the Tract Society, and at the Baptist Mission Press. These we scatter broadcast over the country. We have learnt to know, as you are learning to know here, that a tract, though speaking of religion, need not be dull—that though speaking of piety it need not be sad—and that, though dealing with such gloomy things as sin and death, it may yet contain brightness of thought. I remember once, when distributing tracts in an interior district of India, meeting with a sharp peasant, who said, "Your tracts contain good words, good teaching; but there is no *rosh* in them." *Rosh* means juice, and therefore he was just saying it was dry. We are now putting some *rosh* into them, and that arises from many of the best native Christians being engaged in writing these tracts.

Rev. John Sale.

THE MISSIONARY'S WIFE.

The wife is said to be the better half in England—they are more than the better half in India—more than that with us at home, and still more in the villages amongst the poor women, and in the houses of the richer men in Calcutta, where they may often, if they are disposed, do much for the cause of God in ordinary intercourse. If you had been struck down with fever, and if the doctor was engaged in hunting wild boars and tigers, and could not be found, you would have found the preciousness of a wife, and admired the heroic spirit with which she bore up, with no Europeans near but the few passing travellers who called and gave her absurd and contradictory advice how to treat the disease.

Rev. John Sale.

NEED OF FEMALE EDUCATION.

Another cheering sign is the desire which is manifested among the young men for the education of the women, thus ennobling them to some extend with their own views and feelings. To illustrate this, I will read some interesting verses by a lady who lived long at Serampore :—

The light of science is to her unknown,
She smokes her hookah, and she chews her pawn;
No book, nor pen, o'en music's self is mute,
She lacks the knowledge how to touch the lute!
Behold her now, low seated on the ground,
Her languid words addressed to slaves around;
Can they do aught to cheer her weary day,
Whilst hours she threads to while the time away?
How can these captive maidens light impart,
With minds untutored, ignorant, and dark?
No ray of light can ever pierce such gloom,
Body and mind within a living tomb;
Nor can she aim at woman's high behest,
To train her child in all that's good and blest:
In her no stores of knowledge can they find
No power hath she to mould the infant mind,
Her passions uncontrolled, impure her heart,
Quick to resent, and wound with anger's dart;
Sad model she for childhood's raising care.
Alas! no Missionary's foot are falls
Within the precincts of Zenana walls;
There, he can never take the Gospel plan,
They may not look upon the face of man,
And all excluded from this prison ground!
No,—Woman's mission here is clearly found;
No rough repulse her gentle steps arrest,
Her loving work is known, enjoyed, and blest.

Here, then, is an independent witness—not a missionary or a missionary's wife—who, from her own knowledge, testifies to you at once the deep necessity for instruction and to the best instrumentality for carrying that instruction to their homes.

Rev. John Sale.

NEED OF SOCIAL REFORM.

To the great masses of the poor is the Gospel preached, and to the poor the Gospel is consolation under their oppressions, and the sure means by which that oppression is to be broken down. The need of all this I must not pause here to illustrate. There we see them in their state of dependence upon the Zemindars, almost reduced to serfdom. We want to establish in Bengal a home something like what we have in England, when we boastingly say an Englishman's house is his castle. We want to have that home secured from the intrusion either of the officers of Government or the agents of the Zemindars, without some just cause is shown in a court of justice. We require that a man should have freedom to labour in what way he pleases, and to have a fair day's wages for that fair day's labour which he gives. We require that a man should be at liberty to cultivate his ground, to reap his crop, and keep it. It seems simple enough, and yet there is tremendous difficulty in achieving that result. Oppression on the one hand, and failure of justice on the other—the want of any efficient system of police and of any tolerable roads or means of communication—make it almost impossible for a man to cultivate his ground in peace, to take his crop to market when he has grown it, or to establish himself in any kind of freedom at home. You will readily perceive how greatly such a state of things must interfere with the progress of Christianity, and yet how deep is the need for Christian principle to moderate the tone of the oppressor, and to give strength and courage to the oppressed, as well as hope in that God who has said He will break the arm of the oppressor, and that he will deal mercifully with the captive.

Rev. John Sale.

THE TRANSLATIONS OF THE SOCIETY.

The very emphatic recognition of the importance of multiplying able and faithful translations of the Holy Scriptures which the resolution contains, appears to me to be in the strictest harmony with the course which this society has pursued from the very commencement of its history. From the very first you have been conspicuous for the earnestness with which you have prosecuted those literary labours which are an indispensable part of our modern missionary agency. You have always had a wonderful faith in the printing-press. Your very first missionaries—one of whom, by the way, was a professional printer—as soon as they got to the land that they were sent to evangelise, saw very clearly that it was one of the first and most urgent duties to renew that great miracle that God worked out on the day of Pentecost, and so to enable the apostles and evangelists to tell unto the people of India, in their own tongue, the wonderful works of God. And ever since 1801, when Dr. Carey first published his translation of the New Testament into Bengali, you have most faithfully and diligently followed his great and authoritative maxim. Other societies have joined you in this great work, and according to a recent report of the British and Foreign Bible Society, it appears that there are translations of the Holy Bible, or of the New Testament, or of certain parts of Holy Scripture, in between thirty and forty of the various languages and dialects of India.

Rev. R. W. Dale.

THE FUTURE OF THE BIBLE.

And besides accomplishing a great service on behalf of the people for whose special benefit these translations have been made, it appears to me that they are destined to effect by-and-by new disclosures of the unsearchable riches of Divine revelation. The Bible having been brought into contact in India, and elsewhere, with races of men having a different history to our own, different intellectual attributes, and different moral and spiritual necessities, I cannot but anticipate that as these people come to deal with God's revelation of His Word, there will be discovered in this book new wisdom, new and hitherto slumbering energies, new and hitherto undreamt-of glories. It is not from the labours of scholars and of critics that God's word receives its best and most precious illustrations, but rather from the life of man. The sorrows through which we are passing, our disappointments, our failures, our endeavours to do well, and the blessed triumph with which God sometimes crowns them, all our external and internal life, constitute a kind of instrument by means of which we arrive at the truest and wisest interpretation of God's Word. It appears to me there are passages in St. Paul's epistles which can never be understood by a man who has not been bowed down at some time or other under the tremendous pressure of great spiritual responsibility. Again, all of us have read many a time that marvellous passage, "Like as a father pitieth his children, so the Lord pitieth them who fear him." But if we have ever had to attend on the sick bed of a darling child through a long and weary night, and heard the moanings of pain from those lips which used to discourse music so sweet, I think we have come to understand that there is a depth of meaning in that passage which we never suspected before. And just as those parts of the Bible which deal with the experimental aspects of human nature can only be elucidated by human experience, so I take it that those parts of God's word which are more directly intended to relish and to elucidate theological truth, can only be fully interpreted, and receive their ultimate development, when they have been brought into close and living contact with human intellect under every variety of form, and subjected to every variety of discipline. I suppose that but for the accumulated corruptions of the Church of Rome in the sixteenth century we should never have come to understand all the meaning of Paul's Epistles to the Romans and Galatians; and but for those great falsehoods that Luther had to struggle against and overcome, St. Paul's theology would never have been so deeply meditated upon, or so fully comprehended; and so I believe there are parts of the writings of St. John that will never be understood aright by the church until some great and powerful spiritual community has to meet with, and to confront, a form of philosophy and theology similar to that ancient system of error which those writings were especially intended to overthrow. And hence I rejoice when I see God's Word taken into new regions of human thought.

Rev. R. W. Dale.

GREATER GENEROSITY REQUIRED.

We ought to give with larger generosity. We ought to pray with intenser fervour. We ought to call out the very flower and chivalry of our Christian youth to engage personally in this illustrious service. If I might be permitted, though belonging to another denomination of the Christian Church to utter my thought, I cannot help saying that I do not believe that the present revenue of your society adequately represents what the churches of the Baptist order might do for this great cause. I cannot see why the £14,000 a year that you receive in regular contributions for general purposes might not be multiplied very easily three-fold; and let me say that this is not to be done, as I take it, by speeches, no matter how eloquent, in this hall; nor by sermons, no matter how impressively delivered, elsewhere. I suppose that there are many lay gentlemen in this hall this morning representing Baptist churches scattered all over the kingdom; and let me say to them that the work after all lies mainly in their hands. Do you, lay gentlemen, determine that the local organisations connected with the society shall be worked more vigorously and more regularly than ever—that missionary sermons shall be preached, and missionary collections shall be made with relentless punctuality and regularity, no matter in the midst of what local demand. And remember that the most emphatic appeal for money consists in a generous and high-minded example of giving; and a generous giver in every church does a vast deal towards making the whole church generous. If every lay gentleman in this hall determined to double his own contribution towards this society, the effect of that

simple act would be far greater upon the liberality of all your churches than any appeals from secretaries or from pulpit orators made from one year's end to the other.

Rev. R. W. Dale.

THE LANCASHIRE DISTRESS.

So far as the decrease in the society's income was caused by the Lancashire distress, I cannot say that we have great reason to deplore it. About £1,000, or scarcely that, is the amount of diminution in the society's income to be ascribed to that cause; and the Lancashire distress, like most of the visitations of our Heavenly Father in His providence, will, I doubt not, prove the parent of great and multiplied blessings. Has it not given birth to a spirit of philanthropy of a more mighty and sovereign power than was ever heard of before? Has it not awakened emotions of pity, of charity, and of brotherly love, which it was well worth any trial, and any amount of suffering, to have created in the heart of this nation? If the Baptist churches have failed, during the past year, to give so much by a thousand pounds to the Missionary Society, it is so far a cause of regret; but they have contributed six times that amount—nay, I think I shall not exaggerate if I say ten times that amount—to the alleviation of the distress of our suffering brethren in the North. And the fountains of Christian benevolence which have thus been opened will assuredly not be sealed again. We have learnt how much more blessed it is to give than to receive; and when the unhappy occasion for this charity shall have passed away, our gifts will continue to flow as liberally as before, although in other channels; and the Missionary Society, which for the time has suffered loss, will rejoice in a greatly augmented revenue.

Rev. J. H. Millard.

GOD HAS LED US.

Is not the hand of God wonderfully manifested in the first direction of this society as to the field it should occupy? It was not to India that our missionaries turned their steps in the first instance. They had thought of the South Sea Islands; but God led them in His providence to Indian soil; and led them, as I think, without their own knowledge, up to the very fortress and stronghold of Asiatic superstition, into the very heart of the Eastern world, the Italy of Asia, the asylum of Asiatic art, the home of Asiatic ingenious manufactures, the birthplace and cradle of Asiatic philosophy and religion—that was the spot to which God directed the feet of our fathers in order that they might be the instrument in His hand to shake the power of heathenism in its strongest hold. And we have not laboured there without success. The handful of corn scattered on the top of the mountain has already brought forth a harvest. As you have heard, there are no fewer than 30,000 converts to be found in India alone; while in Jamaica still more cheering results have been witnessed, for 25,000 converts are there to be found in connection with the Baptist churches alone.

Rev. J. H. Millard.

WHO WILL CARRY ON THE WORK?

Carey did not abandon it; Marshman did not abandon it; the brave men who had taken up their position under the walls of the enemy felt they were to conquer or to die, and in the arms of victory many of them have fallen. Shall there not be a band of successors to follow in their steps? Are there not heroic and ardent hearts amongst the young men of England at the present day? Are there not those who emulate the spirit of our forefathers, those who may be said to have inhaled the spirit of our fathers departed—the spirit of a Carey, a Marshman, a Martyn, a Brainerd? Is their spirit quenched within us, their degenerate descendants? God forbid: let the youths of England devote themselves to this missionary work—let them come up to the help of the Lord against the mighty. And the Lord himself is preparing the way. Do we not see on all hands how He is opening pathways, if we are but prepared to take possession of the land? He is breaking up the fallow ground on every side; it is for us to go and scatter in the seed, which we have hitherto scattered with too sparing a hand. What mean these convulsions of the nations on every side? What mean these changes of dynasty—these shrieks from Poland, the moans of Russia, the groans that come across the Atlantic? What do these things mean. That God himself, with His own hand, is shaking the nations, preparing a highway for the triumphal chariot of His Son!

"Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing.
For he shall have dominion
O'er river, sea, and shore;
Far as the eagle's pinion
Or dove's light wing can soar."

Rev. J. H. Millard.

ENGLISH EDUCATION IN INDIA.

Of course, many of you know that in presidential cities and great provincial towns, education is conveyed to the native mainly through the medium of the English language, which there is such a constant desire to acquire, and the study of which is pursued so eagerly, that it is becoming quite naturalised among the higher and upper classes of the people; and the demand for English books is proportionably great. From a comparative statement of sales of works within a period of four years, it appears that there were issued from certain depositories, in the Arabic tongue, 110 works, in Sanscrit there were 620, whilst the demand for English books in the same period amounted to 72,205 volumes. If you inspect the rolls of certain colleges, of which particulars are given, the same proportions will appear with reference to the studies of the pupils. There are 299 boys studying Sanscrit, 554 studying Arabic and Persian, while there are 4,241 seeking to attain proficiency in the English language. Then, besides these Government and missionary institutions, there are schools carried on by educated and enlightened natives, and these institutions are fashioned precisely on the model of the great missionary establishments in Calcutta and Madras; and it is very gratifying, not to say amusing, to stumble upon these schools, and see the boys deep in their studies, in the court-yard of some obscure house, or in the narrow, sequestered gully—all eagerly diving into the mysteries of that tongue on the acquirement of which so much of their after-life will depend.

Rev. J. Makepeace.

GOVERNMENT EDUCATION IN INDIA.

There is the system patronised by Government, whose characteristic is that it confers education without religion, treating man as altogether a creature of time, or a piece of intellectual mechanism. It discards the Bible from its schools, so that, whilst those institutions afford the amplest means for the highest mental culture, yet, in respect of all moral influence, they present a dreary void—a blank, cheerless vacuity. The objections which the Government raise against the introduction of the Sacred Book into the seminaries, serve merely to show the groundlessness of its fears, and the undignified attitude it has been compelled to assume. In the first place, the serious apprehension is entertained by Government that if it introduced the Bible as a class-book at the schools, parents would not send their children, and Government would be deprived of the opportunity of imparting the treasures of even secular knowledge! How baseless was the fear—how startling the assertion—is shown by the following remarkable statement of fact. A missionary institution was opened in Calcutta, and in little less than two hours 520 applications were registered, while during the following week the numbers on the list were 1,500. At Allahabad, the missionary institution occupies the place of one abandoned by Government, and although the Bible is now taught there, it contains double the number of pupils who used to attend when the sacred volume was excluded. At Azimghur there is similar success, and the natives have sent in applications for similar institutions to be founded in other parts of the district. At Bansberia there was a school opened in connexion with a native association, where similar evidences of the popularity of Scriptural instruction are observed. At Mysore the Rajah had contributed largely for the establishment of a school, to be called the Rajah's Free School, and fashioned after the model of the great missionary institutions at Madras; and at the examination which took place in the palace, in the presence of a large number of native gentry, the boys commenced not by giving answers in history or chronology, or any of the sciences, but by reading a portion of the New Testament in English, and translating it. What will you think when I tell you of the statement sent home, that when the Rajah's school came under the control of Government, Government excluded the Bible, which hitherto the Rajah had allowed to be taught? Anomalies are not rare, but certainly a greater anomaly can scarcely be found than this, that a native prince in his own school shall have the Scriptures taught, and yet so soon as the school comes under the supervision of the English Government, the Bible, forsooth, is excluded!

Rev. J. Makepeace.

GOVERNMENT NEUTRALITY.

Then the second objection urged by the Government in defence of its policy with regard to the exclusion of the Bible, is that it is pledged on all religious matters to strict neutrality and non-interference. I say upon this matter our Government is charged with great and glaring inconsistency, for should not the principle of non-interference and strict neutrality be

preserved somewhat on this basis, that if there is to be a comparative abnegation of the true religion, there must be an authoritative recognition of the false? If that were the mode of carrying out the principle, there would be no Shasters or Korans where there are no Bibles; but the Shasters and the Korans are made class-books, while the Bible is not allowed a place in the schools. This one-sided recognition of a principle is of a piece with the conduct of a Government who, while professing to stand aloof impartially between two belligerents, supplies to the one all those vast stores necessary for the prosecution of its war, which it peremptorily denies to the other.

Rev. J. Makepeace.

INFIDELITY THE EFFECT OF GOVERNMENT EDUCATION.

Having battered to pieces the stronghold of their ancient faith, it turns out the wretched inmates, all shelterless and forlorn, on the bleak, barren mountains of downright atheism. This is the natural and necessary consequence of the Governmental system of training—to rear a race of highly cultivated infidels, a generation of accomplished sceptics. Young men trained in this institution lose all respect for their traditional creed, but acquire no respect for any other, and they are let loose upon society without having placed in their hands any sure guide of conscience. Their education is deficient in its most useful branch. There has been no moral training, and therefore the pupils have no moral influence to control the movements, or preserve the equilibrium of the mind. Let me just say, then, with regard to this matter—I will not stop to illustrate the point, for time will not allow—that, in the first place, the young men trained in these Government institutions are among the most embittered opponents of the Gospel, and, in the second place, that they are among the most disloyal and disaffected of the whole community. By imparting this unsanctified instruction within its walls, the Government has been nestling and nurturing a brood of vipers in its bosom; showing how little we can expect any allegiance to man from a system of tuition from which all thought of allegiance to God is systematically excluded.

Rev. J. Makepeace.

MISSIONARY SCHOOLS.

Through these institutions we reach and indoctrinate multitudes of native youth with Christian truth, who would otherwise be wholly inaccessible to missionary effort. We get at the higher and the middle classes of the people, subduing hostilities, removing prejudices, and creating respect for Christianity far and wide. A mighty work of preparation is going on in India, for the final triumph of the Gospel. India is growing ready for her change, and our schools are wonderfully helping on this final triumph. Out of these schools there have gone forth thousands, and tens of thousands, of native youth, who have a most thorough acquaintance with the plan of salvation, who have been well indoctrinated into the principles and precepts of our holy religion, and who constitute a prepared people for the outpouring of the Spirit from on high. If that Spirit was to descend to-day or to-morrow, there would be thousands of ready-made intelligent Christians who, having life in themselves, would be capable, from their previous high mental culture, to go forth as your most intelligent ambassadors of the cross. Once more, these institutions furnish examples of the noblest Christian heroism in those pupils who have been converted to the faith. Certainly, we have some of the most noble instances of moral courage in connection with those institutions, in pupils who have been determined to be on the Lord's side. On many occasions, when youth who have been trained in those institutions have abandoned the faith of their forefathers, and have determined to avow their attachment to Jesus, a hue and cry has been raised against them, and various streams of persecution have descended upon the hapless neophytes, compelling them to fly for shelter or protection to the abodes of the missionaries. Thither their friends and relatives have repaired, endeavouring to win them back by entreaty, or tear them away by force. If foiled in that attempt, scenes have ensued which almost beggar description, and which might well melt with pity, or rend with grief the most callous heart. Maddened into fury at the calm protestations of their children against the soul-destroying errors of heathenism, they have turned savagely towards them, and with a brow darkening with indignation, and eyes flashing with the fierce glow of fanaticism, and lips quivering with implacable rage, they have poured forth upon them a volley of appalling execration, exhausting in their attack the whole vocabulary of curses, invectives, and threats. In the whole range of the English language, I know of nothing com-

parable to those imprecations, except it be the wild wail of the frantic Eve against the fratricide Cain, in those sublimely impassioned sentences:—"May all the curses of life be on him, and his agonies drive him forth over the wilderness. May snakes spring up in his path; earth's fruits be ashes in his mouth; the leaves on which he lays his head to sleep be strewed with scorpions! May the cool rivers turn to blood as he stoops down to stain them with his raging lips! May every element shun or change to him! May he live in agonies! May the grass wither from his feet, the woods deny him shelter, the earth a home, the dust a grave, and heaven his God!" And at after this exhaustive attack our pupils remain unmoved, recourse is had to the courts of law; but there, too, they have signally triumphed. Sir, our churches in England ought to be proud to mention the names of these pupils, for they stand high up upon the list of the holy martyrs of the church, and of those who through much tribulation have entered into the kingdom.

Rev. J. Makepeace.

HOME PROCEEDINGS.

Numerous and important meetings have been held during the past month. Our excellent missionaries the Rev. J. Sale has visited Taunton, Wellington, Bridgwater, Crewkerne, Yeovil, Lyme, Chard, Montacute, Wellitton, and Watchet, in Somerset and Wilts; and the Rev. George Pearce has been the deputation to the North Northamptonshire Auxiliary, including Kettering, Clipstone, Thrapstone, &c., as well as Amersham, and places adjacent. The Rev. J. Sale has also paid a visit to Amersham Hall Grammar School, Caversham, near Reading, at the request of E. West, Esq., formerly of Amersham, the young gentlemen in his establishment having continued to manifest a deep interest in missions. The Rev. J. Makepeace, with other friends of whose names we have received no report, have visited Birmingham and Bristol, at which latter place we learn the Rev. C. W. Lewis and W. Landels advocated the claims of the Society, and, we hear, with encouraging results. In respect to the former, our esteemed Treasurer writes:—"The meetings at Birmingham were excellent. What the result may be financially remains to be seen. *My own impressions are, strongly, that unless we organize all these Auxiliaries, so as in some way to keep the thing constantly moving, and not to leave it merely to the effect of our annual meetings, we shall not be able to realize all we desire.*" We have put these few latter weighty words in italics in order to draw attention to them, for we are more than ever convinced that they indicate *the* way to augment the Society's income. And we are sure that the moral result would be good; for such thorough organization and effort, by exciting attention to this great object and end, will call forth more believing and continuous prayer.

In regard to the Bristol meetings, an event occurred the day after they closed, which will be heard with deep regret by all who knew the gentleman to whom the following extract from a letter, dated Bristol, May 21, refers:—"I am sure you will be grieved to hear of the sudden decease of our dear friend Mr. B. N. Leonard. The solemn event took place at half-past 12 o'clock to-day.

He had been in better health and spirits for the last few days than he had been for some time, attended several services of the Auxiliary here this week, and *last night* was on the platform at King-street Chapel. This morning whilst taking his breakfast, he suddenly fell back, was seized with convulsions, and died in about three hours. It is remarkable that he should have been present here at the formation of the Auxiliary in 1819, and from that time took the most lively interest in its success, and that the last public act of his life should have been his co-operation at its annual meeting, only a few hours before his departure."

Mainly instrumental in introducing the Rev. Thomas Winter to Bristol, whose death also took place recently, and by which event the society has long one of its warmest and most zealous and consistent advocate and supporter he has soon

followed his pastor and friend to the abode of the blessed.[1] As another observes, when writing on the same subject:—"In the case of one prepared as we trust he was, such a transition at 75 years of age, does not seem to be deprecated." Mr. Leonard, we believe, had the unspeakable happiness of seeing for years prior to his decease, *all* his sons and daughters, and their wives and husbands, members of Christian churches. Such a fact is as delightful as it is remarkable.

At the meeting May 5, the Committee considered a letter from the Rev. J. Kobner, who has been in England for some time, collecting funds towards the erection of a chapel in his station in Germany, presenting the case of the Baptist Churches in that country as one of the utmost need, owing to the failure of supplies from America, on which the following resolution was passed:—

"That as an expression of esteem to the brethren in Germany, and of sympathy with them in their present time of need, a grant of £100 be made to the German Baptist Mission; the Committee regret that the state of the Society's finances prevents them from making a larger grant." We are sure that our friends generally throughout the country will approve of this step, and we hope the brethren in Germany will be encouraged in their time of trial and difficulty. We hear from the Rev. J. Oncken that this grant will help the mission over difficulties which they feared would prove insurmountable. They also hope to see some English brethren at their triennial conference at Hamburg in July.

THE PROPOSED SCHOOL IN CALCUTTA.

Mr. and Mrs. Sale have visited Birmingham and Liverpool during last month and at each of these places much interest was excited in regard to the work to which Mrs. Sale is devoting herself. A numerous party of ladies in each of these towns, have formed themselves into a Committee to obtain funds for the establishment of a girl's school in Calcutta, of which notice was given in our April number.

On the 22nd, by invitation of Lady Peto, a numerous meeting of ladies was convened at 12 Palace Gardens, Kensington, which Mrs. Sale addressed on the work in which she is engaged, and also in regard to the proposed school for the children of Hindoo gentlemen. Subscriptions and donations were handed in, and many ladies engaged to collect for the school among their friends. It is earnestly hoped that such efforts may be multiplied throughout the country. For some years there will be a considerable outlay, until the school be fairly established. Collecting papers and copies of the circular may be had on application at the mission house.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, 1863, to March 31st, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; N. P. for *Native Preachers*; T. for *Translations*.

Annual Subscriptions.	£	s.	d.
Alexander, J. W., Esq.	3	3	0
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B. B.	2	0	0
Blackmore, Rev. E.	1	1	0
Bowser, W., Esq.	3	3	0
Carey, Mrs.	1	1	0
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Carter, Mr. J., Erith	2	0	0
David, Mrs. E.	0	10	6
Gurney, Jos., Esq.	50	0	0
Heaton, W., Esq.	4	4	0
Irish, Mr. F.	0	10	6
Middleditch, Rev. C. J.	1	1	0
Phillips, Mr. J. H.	2	2	0
Do., Childrens' Box, for *China*	0	5	0
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Ibis	3	2	6
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Contributions ... 90 11 8
Salter's Hall—
Collection for *W. & O.* ... 5 7 0
Contributions ... 12 13 0
Shaftesbury Hall, Aldersgate Street—
Sunday School ... 1 6 8 0
Shouldham Street—
Contributions ... 6 0 0
Do., Sun. School ... 1 10 0
Spencer Place—
Contribs. Sun. Sch. ... 6 8 10
Do. for *N. P.* ... 0 3 0
6 11 10
Less expenses ... 1 15 10
4 16 0
Tottenham—
Contributions ... 30 15 9
Westbourne Grove—
Collection for *W. & O.* ... 16 11 0
Contributions ... 136 1 11
Do. by *Y. M. M. A.* for *Mr. Saker's Afri. ... Schools* ... 84 1 8

BEDFORDSHIRE.

Biggleswade—
Collection for *W. & O.* ... 1 0 0
Contributions ... 12 12 10
Do. for *N. P.* ... 0 10 0
13 2 10
Less expenses ... 0 10 0
12 12 10
Blunham—
Collection for *W. & O.* ... 0 3 0
Contributions ... 0 18 0
Cranfield, 2nd Baptist Ch.—
Contributions ... 0 8 3
Leighton Buzzard—
Contributions ... 25 2 6
Do. for Schools ... 3 10 0
28 12 6
Less expenses and *Heralds* ... 2 3 1
26 9 5
Stevington—
Collection for *W. & O.* ... 0 6 6
Contributions ... 0 10 0

BERKSHIRE.

Blackwater—
Contributions ... 7 6 3
Do. Sun. School ... 1 3 6
Henley—
Contributions ... 9 6 9
Newbury—
Contributions ... 36 6 6

Reading—
Contributions 94 15 7
Do. for *China*..... 5 1 2
99 16 9
Less expenses and amt. acknow. before .. 42 19 3
57 17 6

Wokingham—
Contributions.... .. 52 8 8
Do. for *N. P.* 1 18 7
54 7 3
Less expenses and amt. acknowledged before 55 5 8
1 18 7

BUCKINGHAMSHIRE.

Amersham—
Profits of Lecture by Mr. J. R. Phillips.. 1 1 7

Chesham—
Contributions 8
Profits of Lecture by Mr. J. R. Phillips .. 1 3 8

Drayton Parslow—
Contributions 2
Henley Stratford—
Collection for *W. & O.* 3
Contribs. for *N. P.* 10
Great Marlow—
Contributions 1 11 2
Profits of Lecture by Mr. J. R. Phillips .. 1 10 0
High Wycombe—
Contributions 22 0 10
Do. for *China*..... 1 10 0
Little Kingshill—
Contributions 8 10 0
Less expenses 0 6 0
8
Stoney Stratford—
Contributions 5 18 8
Do. for *N. P.* 2 10 0
Waddesdon—
Contribs. for *W. & O.* 10 0
Wotton Turville—
Contributions 10 10

CAMBRIDGESHIRE.

Cambridge, St. Andrew's Street—
Collection for *W. & O.* 18
Contributions 16 11
Do. for *N. P.* 15 0
Do. for *Schs. at Barisal* 5 5
Doddington Chapel—
Contributions 2 0 0
Do. Ellen Chapel—
Contributions 0
Caxton—
Contributions 7 8 10
Chatteris—
Sunday Schools 1 2
Cottenham—
Contributions 25 14 7
Great Shelford—
Collection for *W. & O.* 0 12 6
Contributions 7
Do. for *China* 0 0
Harston—
Contributions 2 4 0
Histon—
Contributions 2 16 2
Do. for *N. P.* 1 6 6
Landbeach—
Contributions 2 5 0

Melbourne—
Contributions..... 9 0 0
Swadlincote—
Collection for *W. & O.* 15 0
Contributions 4 7 2
Do. for *N. P.* 0 13 6
Do. Sun. School 1 8 7
Waterfall—
Collection for *W. & O.* 15 0
Contributions 3
Wilson—
Contributions 1 1 0
Willington—
Contributions 1 2 6
Less expenses and amt. acknowledged before 219 15 8
20 15 6
84 16 5

CHESHIRE.

Birkenhead, Welsh Bap.—
Contributions 9
Do. for *N. P.* 0 3 0
Less expenses 0
CORNWALL.

Falmouth—
Collection for *W. & O.* 1 0 0
Contributions 21 11 7
Grampound—
Contributions 5 10 0
Redruth—
Contributions 8
Less expenses 1 10 0
Less amt. prev. acknow. 6
Padstow—
Contributions 0 8 6
Truro—
Collection for *W. & O.* 5 0
Contributions 10 16 8
Do. for *N. P.* 0 7 0
CUMBERLAND.

Carlisle—
Contributions 15 0
Maryport—
Contributions 6
Less expenses 0 13 1
Whitehaven—
Contributions 11 8
Do. for Schs. 6
Less expenses 1 1 0
Less amt. prev. acknow. 2 2 0
DERBYSHIRE.

Riddings—
Contribs. for *N. P.* 0 10 0
DEVONSHIRE.

Appledore—
Collection for *W. & O.* 0 11 10
Contribs. for *N. P.* .. 0 5 0
HAMPSHIRE.
0 16 10
Less Expenses 0 12 7

Brixham—
Collection for *W. & O.* 0
Contributions 9 17 2
Do. for *N. P.* 1
12 8 1
Less expenses 1 6 4
10 12 9
Devonport, Hope Chapel—
Contributions 47 7
Do. by Sun. Schools 10 0
Do. for *Mr. Saker* 10
King's Teignton Sun. Sch. 1
Do. for *China* 1 0 0
Less expenses 0 13 0
61 9
Less amounts prev. acknowledged 39 0
Devonport, Morice Square—
Collection for *W. & O.* 1 0
Contributions 16 19 5
Do. for *China*.... 2 0 0
20 19
Less amount prev. acknowledged 14 16 1
Exeter—
Contribution 5 0 0
Kingsbridge—
Collection for *W. & O.* 0
Contributions 14 2
Do. Sun. School 3 13 9
Less expenses 1
Lifton, &c.— 0
Contributions 2 11
Less expenses 2 8
Plymouth—
Collection for *W. & O.* 2 10 0
Contributions 52 3 0
Do. for *N. P.* 19 0 9
Do. for *T.* 1 11 0
Less expenses 28 15 8
Collection for *W. & O.* 0 5 0
Contributions 1 9 0
Dorchester—
Contributions 3 8 2
Weymouth—
Contributions 0 1 1
Less Expenses 0 1 1
Darlington—
Contributions 0 0
Do. for Schools 0 0

	£	s.	d.
Houghton-le-Spring—			
Contributions	3	0	0
Kelloe—			
Contributions	0	10	0
South Shields—			
Contributions	25	17	3
Do. Sun. School ..	0	9	1
	26	6	4
Less expenses	0	13	0
	25	13	4
Sunderland—			
Contributions	3	2	0
Do. Sun. School ..	1	0	0
Ward Park—			
Contributions	0	13	0
	29	8	4
Less expenses	0	12	6
	29	15	10
Colchester, Eld Lane—			
Contributions	11	9	6
Do. for *T.*	1	4	1
	12	13	7
Less expenses	0	12	7
	12	1	0
Harlow—			
Contributions	30	15	3
Do. for *China*	4	18	0
	35	13	3
Less expenses	0	0	0
	35	13	3
Ilford—			
Contributions	20	9	1
Do. for *China*	3	2	8
Do. Sun. School ..	0	6	7
	23	18	4
Less expenses	0	10	0
	23	8	4
Loughton—			
Contributions	20	9	1
Do. for *N. P.*	3	2	8
Do. Sun. School ..	0	6	7
	23	18	4
Less expenses	0	10	0
	23	8	4
Saffron Walden—			
Collection for *W. & O.*	0	14	8
Contributions	25	7	1
Do. Sun. School ..	0	7	0
	26	8	9
Less expenses	0	10	0
	25	18	9
Do. for *N. P.*	2	2	9
Do. for *T.*	1	1	0
	29	2	6
Less expenses	0	12	6
	28	10	0
Do. for *China*	1	1	0
Do. Sun. School ..	0	15	3
	30	6	9
Less expenses	0	10	0
	29	16	9
Do. for *N. P.*	5	19	2
	35	15	11
Less expenses	0	12	6
	35	3	5
Do. for *T.*	1	1	0
	36	4	5
Less expenses	0	12	6
	35	11	11
Less expenses	0	12	6
	35	0	5
Do. for *N. P.*	1	9	0
	36	9	5
Less expenses	0	12	6
	35	16	11
Do. for *T.*	1	1	0
	36	17	11
Less expenses	0	12	6
	36	5	5
Do. for *N. P.*	1	1	0
	37	6	5
Less expenses	0	12	6
	36	13	11
Do. for *T.*	1	1	0
	37	14	11
Less expenses	0	12	6
	37	2	5
Do. for *N. P.*	1	1	0
	38	3	5
Less expenses	0	12	6
	37	11	11
Do. for *T.*	1	1	0
	38	12	11
Less expenses	0	12	6
	38	0	5
Do. for *N. P.*	1	1	0
	39	1	5
Less expenses	0	12	6
	38	9	11
Do. for *T.*	1	1	0
	39	10	11
Less expenses	0	12	6
	38	18	5
Do. for *N. P.*	1	1	0
	39	19	5
Less expenses	0	12	6
	39	6	11
Do. for *T.*	1	1	0
	40	7	11
Less expenses	0	12	6
	39	15	5
Do. for *N. P.*	1	1	0
	40	16	5
Less expenses	0	12	6
	39	19	11
Do. for *T.*	1	1	0
	41	0	11
Less expenses	0	12	6
	40	8	5
Do. for *N. P.*	1	1	0
	41	9	5
Less expenses	0	12	6
	40	16	11
Do. for *T.*	1	1	0
	41	17	11
Less expenses	0	12	6
	41	5	5
Do. for *N. P.*	1	1	0
	42	6	5
Less expenses	0	12	6
	41	13	11
Do. for *T.*	1	1	0
	42	14	11
Less expenses	0	12	6
	42	2	5
Do. for *N. P.*	1	1	0
	43	3	5
Less expenses	0	12	6
	42	10	11
Do. for *T.*	1	1	0
	43	11	11
Less expenses	0	12	6
	42	19	5
Do. for *N. P.*	1	1	0
	44	0	5
Less expenses	0	12	6
	43	7	11
Do. for *T.*	1	1	0
	44	8	11
Less expenses	0	12	6
	43	16	5
Do. for *N. P.*	1	1	0
	44	17	5
Less expenses	0	12	6
	44	5	11
Do. for *T.*	1	1	0
	45	6	11
Less expenses	0	12	6
	44	14	5
Do. for *N. P.*	1	1	0
	45	15	5
Less expenses	0	12	6
	45	2	11
Do. for *T.*	1	1	0
	46	3	11
Less expenses	0	12	6
	45	11	5
Do. for *N. P.*	1	1	0
	46	12	5
Less expenses	0	12	6
	45	19	11
Do. for *T.*	1	1	0
	46	20	11
Less expenses	0	12	6
	46	8	5
Do. for *N. P.*	1	1	0
	47	9	5
Less expenses	0	12	6
	46	16	11
Do. for *T.*	1	1	0
	47	17	11
Less expenses	0	12	6
	47	5	5
Do. for *N. P.*	1	1	0
	48	6	5
Less expenses	0	12	6
	47	13	11
Do. for *T.*	1	1	0
	48	14	11
Less expenses	0	12	6
	48	2	5
Do. for *N. P.*	1	1	0
	49	3	5
Less expenses	0	12	6
	48	10	11
Do. for *T.*	1	1	0
	49	11	11
Less expenses	0	12	6
	48	19	5
Do. for *N. P.*	1	1	0
	49	20	5
Less expenses	0	12	6
	49	8	11
Do. for *T.*	1	1	0
	50	9	11
Less expenses	0	12	6
	49	17	5
Do. for *N. P.*	1	1	0
	50	18	5
Less expenses	0	12	6
	50	6	11
Do. for *T.*	1	1	0
	51	7	11
Less expenses	0	12	6
	50	15	5
Do. for *N. P.*	1	1	0
	51	16	5
Less expenses	0	12	6
	51	4	11
Do. for *T.*	1	1	0
	52	5	11
Less expenses	0	12	6
	51	13	5
Do. for *N. P.*	1	1	0
	52	14	5
Less expenses	0	12	6
	52	2	11
Do. for *T.*	1	1	0
	53	3	11
Less expenses	0	12	6
	52	11	5
Do. for *N. P.*	1	1	0
	53	12	5
Less expenses	0	12	6
	52	19	11
Do. for *T.*	1	1	0
	53	20	11
Less expenses	0	12	6
	53	8	5
Do. for *N. P.*	1	1	0
	54	9	5
Less expenses	0	12	6
	53	16	11
Do. for *T.*	1	1	0
	54	17	11
Less expenses	0	12	6
	54	5	5
Do. for *N. P.*	1	1	0
	55	6	5
Less expenses	0	12	6
	54	13	11
Do. for *T.*	1	1	0
	55	14	11
Less expenses	0	12	6
	55	2	5
Do. for *N. P.*	1	1	0
	56	3	5
Less expenses	0	12	6
	55	10	11
Do. for *T.*	1	1	0
	56	11	11
Less expenses	0	12	6
	55	19	5
Do. for *N. P.*	1	1	0
	56	20	5
Less expenses	0	12	6
	56	8	11
Do. for *T.*	1	1	0
	57	9	11
Less expenses	0	12	6
	56	17	5
Do. for *N. P.*	1	1	0
	57	18	5
Less expenses	0	12	6
	57	6	11
Do. for *T.*	1	1	0
	58	7	11
Less expenses	0	12	6
	57	15	5
Do. for *N. P.*	1	1	0
	58	16	5
Less expenses	0	12	6
	58	4	11
Do. for *T.*	1	1	0
	59	5	11
Less expenses	0	12	6
	58	13	5
Do. for *N. P.*	1	1	0
	59	14	5
Less expenses	0	12	6
	59	2	11
Do. for *T.*	1	1	0
	60	3	11
Less expenses	0	12	6
	59	11	5
Do. for *N. P.*	1	1	0
	60	12	5
Less expenses	0	12	6
	59	19	11
Do. for *T.*	1	1	0
	60	20	11
Less expenses	0	12	6
	60	8	5
Do. for *N. P.*	1	1	0
	61	9	5
Less expenses	0	12	6
	60	16	11
Do. for *T.*	1	1	0
	61	17	11
Less expenses	0	12	6
	61	5	5
Do. for *N. P.*	1	1	0
	62	6	5
Less expenses	0	12	6
	61	13	11
Do. for *T.*	1	1	0
	62	14	11
Less expenses	0	12	6
	62	2	5
Do. for *N. P.*	1	1	0
	63	3	5
Less expenses	0	12	6
	62	10	11
Do. for *T.*	1	1	0
	63	11	11
Less expenses	0	12	6
	62	19	5
Do. for *N. P.*	1	1	0
	63	20	5
Less expenses	0	12	6
	63	8	11
Do. for *T.*	1	1	0
	64	9	11
Less expenses	0	12	6
	63	17	5
Do. for *N. P.*	1	1	0
	64	18	5
Less expenses	0	12	6
	64	6	11
Do. for *T.*	1	1	0
	65	7	11
Less expenses	0	12	6
	64	15	5
Do. for *N. P.*	1	1	0
	65	16	5
Less expenses	0	12	6
	65	4	11
Do. for *T.*	1	1	0
	66	5	11
Less expenses	0	12	6
	65	13	5
Do. for *N. P.*	1	1	0
	66	14	5
Less expenses	0	12	6
	66	2	11
Do. for *T.*	1	1	0
	67	3	11
Less expenses	0	12	6
	66	11	5
Do. for *N. P.*	1	1	0
	67	12	5
Less expenses	0	12	6
	66	19	11
Do. for *T.*	1	1	0
	67	20	11
Less expenses	0	12	6
	67	8	5
Do. for *N. P.*	1	1	0
	68	9	5
Less expenses	0	12	6
	67	16	11
Do. for *T.*	1	1	0
	68	17	11
Less expenses	0	12	6
	68	5	5
Do. for *N. P.*	1	1	0
	69	6	5
Less expenses	0	12	6
	68	13	11
Do. for *T.*	1	1	0
	69	14	11
Less expenses	0	12	6
	69	2	5
Do. for *N. P.*	1	1	0
	70	3	5
Less expenses	0	12	6
	69	10	11
Do. for *T.*	1	1	0
	70	11	11
Less expenses	0	12	6
	69	19	5
Do. for *N. P.*	1	1	0
	70	20	5
Less expenses	0	12	6
	70	8	11
Do. for *T.*	1	1	0
	71	9	11
Less expenses	0	12	6
	70	17	5
Do. for *N. P.*	1	1	0
	71	18	5
Less expenses	0	12	6
	71	6	11
Do. for *T.*	1	1	0
	72	7	11
Less expenses	0	12	6
	71	15	5
Do. for *N. P.*	1	1	0
	72	16	5
Less expenses	0	12	6
	72	4	11
Do. for *T.*	1	1	0
	73	5	11
Less expenses	0	12	6
	72	13	5
Do. for *N. P.*	1	1	0
	73	14	5
Less expenses	0	12	6
	73	2	11
Do. for *T.*	1	1	0
	74	3	11
Less expenses	0	12	6
	73	11	5
Do. for *N. P.*	1	1	0
	74	12	5
Less expenses	0	12	6
	73	19	11
Do. for *T.*	1	1	0
	74	20	11
Less expenses	0	12	6
	74	8	5
Do. for *N. P.*	1	1	0
	75	9	5
Less expenses	0	12	6
	74	16	11
Do. for *T.*	1	1	0
	75	17	11
Less expenses	0	12	6
	75	5	5
Do. for *N. P.*	1	1	0
	76	6	5
Less expenses	0	12	6
	75	13	11
Do. for *T.*	1	1	0
	76	14	11
Less expenses	0	12	6
	76	2	5
Do. for *N. P.*	1	1	0
	77	3	5
Less expenses	0	12	6
	76	10	11
Do. for *T.*	1	1	0
	77	11	11
Less expenses	0	12	6
	76	19	5
Do. for *N. P.*	1	1	0
	77	20	5
Less expenses	0	12	6
	77	8	11
Do. for *T.*	1	1	0
	78	9	11
Less expenses	0	12	6
	77	17	5
Do. for *N. P.*	1	1	0
	78	18	5
Less expenses	0	12	6
	78	6	11
Do. for *T.*	1	1	0
	79	7	11
Less expenses	0	12	6
	78	15	5
Do. for *N. P.*	1	1	0
	79	16	5
Less expenses	0	12	6
	79	4	11
Do. for *T.*	1	1	0
	80	5	11
Less expenses	0	12	6
	79	13	5
Do. for *N. P.*	1	1	0
	80	14	5
Less expenses	0	12	6
	80	2	11
Do. for *T.*	1	1	0
	81	3	11
Less expenses	0	12	6
	80	11	5
Do. for *N. P.*	1	1	0
	81	12	5
Less expenses	0	12	6
	80	19	11
Do. for *T.*	1	1	0
	81	20	11
Less expenses	0	12	6
	81	8	5
Do. for *N. P.*	1	1	0
	82	9	5
Less expenses	0	12	6
	81	16	11
Do. for *T.*	1	1	0
	82	17	11
Less expenses	0	12	6
	82	5	5
Do. for *N. P.*	1	1	0
	83	6	5
Less expenses	0	12	6
	82	13	11
Do. for *T.*	1	1	0
	83	14	11
Less expenses	0	12	6
	83	2	5
Do. for *N. P.*	1	1	0
	84	3	5
Less expenses	0	12	6
	83	10	11
Do. for *T.*	1	1	0
	84	11	11
Less expenses	0	12	6
	83	19	5
Do. for *N. P.*	1	1	0
	84	20	5
Less expenses	0	12	6
	84	8	11
Do. for *T.*	1	1	0
	85	9	11
Less expenses	0	12	6
	84	17	5
Do. for *N. P.*	1	1	0
	85	18	5
Less expenses	0	12	6
	85	6	11
Do. for *T.*	1	1	0
	86	7	11
Less expenses	0	12	6
	85	15	5
Do. for *N. P.*	1	1	0
	86	16	5
Less expenses	0	12	6
	86	4	11
Do. for *T.*	1	1	0
	87	5	11
Less expenses	0	12	6
	86	13	5
Do. for *N. P.*	1	1	0
	87	14	5
Less expenses	0	12	6
	87	2	11
Do. for *T.*	1	1	0
	88	3	11
Less expenses	0	12	6
	87	11	5
Do. for *N. P.*	1	1	0
	88	12	5
Less expenses	0	12	6
	87	19	11
Do. for *T.*	1	1	0
	88	20	11
Less expenses	0	12	6
	88	8	5
Do. for *N. P.*	1	1	0
	89	9	5
Less expenses	0	12	6
	88	16	11
Do. for *T.*	1	1	0
	89	17	11
Less expenses	0	12	6
	89	5	5
Do. for *N. P.*	1	1	0
	90	6	5
Less expenses	0	12	6
	89	13	11
Do. for *T.*	1	1	0
	90	14	11
Less expenses	0	12	6
	90	2	5
Do. for *N. P.*	1	1	0
	91	3	5
Less expenses	0	12	6
	90	10	11
Do. for *T.*	1	1	0
	91	11	11
Less expenses	0	12	6
	90	19	5
Do. for *N. P.*	1	1	0
	91	20	5
Less expenses	0	12	6
	91	8	11
Do. for *T.*	1	1	0
	92	9	11
Less expenses	0	12	6
	91	17	5
Do. for *N. P.*	1	1	0
	92	18	5
Less expenses	0	12	6
	92	6	11
Do. for *T.*	1	1	0
	93	7	11
Less expenses	0	12	6
	92	15	5
Do. for *N. P.*	1	1	0
	93	16	5
Less expenses	0	12	6
	93	4	11
Do. for *T.*	1	1	0
	94	5	11
Less expenses	0	12	6
	93	13	5
Do. for *N. P.*	1	1	0
	94	14	5
Less expenses	0	12	6
	94	2	11
Do. for *T.*	1	1	0
	95	3	11
Less expenses	0	12	6
	94	11	5
Do. for *N. P.*	1	1	0
	95	12	5
Less expenses	0	12	6
	94	19	11
Do. for *T.*	1	1	0
	95	20	11
Less expenses	0	12	6
	95	8	5
Do. for *N. P.*	1	1	0
	96	9	5
Less expenses	0	12	6
	95	16	11
Do. for *T.*	1	1	0
	96	17	11
Less expenses	0	12	6
	96	5	5
Do. for *N. P.*	1	1	0
	97	6	5
Less expenses	0	12	6
	96	13	11
Do. for *T.*	1	1	0
	97	14	11
Less expenses	0	12	6
	97	2	5
Do. for *N. P.*	1	1	0
	98	3	5
Less expenses	0	12	6
	97	10	11
Do. for *T.*	1	1	0
	98	11	11
Less expenses	0	12	6
	97	19	5
Do. for *N. P.*	1	1	0
	98	20	5
Less expenses	0	12	6
	98	8	11
Do. for *T.*	1	1	0
	99	9	11
Less expenses	0	12	6
	98	17	5
Do. for *N. P.*	1	1	0
	99	18	5
Less expenses	0	12	6
	99	6	11
Do. for *T.*	1	1	0
	100	7	11
Less expenses	0	12	6
	99	15	5
Do. for *N. P.*	1	1	0
	100	16	5
Less expenses	0	12	6
	100	4	11
Do. for *T.*	1	1	0
	101	5	11
Less expenses	0	12	6
	100	13	5
Do. for *N. P.*	1	1	0
	101	14	5
Less expenses	0	12	6
	101	2	11
Do. for *T.*	1	1	0
	102	3	11
Less expenses	0	12	6
	101	11	5
Do. for *N. P.*	1	1	0
	102	12	5
Less expenses	0	12	6
	101	19	11
Do. for *T.*	1	1	0
	102	20	11
Less expenses	0	12	6
	102	8	5
Do. for *N. P.*	1	1	0
	103	9	5
Less expenses	0	12	6
	102	16	11
Do. for *T.*	1	1	0
	103	17	11
Less expenses	0	12	6
	103	5	5
Do. for *N. P.*	1	1	0
	104	6	5
Less expenses	0	12	6
	103	13	11
Do. for *T.*	1	1	0
	104	14	11
Less expenses	0	12	6
	104	2	5
Do. for *N. P.*	1	1	0
	105	3	5
Less expenses	0	12	6
	104	10	11
Do. for *T.*	1	1	0
	105	11	11
Less expenses	0	12	6
	104	19	5
Do. for *N. P.*	1	1	0
	105	20	5
Less expenses	0	12	6
	105	8	11
Do. for *T.*	1	1	0
	106	9	11
Less expenses	0	12	6
	105	17	5
Do. for *N. P.*	1	1	0
	106	18	5
Less expenses	0	12	6
	106	6	11
Do. for *T.*	1	1	0
	107	7	11
Less expenses	0	12	6
	106	15	5
Do. for *N. P.*	1	1	0
	107	16	5
Less expenses	0	12	6
	107	4	11
Do. for *T.*	1	1	0
	108	5	11
Less expenses	0	12	6
	107	13	5
Do. for *N. P.*	1	1	0
	108	14	5
Less expenses	0	12	6
	108	2	11
Do. for *T.*	1	1	0
	109	3	11
Less expenses	0	12	6
	108	11	5
Do. for *N. P.*	1	1	0
	109	12	5
Less expenses	0	12	6
	108	19	11
Do. for *T.*	1	1	0
	109	20	11
Less expenses	0	12	6
	109	8	5
Do. for *N. P.*	1	1	0
	110	9	5
Less expenses	0	12	6
	109	16	11
Do. for *T.*	1	1	0
	110	17	11
Less expenses	0	12	6
	110	5	5
Do. for *N. P.*	1	1	0
	111	6	5
Less expenses	0	12	6
	110	13	11
Do. for *T.*	1	1	0
	111	14	11
Less expenses	0	12	6
	111	2	5
Do. for *N. P.*	1	1	0
	112	3	5
Less expenses	0	12	6
	111	10	11
Do. for *T.*	1	1	0
	112	11	11
Less expenses	0	12	6
	111	19	5
Do. for *N. P.*	1	1	0
	112	20	5
Less expenses	0	12	6
	112	8	11
Do. for *T.*	1	1	0
	113	9	11
Less expenses	0	12	6
	112	17	5
Do. for *N. P.*	1	1	0
	113	18	5
Less expenses	0	12	6
	113	6	11
Do. for *T.*	1	1	0
	114	7	11
Less expenses	0	12	6
	113	15	5
Do. for *N. P.*	1	1	0
	114	16	5
Less expenses	0	12	6
	114	4	11
Do. for *T.*	1	1	0
	115	5	11
Less expenses	0	12	6
	114	13	5
Do. for *N. P.*	1	1	0
	115	14	5
Less expenses	0	12	6
	115	2	11
Do. for *T.*	1	1	0
	116	3	11
Less expenses	0	12	6
	115	11	5
Do. for *N. P.*	1	1	0
	116	12	5
Less expenses	0	12	6
	115	19	11
Do. for *T.*	1	1	0
	116	20	11
Less expenses	0	12	6
	116	8	5
Do. for *N. P.*	1	1	0
	117	9	5
Less expenses	0	12	6
	116	16	11
Do. for *T.*	1	1	0
	117	17	11
Less expenses	0	12	6
	117	5	5
Do. for *N. P.*	1	1	0
	118	6	5
Less expenses	0	12	6
	117	13	11
Do. for *T.*	1	1	0
	118	14	11

	£	s.	d.
Wire—			
Contribution	1	0	0
Witfield—			
Collection for *W. & O.*	3	7	6
Contributions	44	8	11
Do. Sun. School	1	18	4
	49	14	9
Amt. prev. acknow.	25	0	0
	24	14	9

KENT.

Bexley Heath—			
Contribs. Sun. School	1	5	4
Canterbury, Jun. Aux.—			
Contributions	15	10	0
Crayford—			
Contributions	0	2	8
Do. for *N. P.*	3	1	4
Eythorne—			
Collection for *W. & O.*	1	0	0
Contributions	11	16	0
	12	16	0
Less expenses	0	6	0
	12	10	0
Faversham—			
Contributions	3	6	6
Lee—			
Contributions	32	0	3
Do. for *India*	2	2	0
Do. for *Jamaica*	1	0	0
Do. for *Intally Sch.*	0	10	6
Do. for *Calabar Col.*	0	10	0
	36	8	9
Less expenses	0	9	8
	35	19	1
Lewisham Road—			
Contributions	17	15	8
Maidstone—			
Collection for *W. & O.*	3	0	0
Contributions	13	17	9
Do. for *T.*	5	0	0
Margate—			
Collection for *W. & O.*	2	11	3
Contributions	21	14	11
Do. for *M. P.*	3	9	8
Do. for *Orphans in M. Hobbs' School*	3	0	0
Jessore	3	0	0
	33	15	8
Less expenses	1	11	6
	31	4	2
Ramsgate—			
Contributions	24	8	7
Do. Sun. School	1	11	7
	26	0	2
Less expenses	1	5	4
	24	14	10
Staplehurst—			
Contributions	6	0	0

LANCASHIRE.

Blackpool—			
Contributions	2	15	2
Liverpool, Gt. Cross Hall St., Welsh Bapt. Ch.—			
Contributions	33	18	2
Sabden—			
Contribution	10	6	0
Do. for *N. P.*	10	0	0
Tottlebank—			
Contributions	1	18	8
North Lancashire Auxiliary:			
Accrington—			
Contributions	47	0	0
Burnley—			
Contributions	6	0	0
Briercliffe—			
Contributions	3	17	0
Cloughfold—			
Contributions	14	13	7
Darwen—			
Collection for *W. & O.*	1	0	0
Contributions	8	7	10
Do. for *N. P.*	2	12	3
Hastingden, Bury Rd.—			
Collection for *W. & O.*	1	0	0
Contributions	23	14	1
Do. Pleasant St.—			
Contributions	15	16	6
Padiham—			
Collection for *W. & O.*	1	2	3
Contributions	5	17	2
Do. for *N. P.*	0	19	2
Do. Sun. School	2	18	8
Ramsbottom—			
Contributions	2	0	0
Sabden—			
Collection for *W. & O.*	1	10	01
Contributions	18	11	9
Do. for *N. P.*	2	2	3
Total for N. Lanca.	144	13	7
Less exps. and amt. prev. acknow.	119	4	2
	25	9	5

LEICESTERSHIRE.

Loughborough—			
Contribution	1	1	0
Sutton-in-the-Elms—			
Contributions	1	0	4
Do. for *N. P.*	1	10	6
	2	10	10
Less expenses	0	2	0
	2	8	10

LINCOLNSHIRE.

Grantham—			
Contributions	1	9	0
Less expenses	0	0	4
	1	8	8

NORFOLK AUXILIARY.

Aylsham—			
Contributions	1	10	0
Buxton—			
Contributions	3	11	8
Diss—			
Contributions	17	13	8
Do. Sun. School	1	7	8
Ingham—			
Contributions	3	3	4
Kenninghall—			
Contributions	9	18	0
Neatishead—			
Contributions	1	0	8
Norwich, St. Clement's—			
Collection for *W. & O.*	4	3	6
Contributions	67	9	9
Do. St. Mary's—			
Contributions	72	18	4
Do. for *W. & O.*	15	0	0
Moiety of Unit. Prov. Meetings' Collec.	36	9	1
Worstead—			
Contributions	16	11	9
	246	19	3
Less expns. and Amt. prev. ackn.	205	13	8
	41	5	7

NORFOLK.

Lynn—			
Collection for *W. & O.*	1	10	0
Contributions	17	12	0
Swaffham—			
Collection for *W. & O.*	1	5	4
Do. S. S. for *N. P.*	0	12	9
Contributions	10	3	4
Do. Castleacre	0	11	9
Do. do. for *N. P.*	0	8	6
Do. Penting	1	0	0
Do. Tittleshall	1	1	5
	15	4	1
Less expenses	0	10	2
	14	13	11
Yarmouth, Corn Hall—			
Contributions	5	3	8

NORTHUMBERLAND.

Bedlington—			
Contributions for *N. P.*	0	8	
Newcastle-on-Tyne—			
Collection for *W. & O.*	3	11	0
Contributions	11	3	2
Do. for *T.*	1	0	0
	15	14	2
Less expenses	0	18	6
	14	15	8
North Shields—			
Contributions	10	16	0
Do. for *Schools*	1	10	0

North of England Auxiliary:

Broomley—			
Contributions	3	13	8
Hartlepool—			
Contributions	3	0	0
Hartlepool, West—			
Contributions	2	0	0
Middesboro—			
Contributions	3	3	10
Newcastle, Berwick St.—			
Contributions	46	17	0
Rowley and Shotley—			
Contributions	3	3	5
Stockton-on-Tees—			
Contributions	1	0	0
	66	1	10
Less exps. and amt. prev. acknow.	39	0	3
	27	1	7

NOTTINGHAMSHIRE.

Collingham—			
Contributions	3	0	0
Sutton-on-Trent—			
Contributions	5	0	0

OXFORDSHIRE.

Banbury—			
Contributions	1	15	6

	£	s.	d.
Do. Sun. School	0	17	0
Hook Norton—			
Contributions	5	16	6
Do. Sun. School	0	17	0
Oxford—			
Collection for *W. & O.*	2	12	6
Contributions	27	6	8
Do. for *N. P.*	1	9	6
Do. Sun. School	0	16	9
	32	5	0
Less County exps.	4	3	6
	28	1	6

RUTLANDSHIRE.

Exton—			
Contributions	0	7	0

SHROPSHIRE.

Dawley Bank—			
Collection for *W. & O.*	1	2	2
Contributions	5	2	4
Wellbrook—			
Contributions	1	13	11
Oswestry—			
Contributions	14	0	8
Do. for *N. P.*	0	4	10
Do. Sun. School	3	1	8
	17	5	2
Less expenses	0	15	0
	16	13	2
Shrewsbury—			
Contributions	4	16	6
Wellington—			
Contributions	4	5	8

SOMERSETSHIRE.

Bath, Somerset Street—			
Contributions	57	15	3
Less exps. and amt. prev. acknow.	21	1	6
	36	13	9
Do. Kensington Chapel—			
Contributions	37	12	8
Crew Magna—			
Contributions	0	2	8
Frome—			
Contributions	3	0	0
Taunton—			
Contributions	0	1	2
Profits of Lecture by Mr. J. R. Phillips	0	7	1
Wincanton—			
Contrbs. for *N. P.*	0	9	0
Wellington—			
Contributions	23	12	6
Less exps. and amt. prev. acknow.	7	16	0
	15	16	6

STAFFORDSHIRE.

Bilston—			
Contributions	3	6	9
Do. for *N.P.*	0	15	8
Do. Sun. School	2	6	0
	6	8	5
Less expenses	0	1	6
	6	6	11
Brettell Lane—			
Contributions	3	6	5

	£	s.	d.
Coseley Darkhouse Ch.—			
Contributions	14	14	8
Do. Providence Ch.—			
Contributions	3	1	6
Netherton—			
Contributions	6	10	10
Tipton—			
Contributions	6	13	4
Wednesbury—			
Contributions	3	3	3
West Bromwich—			
Contributions	2	15	0
	42	9	1
Amt. prev. acknow.	20	0	0
	22	9	1
Walsall—			
Contributions	9	10	0

SUFFOLK.

Bildeston—			
Collection for *W. & O.*	0	8	6
Contributions	3	0	0
Do. for *N. P.*	1	10	0

SURREY.

Kingston—			
Contributions	25	19	1
Less expenses	0	8	6
	25	10	7
Limpsfield—			
Contributions	0	8	0
Norwood—			
Contributions	32	10	6

SUSSEX.

Brighton—			
Contributions	5	12	6
Do. Queen Square—			
Contributions	12	4	7
Do. for *N. P.*	1	1	4
Do. Sun. School	4	4	0
Forest Row—			
Contrbs. for *N. P.*	0	19	2
Hastings—			
Contributions	11	17	7
Do. Sun. School	2	7	7
	14	5	2
Less expenses	0	8	6
	13	16	8

WARWICKSHIRE.

Leamington, Warwick St.—			
Contributions	10	5	4
Do. Beck's Rooms—			
Collection for *W. & O.*	1	17	6
Contributions	17	6	8
Collec. Public Meet.	3	19	3
	32	8	9
Less exponses	1	14	0
	30	14	9
Rugby—			
Collection for *W. & O.*	1	5	8
Contributions	13	6	3
	14	11	0
Less expenses	0	17	8
	13	14	0
Warwick—			
Collection for *W. & O.*	1	10	8

	£	s.	d.
Contributions	13	9	10
	15	0	0
Less exps. and amt. prev. acknow.	2	10	3
	12	9	9

WESTMORELAND.

Kendal—			
Contributions	6	10	0
Less expenses	0	10	0
	6	0	0

WILTSHIRE.

Salisbury, Brown Street—			
Collection for *W. & O.*	2	0	0
Shrewton—			
Contribs. Sun. School	3	4	6
Winterslow—			
Contributions	1	1	6

YORKSHIRE.

Barnsley—			
Contributions	11	8	5
Less exps. and amt. prev. acknow.	7	9	9
	3	13	8
Beverley—			
Contributions	21	0	6
Less expenses	0	17	6
	20	3	0
Bishops Burton—			
Collection for *W. & O.*	0	11	6
Contributions	5	3	8
Do. for *N. P.*	1	7	6

Bradford Auxiliary.

Bradford, 1st Church—			
Contributions	39	8	0
Bradford, 2nd Church—			
Collection for *W. & O.*	6	18	0
Contributions	46	1	1
Do. for *Thaker Das, Agra*	12	0	0
Bradford, 3rd Church—			
Contributions	19	7	6
Gildersome—			
Collection for *W. & O.*	0	15	0
Contributions	3	10	0
Idle—			
Collection for *W. & O.*	0	9	0
Contributions	2	3	0
Shipley—			
Collection for *W. & O.*	2	0	0
	182	11	7
Less expenses	2	5	0
	180	6	7
Hull, Salthouse Lane—			
Contributions	14	1	2
Do. George Street—			
Contributions	38	10	2
Do. for *W. & O.*	2	0	0
Do. Sun. School	3	7	2
Do. Baker Street—			
Contributions	2	5	5
Do. South Street—			
Contributions	14	14	1
	97	18	1
Less expenses	3	4	0
	79	14	1

	£	s.	d.
Huddersfield—			
Contributions	10	3	0
Salendine Nook—			
Contributions	1	0	0
	11	3	0
Less expenses ..	1	9	9
	9	13	3
Lockwood—			
Contributions	28	1	9
Mirfield—			
Contributions	2	6	7
Do. for *N. P.*	0	15	0
Do. for *China*.....	0	10	0
Rawden—			
Contributions	4	9	0
Selby—			
Contributions	1	11	0
Scarborough & Malton.			
Scarborough—			
Contributions	44	12	8
Do. for *N. P.*	2	4	7
Do. Sun. School ..	0	16	0
Malton—			
Contributions	9	17	4
Do. for *China*.....	0	19	7
Do. Sun. School ..	1	3	6
	59	13	8
Less expenses ..	12	6	0
	47	7	8
Sheffield—			
Collection for *W. & O.*	4	0	0
Contributions	44	15	1
Do. Sun. School ..	0	16	10
	49	11	11
Less expa. and amt. prev. acknow. ..	30	12	6
	18	19	5

NORTH WALES.

ANGLESEA.

Bodedern—			
Collection	1	6	3
Bontrypoint—			
Collection	1	16	4
Caergeiliog—			
Collection	1	10	0
Capelgwyn—			
Contributions	2	0	0
Hebron—			
Collections	0	8	3
Holyhead—			
Contributions	15	15	8
Do., New Park Street—			
Contributions	2	18	3
Llanddeusant—			
Collection	1	0	0
Llanfachreth—			
Collection	2	0	6
Llangefni—			
Collection—	3	17	0
Rhydwyn—			
Collection	1	13	1
Shiloh—			
Collections	0	8	7
Zoar—			
Collections	0	13	1
	35	7	5
Less amount for Local Home Mission and expenses	14	4	9
	21	2	8

CARNARVONSHIRE.

Bangor—			
Contributions	12	19	6
Do., for Translations	2	0	0
	14	19	6
Less amount for Local Home Mission and expenses	4	19	6
	10	0	0
Capel-y-Beirdd—			
Collec. two-thirds of	1	8	8
Garn Dolbenmaen—			
Contributions	2	9	10
Less for Local Home Mission	0	16	8
	1	13	2
Gilfach—			
Contributions	1	7	8
Less expenses	0	5	4
	1	2	4
Llanberis Sardis—			
Contributions	1	2	6
Less expenses	0	0	4
	1	2	2
Llandudno—			
Contributions	13	0	0
Less for Local Home Mission	3	0	0
	10	0	0
Llanllyfni—			
Collec. two-thirds of	2	7	8
Pontllyfni—			
Contributions	2	14	3
Less for Local Home Mission and expenses	0	18	4
	1	15	11
Pwllheli—			
Contributions	27	10	1
Tyddynsion—			
Contributions	3	14	6
Waunvawr—			
Contributions	0	15	1
Less for Local Home Mission and expa.	0	4	7
	0	10	6

DENBIGHSHIRE.

Cen Bychan—			
Contributions	3	1	6
Less for Local Home Mission and expa.	1	1	6
	2	0	0
Cefnmawr—			
Contributions	6	3	6
Less for Local Home Mission	2	10	0
	3	13	6
Denbigh—			
Contributions	13	6	0
Less for Local Home Mission and Trans. Society.....	4	0	0
	9	6	0

	£	s.	d.
Gefail-y-Rhyd and Llanrhaiadr—			
Contributions	2	1	
Less for Local Home Mission and expa.	0	1	
	2		
Glynceiriog—			
Contributions	3	1	
Llanddoget—			
Contributions	0	1	
Llanfair—			
Collection	1		
Less for Local Home Mission	0		
	0	1	
Llanelidan—			
Contributions	3	19	
Less for Local Home Mission	1		
	2	12	
Llangerniw—			
Collection	0		
Less for Local Home Mission	0	1	
	0	3	
Llangollen, English Chur.—			
Contributions	4	17	
Do., Welch Church—			
Contributions	5	13	
	10	10	
Less for Local Home Mission and expa.	4	10	
	5	19	
Moelfre—			
Contributions	3	9	
Less for Local Home Mission	1	3	
	2	6	
Ruthin—			
Contributions	6	14	
Less for Local Home Mission	2	4	
	4	9	

FLINTSHIRE.

Peny Fron—			
Collection	0	10	
Rhuddlan—			
Contributions	2	2	
	2	12	
Less for Local Home Mission and expa.	0	12	
	1	12	

MERIONETHSHIRE.

Bala—			
Contributions	0	6	
Cefn Cymera, Salem—			
Contributions	1	17	
Less for Local Home Mission and expa.	0	10	
	1	7	

N.B.—For want of space the acknowledgement of South Wales Contributions is postponed until next month.

IRISH CHRONICLE.

JUNE, 1863.

ANNUAL MEETINGS OF THE SOCIETY.

On Friday evening, April 24th, Public Meetings were held at Onslow Chapel, Brompton; Queen's Road, Dalston; Cross Street, Islington; and Lee.

On Monday, April 27th, the General Meeting of Members was held at the Mission House, THOMAS PEWTRESS, Esq., in the chair, when the Committee and Officers for the ensuing year were appointed.

On Tuesday evening, April 28th, the Annual Public Meeting was held in the Metropolitan Tabernacle. MR. ALDERMAN ABBISS presided. After prayer had been offered by the Rev. JOHN STOCK, of Devonport, the Chairman addressed the Meeting, and the Secretary gave a brief statement of the proceedings of the year, and also presented the Treasurer's Balance Sheet. The Revs. W. E. GILES, of Dublin, N. HAYCROFT, M.A., of Bristol, J. A. SPURGEON, of Southampton; and WILLIAM HEATON, Esq., of London, delivered appropriate and effective speeches, in proposing and supporting the following resolutions, which were unanimously adopted by the Meeting:—

I. "That the measure of success with which the operations of the Baptist Irish Society have recently been attended, calls for devout gratitude to God, and fully warrants continued efforts to establish and strengthen churches in cities and large towns, in order that they may become self-supporting, and that the Society's agency may be employed in the introduction of the Gospel into other parts of the country."

II. "That the numerous and favourable opportunities for enlarging the Society's operations in Ireland call for an increase of its agents, and that the approaching Jubilee of its institution furnishes an appropriate occasion for earnest appeal to British Christians to enable the Committee to enter on such additional fields of missionary labour."

THE FIELD OF LABOUR.

ENGLAND AND IRELAND COMPARED.

"Ireland, you know, has two populations, the Saxon and the Celtic, or the colonial and the aboriginal. The latter forms the vast majority of the population, and for the most part are under the power of Rome. As far as the Roman Catholic population is concerned, our operations there are emphatically missionary operations, and as hard and tedious in their progress as any missionary operations; and not more impregnable do the vast masses of Hindoos, and Buddhists, and Mohammedans appear to our brethren labouring abroad, than do the vast and compact masses of Ireland—the slaves of the Romanist system, steeped as deeply as are the heathen in idolatry and superstition. But although our labour is thus hard, yet we feel the truth of the words of the resolution, that there is cause for thankfulness to Almighty God that the efforts of this evening, your agents there, have met with so great a measure of success. I know it is the anxious inquiry of our dear English friends who subscribe to this Society, 'Do you think there is any possibility of impressing the Romanist masses? Is Popery really giving way?' My answer to the first of these questions is this, With God nothing is impossible; and that the history of the past has shown this, that neither Popery nor any other system of error can withstand the power of the simple truth as it is in Christ Jesus. It is exceedingly instructive to compare the history of the two countries. In the seventh century, while England bowed down her neck to Rome, Ireland refused to yield to the proud assumption of the successors of St. Peter, and looked with pity upon her sister England, enslaved as she was, and over whose head flourished the mitre and the crosier of the Pope. Not much more than three centuries ago England was a Popish kingdom, burning her martyrs at the stake, slaying saints as sacrifices upon the blood-stained altars of Antichrist. Look at her now!—the home of freedom, the city of refuge for the crushed and suffering of every clime; the fruitful soil of pure and evangelical re-

ligion. Where is her voice not heard speaking for the freedom of the oppressed? Where is her power not dreaded when she rises in her might to strike off the shackles of the slave? She stands out in the political firmament as a star of the first magnitude, reflecting the glory of the great Sun of righteousness, and whose rays pierce the gloom of the darkest places on the earth. She is the cynosure of all the nations of the earth. God's blessing was on her in the past, and now the pure Gospel of Jesus is published through all her coasts. Christian friends, God has done this by the Gospel in England, and it were a sin to say that Ireland will not yield to his power."—*Rev. W. L. Giles.*

Continued Claims of the Mission.

"Though he would not be the champion of missionary societies in all respects, he was prepared to maintain that all the principles which led our fathers to commence this work applied still with undiminished force; yea, that the rolling by of the years had augmented the weight of the responsibility which rested upon the Church in this respect. Our fathers, good men and true, read that grand commission, 'Go ye into all the world, and preach the Gospel to every creature,' with a simplicity of purpose, a boldness of enterprise, a fervency of zeal, which we should do well to imitate. They girded up their loins, and went into the field, though the harvest was great and the labourers few. They did the duty of the day in the day, and their sun went down in the very place of glory. They had now entered into their rest—rest from earthly toil; but to him they seemed to rest not day nor night; for as the ancient Roman heard a voice from the ashes of his fathers as well as the altars of his gods, so we might hear voices from the spirit-land which seemed to say, 'The grand command is unrevoked; it is binding still; and shall the work which we have carried on in obedience to its behests, flag?' He answered, 'No; its deep foundations are upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. It shall go on until each living stone has been piled into the temple, and the top stone has been brought forth, with shoutings of Grace, grace unto it; and the believers shall cry out that they have not spent their strength for nought. Glory to God in the highest, on earth peace, good-will towards men.' What doleful sights and sounds came home to our fathers' ears and hearts, as fifty years ago they looked upon Ireland! No wonder their hearts were stirred within them, as they beheld that beauteous land all but given up to the idolatry and superstition of Rome, robbed for generations of the sacred word of life, and downtrodden for ages. No wonder that the spirit of their Master burned up brightly within them, and that they determined the strong man armed should no longer hold his goods in peace, that they would go up against him, raze his stronghold to the ground, break its gates of brass, and, God helping them, say to its prisoners, 'Go forth free.' They put on the whole panoply of truth; they took 'the sword of the Spirit;' they went forth; they endured hardness as good soldiers of the Cross; they fought manfully the good fight of faith; they died at their posts; and angelic spirits had borne them conquerors, to wear, in Abraham's bosom, the victor's deathless crown. We blessed God for what they had done. But, after all, what had they accomplished? Nothing, compared with the grand work which spread before them. A few turrets had fallen; some cracks in the masonry prognosticated that one day the building would totter to its fall; a few outposts had been taken: but the stronghold was standing, and that part of our mighty empire had not yet become the kingdom of our God and of his Christ. The gall of bitterness for the myriads in Ireland had not been sweetened; but in the name of all that was compassionate and Christlike this must be done. We must go and snatch these firebrands from the flames; and we must send holy and devout men to lift aloft, not a crucifix, but a cross; not an image, but a Saviour; and make the land ring with the one cry, 'Flee from the wrath to come! Look unto Him, and be ye saved, all the ends of the earth; for he is God, and besides him there is none else.'"—*Rev. J. A. Spurgeon.*

Special Advantages of the Baptist Irish Mission.

"With regard to the work of evangelization in Ireland, your denomination, as Baptists and Congregationalists, have a great advantage, because they make the word of God their only guide; they have no formalities to impose upon the senses, or to place in rivalry with Rome (and anything of this sort will always be eclipsed at once by the formalism of the Romish Church); and they repudiate all tradition, even when it interferes with the interpretation of that little word 'Baptism.' If, however, we have these qualifications, it follows that it is our special duty to perform the work which God has called us to do. Other denominations are encumbered with machinery; but we are free to move

everywhere, and to carry out to the full the generous promptings of a religious heart. You have not laboured in Ireland with that zeal as if you desired to bring her to Christ; but in proportion as you have laboured to this end, God has blessed your efforts. May the wounds of that bleeding country soon be healed, and, strong in the freedom wherewith Christ makes his people free, she shall take her stand side by side with England, a sister in intelligence, a sister dearer still in evangelical piety; and giving her treasure and men to wider enterprises—sending them forth to preach the Gospel to every people—she shall enter upon a career of glory as illustrious as our own."—*Rev. N. Haycroft, M.A.*

Operations of the Baptist Irish Society.

"Our work must be slow and gradual, but I believe it will be sure, and that with God's blessing upon your prayers and sympathy, and upon our labours, Ireland will soon shake herself from the bonds and fetters of Popery, and for ever cast off the tyranny of Rome. Now in this great work our Baptist Irish Society for nearly fifty years has borne an honourable part, and has received its share of the Divine blessing upon its faithfulness. The faithful followers of Jesus scattered throughout the land have been sought out by its labourers, and encouraged to gather themselves into churches, and have been sustained in those cases where their poverty prevented them from maintaining those who should watch over them and minister to them in holy things. Many have been added to the churches who are doing and shall yet do good service, while some have gone out under the auspices of our Society to carry the Gospel to distant lands. These churches having been formed, have been assisted to build comfortable places of worship where they may meet without fear of molestation to worship God. I allude to all this because I wish to impress upon you this fact, that the later efforts of our Society, in seeking to confirm the churches that have been established, cannot be too widely pursued. It possesses an immense advantage over the former plan of pursuing their agency through individuals about the country, and whose labours could not have due supervision, and were often barren as to their results. By establishing churches, whereby they are enabled to gather in and hold those whom God shall give them, your Secretary and Committee have acted with singular prudence and wisdom. It would be a great and glorious thing if their efforts—by the increased support of those who take an interest in the Society—could be so widened that churches and chapels might be built throughout the land wherever they were needed. In this epoch of Bicentenary zeal, if some of our leading friends would turn their attention to Ireland as a fitting field for their energies, and determine that by their assistance and kindness all churches required should be built, the people would be stirred up to take a large part in it themselves. The efforts of all other Christians, in the Established Church, and in the Dissenting communities, have also been characterized by activity and success. May God bless every Christian effort put forth in this cause!"—*Rev. W. L. Giles.*

"I have read with pleasure the account of the improvement taking place in the different stations, and of the establishment of new stations. One agent has given up the work, but others have been engaged. All these things I regard as symptoms of life and activity. The stagnation which appeared a few years ago has disappeared, and it is not from want of vigour on the part of the Committee if the funds have not been doubled. All must agree in the wisdom of planting churches in the midst of the Roman Catholic population, that they may be fountains of pure truth to the people around them. The Committee have not forgotten their jubilee, but are about to appeal to their constituency for a large sum to celebrate that glorious festival. It is not too much to ask for, and if they ask they will doubtless receive it."—*Rev. N. Haycroft, M.A.*

The Jubilee of the Society.

"The resolution pointed to it as 'appropriate occasion for earnest appeal to British Christians to enable the Committee to enter on additional scenes of missionary labour.' He hoped that 'British Christians' would agree with the Committee in that opinion. It would be fifty years next April since the Baptist Irish Society was formed. One indication that fifty years had passed since then was to be found in the fact that it was formed in what was then called the *new*—now decidedly the old—'London Tavern.' He had not been able to ascertain the names of more than one or two of those who constituted this meeting; but he had had the curiosity to turn over some of the earliest reports of the Society, and he had found a comparatively full list of those who were present at the first *annual* meeting, which was held in June, 1815. At that meeting there were present, among others, Dr. Ryland, of Bristol, Mr. Saffery, of Salisbury, Dr. Steadman, of Bradford,

Mr. Lister, of Liverpool, Dr. Newman, of Stepney, Mr. Dyer, Mr. Ivimey, and Mr. Birt, and one who was still remembered and revered by many of them, who were not old enough to remember the others whom he had named—the late honoured and beloved Dr. Cox. At the same meeting a letter was read from one who was speedily to be called away from his labour to his rest, one who would ever be remembered, not only by their own denomination, but by the Christian world generally—he meant the Rev. Andrew Fuller. There was one thing that had especially affected him in turning over these old Reports; and that was, that so far as he had ascertained, there was not one person now living who actually took part in the formation of the Society. Fuller was gone, Ryland was gone, Saffery, and Ivimey, and Steadman were gone; even Dr. Cox had gone down to the grave like a shock of corn fully ripe. Oh, who did not feel disposed to say with the poet, as their names were thus once more brought to remembrance,—

> 'Great men have been among us, hands that penned,
> And tongues that uttered, wisdom—better none.'

But it was not only these greater men who had gone from amongst us: he looked in vain in the list of the early committees for any one name that he recognised as that of a person now living. It was not until the Fourth Annual Report that he found the name of one on the Committee who was yet happily spared to us. That name was still honoured and beloved—William Lepard Smith. Might he still be preserved for many years, was the prayer of every one of them; might it be long before that last link was broken which joins those now living with those who had gone before! But now what should we say was our duty in regard to the circumstances to which he had thus briefly adverted? The resolution told us in the words that had been already read. The Report told us even more distinctly when it asked for an additional income of at least £500. He did most earnestly hope that this request would be complied with. They owed it to themselves; they owed it to their God; they owed it to their brethren who had passed away from them; they owed it especially to that beloved Ireland which cost them so many anxieties, and labours, and prayers. Yes, they owed it to the sainted dead. Was it too much to suppose that they still watched with interest the work they began? Was it too much to suppose that in their coming jubilee they would look with especial interest on the field they watered once with their prayers and their tears?

> 'For oh, if heavenly spirits may look down,
> From where, with cherubim enshrined, they sit,
> Upon this narrow, dim-discovered spot, the earth,'

surely those whom he had referred to would 'cast a glance beneath' to see what they were doing, and what they were aiming to do. And (continued the speaker) we owe it to Ireland too. Much that was true when the first address of the Society was written might be adopted by us who speak to you to-day. It seems to me that, in connection with your approaching jubilee, poor, suffering, bleeding Ireland will come again and ask you for the Gospel. It has made the same demand of you before. It came once with anger beneath its eyelids, and with the torch of revolution smoking in its hand, and it asked—though it knew not what it asked—it asked that you would give to it the Gospel. It came again, gaunt and famine-stricken, mourning for its children and refusing to be comforted; and while it wanted the bread of life, it wanted yet more the leaves of the Tree which are for the healing of the nations. Again it comes—this time, thank God! with a cheerier heart, and with a happier eye—but still it presses the same demand that it made before. My brethren, Ireland wants the Gospel. The Gospel is Ireland's one want. From across the plains of Connaught and from the foot of the mountains of Munster, from where the waves dash and roar at the Giants' Causeway to where they glide and ripple in the Lakes of Killarney, from every part of Ireland, we hear the cry, 'Come over and bring to us the Gospel!' Oh, let the Gospel once reign in Ireland, and its emancipation will be complete. Before the Gospel, as a hammer, must be broken in pieces those huge ecclesiastical establishments which still rise terrible in the eye of the people. Before the Gospel, as a sword and as a flame, will flee those sloping priests, whose religion rests on the people's bondage, and whose power on the people's degradation. Oh, for some spiritual Garibaldi, to break down the injustice of Protestantism on the one hand, and the tyranny of Popery on the other! Brethren, we need *no* Garibaldi! 'The weapons of our warfare are not carnal, but mighty through God.' Let but the Gospel have full sway—the Gospel which your agents are preaching—and Ireland and England will become twin flowers of the earth, as they are now twin gems of the sea; they will stand together, in the face of Heaven, the one centre of the civilization and religion of the world!"—*W. Heaton, Esq.*

(Contributions next month.)

Yours by bounty
J. Edmunds

THE

BAPTIST MAGAZINE.

JULY, 1863.

CHAPEL BUILDING.

THE spiritual wants of this great metropolis, and of large cities and towns, to say nothing of the population of these kingdoms generally, are now taxing to the utmost the resources of all denominations of Christians. Vast sums of money are being expended in the erection of places of worship to supply destitute neighbourhoods, as well as recently peopled districts, with the means of grace. The Church of England, which in former days relied chiefly upon Parliamentary Grants, and obtained them for this purpose, is now thrown entirely upon the voluntary principle, which has already been found more productive than niggardly contributions from the State. Yet the united exertions of all parties fall very far short of the demand, and still the amount of accommodation leaves the masses without sanctuaries, and, consequently, without the ordinances of religion. This condition of things is becoming serious; because, if voluntaryism cannot even meet the *demand*, how much less can it meet the wants of those multitudes who go nowhere, and require to be provided for without their own consent and co-operation? We think that a few remarks upon this momentous subject may not be without their use.

In the first place, then, we would suggest that the defects of voluntaryism in this matter arise from the want of concerted action, the result of which is that we do not economize our means and resources. A very considerable portion of our own expenditure as Nonconformists is absolutely wasted. We call to mind, at this moment, a large chapel built in a suburb of London where it was not wanted, nearly forty years ago, and which has never been filled with a congregation to the present hour! In the same space of time we have observed large sums of money expended upon buildings originally improper and inadequate, which, after much cost in alterations and enlargement, have been pulled down to be rebuilt at the expense of several thousands of pounds. Appeals are continually being made by little knots of people whom it would be hard to refuse, although after collections, never accounted for, the

edifices have not been reared. In other cases the chapels have not been put in trust, and a death, the possibility of which ought to have been provided for, has required the denomination to repurchase the property which ought to have been its own. By the disputes arising from these circumstances congregations have been divided; and, of course, "the split" appeals to us for means to provide them with a new chapel in which they may worship and bid defiance to their foes. Who is to decide the right or wrong in such cases, and teach us whether we ought to give or not? The result is, that chapels are built at random, or for sectarian purposes, and to supply the wants of a neighbourhood is but a very subordinate part of the design.

We are not prepared at present to suggest a remedy for this state of things, which results in so much useless expenditure. Some good will, however, be accomplished, though we can do no more than direct attention to the subject. We fear that we shall never be able to render all Christian people judicious as well as liberal; rigidly careful as to the object towards which they contribute, and yet large-hearted and open-handed when their judgments are satisfied. But it is obvious that if any way could be devised for reducing our scattered efforts into one system, a great saving would be effected, and the denomination in general would have some guarantee that their contributions would be wisely expended. There are very few chapels erected solely by the persons who are to worship in them, and without considerable aid from other quarters; and appeals of this sort are so numerous and constant, that men who are in the habit of giving liberally ought to be allowed some kind or degree of influence as to the application of the funds that are so raised. But how such an object could be secured is more than we can say. Of one thing, however, we are sure, that the waste of means from the causes above indicated is so great, that the worst mismanagement on the part of the most corrupt administration could hardly swallow up so large a per-centage of revenue.

We would also offer another suggestion, which will show how little the contributions of the Christian public are economized in church and chapel building. Every separate denomination would, of course, desire to secure to itself the most eligible site. It happens, however, let us suppose, that such position is already occupied. Should not every right feeling between the different sections of the Church of Christ forbid the concentration of *all* their places of worship around that particular spot, if the object be not only to supply a denominational want, but also to benefit outlying and neglected populations? Yet the extent to which this is done in the metropolis is amazing, and would almost lead one to infer that it was the exclusive object of every sect to advance its own interests at the expense of all the rest. Churchmen are in this respect the greatest sinners, both against those whom they ought to regard as brethren and fellow-labourers, and against the spiritual welfare of the people generally. With the utmost coolness they will put forth proposals for building a church in a locality described as entirely destitute; the fact being that, when their edifice is completed, their bells are a permanent disturbance to the worship of several large Nonconformist con-

gregations. Perhaps none of us are altogether without blame in this particular. We call attention to it, that the evil may be as much as possible avoided, for it is an evil in two points of view: in the first place, it makes us all appear mere sectarians; and, secondly, it causes a most unequal distribution of the means of grace.

Let us consider for a moment, in passing, what will be the natural and inevitable consequence of this unequal distribution. The inhabitants of unprovided districts who are not true Christians, though they would attend the sanctuary if it were near at hand, will neither attend so numerously nor so regularly if they have to traverse a considerable distance. The least impediment, the faintest indication of bad weather, added to the length of way, will determine the question of going, in the negative. Thus it is that multitudes, whose presence at the worship of God might, through his blessing, lead to their conversion, are virtually left like sheep without a shepherd. No doubt their godly neighbours, the actual members of the various congregations, will sacredly fulfil their religious duties, and so far the merely denominational purpose will be secured; but this ought not to be our *only* purpose in chapel building, nor even the chief. Our great concern should be to gather the members of our own body together just where their organization and institutions will be of most use to the community at large.

Turning to another part of our subject, we would venture to suggest that, in building new chapels, there should be some limitation as to size. No minister can effectually serve a congregation of much more than a thousand persons, if he is to give any time and attention to the visitation of the sick and aged, and take his part in the public duties of his day and generation. It will be hard work even to come up to these requirements. When congregations increase to two or three thousand we are disposed to think that they exercise less influence and do less good than they would if divided into two communities. It has often been found that even a forced and unhappy separation has turned out for the furtherance of the Gospel, how much more if it were effected in perfect harmony and with a pure regard for the advancement of Christ's kingdom? Moreover, in monster churches much of the pastor's proper work must needs be delegated to other and less competent hands, for experience does not encourage us to advocate a plurality of pastors. Add to this, that a chapel capable of accommodating the number we have mentioned as the maximum, will be sure to yield to a successful minister an ample income. There is no man among us, we are persuaded, who would desire more. At the same time, chapels should not be too small, for small chapels are not self-supporting: the income derived from them straitens the deacons, and, worst of all, barely keeps the minister above want. The time has gone by when men were supposed to preach better because they were suffering privation at home. While, on the one hand, they ought not to expect to grow rich, on the other hand they ought not to be poor. As a general rule, we should set our faces against the erection of new chapels for less than six hundred persons.

In looking over the "Baptist Hand-book" we find a list of metropolitan chapels of a considerable length. It embraces, however, *all*, down to the smallest room or building that is, or can be called, a chapel; and these form a large proportion of the catalogue. Far be it from us to despise "the day of small things;" and if these diminutive and powerless "causes" could be regarded merely as the beginnings from which future increase might be expected, it would be our duty to encourage and support them. But the truth is, that most of them have existed for many years, and weakness and inutility are their permanent condition. No man who is connected with them believes that they are ever likely to grow stronger, and the chief purpose they answer is to provide places for amateur preachers who think they have talents for the ministry. Meantime, the so-called church is wholly unable to perform the duties of a church towards the neighbourhood in which its members assemble. They cannot support a competent pastor, and therefore must be contented with the best gratuitous services they can obtain. Why should we enlarge? Such little communities have, of course, a right to exist separately if they please, but that we should reckon them up *as effective* when treating of the wants of the population would be altogether absurd. They might be abolished if it were possible, and their members added to larger churches with evident advantage.

There is another serious fault to which we would advert, and that is, the want of free sittings for attendants who can afford to pay little or nothing. Every one knows that the number of this class is very considerable. And besides the recognised poor, who affect no delicacy in avowing their poverty, there are many of respectable appearance who are secretly struggling with adversity, and can ill afford the luxury of a pew-rent. If every sitting is let, our deacons will be sorely puzzled to know how to act when such persons do not or cannot pay. Every chapel ought, obviously, to contain provision for cases of this description. Seats or benches for the poor who do not scruple to be known as such, and reserved pews, not in a marked superiority of position, for such as are sensitive and respectable. In many existing congregations the want we indicate cannot now be supplied; but, in building *new* chapels, its existence ought not to be overlooked.

Within the last few years the munificence of our honoured friend, Sir Morton Peto, erected Bloomsbury Chapel and fitted up the Diorama at great cost. More important works for London and for the denomination were never before done by a single individual. The settlement of two such men in the metropolis as Mr. Brock and Mr. Landels, has raised the Baptist body to an importance which we never before possessed. Still it cannot be concealed that such experiments might be tried once too often; and if our friend had gone on opening edifices of this description, he might have found one day that, after all the expense incurred, the new chapel was a failure. In breaking new ground the wisest judgment may be at fault. The minister appointed might not prove acceptable (and it is impossible with certainty to predict success even for the best of men), or there might be a temporary difficulty in obtaining any minister at all. The *prestige* of an opening once passed, it becomes a work of difficulty

to recover lost ground. As a general rule, then, large sums should not be expended upon untried localities; better a more modest and unpretending building, if sufficiently commodious, till it be seen whether or not a congregation can be gathered. If it succeed, they can as easily build a place of worship for themselves as pay for one that has been already prepared for them. The risk of failure is avoided, or much diminished. If the ground has to be abandoned, the loss is, at all events, less considerable.

We therefore notice with pleasure that the new chapel which is to be opened about this time in Kensington, with the Rev. J. A. Spurgeon for minister, is of this inexpensive description. A thousand people are to be accommodated, and school-rooms provided, for two thousand pounds. If he succeeds, as we have no doubt he will, he and his people will be able to build for themselves; if not, the building can be removed, and the experiment repeated elsewhere.

Our readers will learn with great delight and thankfulness that Sir Morton generously proposes to erect three new chapels in London in addition to that intended for Mr. James Spurgeon. The cost of each of these structures, built in white brick, with schools, and in every respect complete and permanent, will be £2,500, making the cost of the four chapels £10,000. Our large-hearted friend will contribute £5,000 on condition that the Baptist Building Fund will lend £5,000, returnable in ten annual sums without interest. The wisdom of this proposal is as manifest as its liberality, because if the Committee and subscribers of the Building Fund co-operate with Sir Morton in his noble undertaking, the denomination will obtain four new chapels in the metropolis, not by the outlay, but simply upon the loan of £5,000; and the annual repayments of the respective churches will be available for still further extension in other directions.

We must return, however, to the distribution of chapels. It may not be amiss to point out one or two of the more neglected districts, especially those that are most incompetent to help themselves. We call attention, then, to the east and north-eastern divisions of the metropolis. In a recent circular, issued by the Governors of the London Hospital, it was stated that full half a million of people were dependent upon that one institution. Will it be believed that, exclusive of the little Bethels to which we have referred, the one parish of Kensington contains as many Baptist chapels as the whole of the district in question; and, moreover, chapels for the most part of much larger dimensions? Yet the Tower Hamlets is full of Baptists, or of persons favourable to their sentiments; so that, if we had any regard for merely denominational extension, we should long ago have seized upon the principal points. Stepney is likely to have at length supplied a want that has been felt for the last thirty or forty years. But is Cotton Street, Poplar, an adequate provision for a space extending from Stepney to Blackwall? Can nothing be done for Bethnal Green, St. George's-in-the-East, Ratcliff, and Limehouse? To *originate* chapels in these localities is beyond the power of the people themselves; we are persuaded, however, that, if once established, they would be adequately supported.

As to the positions which chapels should occupy, few will now differ from us when we insist that prominence and publicity are indispensable in choosing a site. No blind alleys or obscure thoroughfares should now be tolerated: our light ought not to be put under a bushel, but on a candlestick, conspicuous and attractive. It is a homely comparison, but pertinent and applicable, that if shops which expect custom must put themselves in the way of it, so that the public may go into them naturally and without trouble in finding them, so must places of religious worship accommodate themselves to the instincts of mankind. We have no longer any reason for hiding ourselves in secret corners. Our chapels should stand in the most public places, so that the voice of wisdom may be heard "in the top of high places, by the way in the places of the paths at the entry of the city, at the coming in at the doors."

A word or two more as to the chapels themselves, and we have done. Our own generation has practically decided the question that if we *are* to build houses for the worship of God, they ought to be of the best description. If David felt it to be wrong, or at least unsuitable, to dwell himself in a ceiled house while the ark of God abode within curtains, his sentiment was no more than the common sentiment of mankind. The architectural wonders of the earth prove that our natural instinct impels us to rear our best and noblest edifices to the service of religion. We see nothing in Christianity at variance with these ideas. The simplicity of its worship does not contradict them, for simplicity is an element in all that is great and imposing. But whether the Gothic or the classical style of architecture should be preferred, it would be unwise in us to offer a decided opinion. Perhaps variety is more to be desired than an uniform adherence to any particular type. But still we cannot admit the pre-eminent excellence and suitableness of the Gothic, nor its claim to be regarded as Christian architecture. It is more in harmony with the worship of the Church of Rome than with the simple service of a Nonconformist congregation. To invest it with the minute and elaborate decorations which are its glory, would cost more money than we can afford to spend. But all must judge for themselves. We shall find fault with no style of building provided the people are adequately supplied with the means of grace.

BREAD IN THE WILDERNESS.

Matt. xv. 33. Mark viii. 4.

THERE were some seasons in the Saviour's life when it seemed as though all the prejudices and unbelief of the multitude would give way before the convictions wrought by the glory of his miracles, the wonders of his wisdom, and the greatness of his love. One of the most memorable of these outbursts of popular enthusiasm in his behalf is that referred to by the evangelists in the passages of Scripture upon which this paper is founded.

There had been in the immediate precincts of the Galilean Lake

mighty concourse of people around the person of the Wonderful Healer: "The lame, the blind, the dumb, the maimed, and many others," were brought from all the adjacent towns and villages, and he healed them. He, the only source of relief from calamities which are beyond the reach of human skill, has become the centre of attraction. Sorrow of every kind gravitates to his presence; and the tidings of deliverance travel throughout the whole region, until every community thrills with delight at the mention of his name, and the multitude forsake their dwellings and follow Jesus.

Both the inspired penmen tell us that in this congregation in the wilderness there were four thousand men, besides women and children. Probably the lowest estimate that we could make of the entire number would give us as many as ten or twelve thousand persons. A wondrous crowd!—They have come from every condition of life and from every period of age.—The boats of the fishermen rock in lazy listlessness on the ripples of the lake; the markets are deserted; Capernaum, Chorazin, Bethsaida, have poured forth their eager hosts.—The stranger who reached the villages of the lake district would wonder what unwonted impulse had fired the breasts of these stolid peasants.—The herdsmen are coming from the plains of Bashan, and the shepherds from sunny Nazareth.

> "Each valley, each sequestered glen,
> Mustered its little horde of men;
> Still gathering as they pour along,
> A voice more loud, a tide more strong."

—Dotards have caught the enthusiasm, and have forgotten the cares that nestle beneath the silvery locks of age.—Mothers are folding to the breast the infants of days, while many a lad starts from the track to chase the bird or gaudy fly, and the maidens wreathe the wild flowers by the way.—Here and there a Roman guardsman from the fort of Tiberias, with crested helm, becomes conspicuous in the throng.—By all this multitude the accustomed pursuits of life are, for this once, forgotten. Defiant of weariness, hunger, and thirst, and impelled by the irresistible desire of seeing Jesus, they forsake the haunts of men for the grassy slopes on the eastern side of the lake. Foremost of the little knots and bands of wayfarers are the recent recipients of the Saviour's mercy. The lame man of yesterday is trying his new-found strength in bounding leaps across the plain. He who was blind, and measured the compass of his world by the length of his arm, now from the rising ground gladdens his wondering eye-balls with the silvery sheen of the far-lying waters. The lips that have been unsealed are loud in the praises of the God of Israel.

Night is at length once more about to set in, when the compassion of Christ displays itself in solicitude for the fasting multitude. He proceeds to teach them, and all his followers, that

> "His love can turn earth's worst and least
> Into a conqueror's royal feast."

Leaving out of consideration the principal facts connected with the

glorious miracle wrought by the Saviour on this occasion, we propose to gather up some fragments which have been left us after the numerous productions of the critical and the contemplative upon this portion of sacred history.

For instance, how emphatically we are reminded that *enthusiasm* will not suffice instead of *principle* in the service of Christ. A few short months roll round, and what has become of the plaudits of this multitude? Their zeal proved to be as transient as it was noisy. The surface of feeling had been touched, but the great fountains of the heart had not been broken up by the omnipotent word of Christ; and by-and-by they were scandalized at a glimpse of his cross, and they turned back and walked no more with him. The frequent repetition of such examples in the Gospel narratives seems to point to the perilous liability which besets men of mistaking emotions that are short-lived for convictions that are abiding. The warning reaches us from the mouths of the disappointed candidates for discipleship, who said, "Lord, we will follow thee whithersoever thou goest." It underlies the hosannas of the crowd, whose shouts to the praise of the King of Israel anticipated by only a few hours his coronation with thorns; and it is one of the lessons of both the instances of miraculous multiplication of food in the wilderness. Herod, who heard gladly and did many things, and the young man who did all but one thing, are types of the large class of people attracted to Christ by various motives, but all of them falling short of saving faith and self-surrender to him.

We might have thought that the ardour with which the multitude had left the pursuits of life, braved the inconveniences of the desert, endured the scorching day-march and the chilling night-damp, was an infallible sign of sincerity of purpose. But the snows of Hermon not more surely or more swiftly fled from the spring-tide sun than these superficial followers of Christ vanished at the first approach of peril.

Old and familiar though the lesson may be, it is not out of date. There are times in which the popular feeling flows in the direction of religious inquiry; the thoughtless, the frivolous, the undecided, all at once put on an altered mien; numbers press into Christian societies; entire communities seem to vibrate under the power of the truth. Glorious seasons they are; but they demand sobriety of judgment and much self-searching. For ofttimes this rapid growth of the seed of the kingdom indicates a stony sub-soil, and he who goes forth to sow should wisely save some of his tears for the disappointments of the kerning-time.

Turning from the *twelve thousand* to the *twelve*, we have in their conduct *a most expressive illustration of the power of unbelief*. When the Saviour proposed to feed the weary myriads, they reply, "Whence should we have so much bread in the wilderness as to fill so great a multitude?" We do not so much wonder that Gehazi should hesitate to set twenty barley-loaves before a hundred men, or that the courtier in the gate of Samaria should exclaim, in answer to the prediction of abundance in the midst of famine, "Behold, if the Lord would make windows in heaven might this thing be!" but that these men, in the

presence of their Master, on the locality in which they stood, should give expression to perplexity of feelings on account of difficulty, is passing strange. In that very neighbourhood, but a short time previously, their Lord had, by their own hands, fed five thousand men, besides women and children; and, as though they had never witnessed that display of his omnipotence, had never even heard of the glorious deed, they reason upon the low ground of natural cause and effect, they count the heads of the people, anxiously scan the meagre contents of their own wallets, look around upon the barrenness of the wilderness, and calculate the distance from the nearest bread-shop, utterly oblivious of the past, utterly abandoned to the difficulties which the case presented to human reason, and utterly unmindful of the Divine glory of their Lord and Master. Such is the power of unbelief in the hearts even of the best of men. Nay, worse than this; for a third occasion arose in which this second miracle was also forgotten, and in this identical neighbourhood. They had failed to take bread during one of the excursions across the lake, and were reasoning among themselves, when the Saviour rebuked them: "Do ye not yet understand, neither remember, the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" language which evidently points to the fact, that the signs and wonders they had seen produced a sadly inadequate effect upon their minds. They have fallen into the condition of their ancestors when they said, "Can God furnish a table in the wilderness: can he give bread also: can he provide flesh for his people?" Theirs, however, was not the positive, habitual, practical unbelief which rejects Christ; the condemning sin which, on the western side of the lake, altogether obliterated Capernaum; but the occasional failure of true hearts which, on the eastern side of the lake, the loving Teacher so graciously reproved. The recurrence of this sin was not caused by any local circumstances, no fumes of Lethe rose from the waters of Gennesareth; but the school of Christ was on the grassy slopes and amid the solitudes of the eastern shore: it was there he unveiled their hearts and his own; it was there he gave the explanation of parables spoken in public, and reproved those faults which he had so kindly screened from the rude gaze of the outer world. The repetition of the sin and of its rebuke should serve to remind us of our natural proneness, in the season of exposure to peril, to forget past deliverances; spell-bound by the fatal influence of unbelief, the scene of the sublimest blessings becomes a region of distrust and even of despair. Past mercies are faith's vantage ground. There was never better theologian than Manoah's wife, when she said, "If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands; neither would he have showed us all these things; nor would, as at this time, have told us such things as these." There is no light of truth this sin of unbelief will not defy, no strength of conviction it will not surmount; it will impugn the wisdom of Providence, embitter the sweetness of the promises, and unhinge the whole fabric of spiritual peace. We do not, however, find that the Saviour dealt out such stern denunciations of their unbelief to

his disciples as were called forth from his lips by the impenitent obduracy of those who rejected his doctrines and his person. For these erring children he has the calm rebuke, "O ye of little faith!" the tender expostulation, "Do ye not yet understand?" He knew that the power of this evil was broken in them; that, albeit slowly, they were growing out of its influence into higher perceptions of himself and his work. And in his treatment of these disciples we have a picture of his heart in heaven towards all his followers on earth, as they invoke his compassion with the cry, "Lord, I believe: help thou my unbelief."

The glorious fulness of the consecrated word is another lesson of this miracle. Often the perception of the greatness of his work rises with overwhelming force before the mind of the minister of Christ's truth. He has to feed men of diverse tastes. His audience is small in comparison with that which surrounded the Saviour, yet large (how large!) if estimated by the capacities, the necessities, the diversities, the destinies of never-dying souls. There are some almost exhausted by worldly work and worldly trial, with hope well-nigh crushed out of them, and the message of to-day must gird them anew for the conflict or fling them back upon a deeper woe. There are the glad and jubilant, unused to sounds of sorrow, and hard by the mourner. "Sing us a pleasant song," say the former, while he of the heavy heart saith, "It is as vinegar upon nitre." Men come to our solemn assemblies from the bridal and the burial, they bring the boisterous vivacity of youth, and the tremulous fears of old age; they come with the ripeness of hallowed experience, and the crudeness of juvenile profession. The sanguine and the sad, the refined and the unlettered, the practical and the contemplative, the rich and the poor, the saved and the lost, meet together. Some need building up, others equally need bringing down; some should be led gently on, others alarmed with vigorous threats. "Who is sufficient for these things?" What wonder if we look at our few small loaves and tremble lest our Bethlehem, the house of bread, be called Bethaven, the house of folly? All the resources that human wisdom can supply are insufficient; all the utterances that the largest-hearted love can furnish are insufficient. It is only when He comes who takes the bread and breaks it, that men eat and are filled. The good word itself, unless first touched from on high, fails of its end.

In the wilderness men want *bread*, not the unconsecrated dainties that yield no nutriment to the soul, not the gew-gaws that are to redound more to the praise of the confectioner than the profit of the guests, not the exotics that will conceal an empty board, but bread that has been taken from the Master's hands. And what a glorious display of his grace is that which he now makes, when his word, dispensed by his humble servants, multiplies in men's hearts, adapts itself to their various necessities, and they return to their tents like the well-satisfied collectors of the manna; he that hath gathered much having nothing over, he that hath gathered little having no lack. And this exact meeting of God's loving supplies with our exigencies is, whether in the dispensations of providence or of grace, among the subjects worthiest of devout watchfulness and reiterated praise. He must be

sadly deficient in observation of God's ways who has not learned that the line of heavenly supply touches at right angles the line of human need. A missionary, now living, was compelled to strike into the desert with but scanty supplies; four days' journey lay before him and his band of guides and servants, with but a single sheep and a bag of rice for food. The second night had utterly exhausted their little stock, and there was nought but the arid sand beneath and the burning sky above, save a man of prayer and a God hearing prayer. "Now," said an Abyssinian servant, "we shall see what comes of this man's prayers. Daily he asks God for food: let us see if he can get it here." The peril was becoming imminent, and with it grew the importunity; when, lo! on the horizon, the lynx-eyed leaders of the company discern a speck; it grows to bodily form—a mounted man, with a basket amply furnished with precious food. "Whence is this?" asked the servant of God. "My master," replied the horseman, "a sheikh who dwells on the other side of yon mountain range, dreamed last night of a party nigh to perishing in the desert, and has had no peace till he dispatched these supplies. 'Lo, here thou hast that is thine.'" We must blot out many a sacred page from the annals of our praying fathers, or ever we forfeit the consolations wrapped up in the name Jehovah-jireh.

Not less to be admired is the seasonableness with which the Divine word often accosts the needy soul. Flashing with its unexpected brilliancy across the thoughts of the lonely sufferer, gently insinuating its breezy sweetness amid the perplexities of worldly toil, dispelling the weariness of sleepless night watches, arresting the truant spirit upon the verge of lawless wanderings, or entering the house that death has invaded—with its peerless consolation this word stands out like golden letters, brighter for the dark back-ground. Suffering of every kind it arrests with its voice, majestically assuring us that the living God has ways and means enough for the consolation of his people. Whether strangely vaulting into the heart as though cast by angelic hands from the heights of heaven, or found like an unexpected treasure in some casual glance across the sacred page, or brought by the voice of fraternal sympathy, this bread in the wilderness has a reality, an excellence, a deliciousness, a satisfying power, which form the joy and the rejoicing of the heart. Till we partake of the fruits of the good land of promise, "Lord evermore give us this bread."

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THE INFLUENCE OF STATE AND VOLUNTARY CHURCHES UPON OUR LIBERTIES.

BY THE REV. T. POTTENGER.

THE controversy respecting State Churches is one of *the* questions of this age; and as it involves many of our cherished hopes it ought to receive our careful consideration. At no distant period it must be set at rest for the good of the nation and for the glory of God; but ere that consummation can be reached, the people of Great Britain must judge for themselves whether magistrates and statesmen, *in their official capacity*,

have any authority or jurisdiction in the Church of Christ. On every account it is better that this controversy should be settled by the power of the pen than by the edge of the sword, or by the force of public opinion than by the dread of national convulsions.

On the point at issue between Churchmen and Dissenters, statements and counter-statements are made which do not admit of reconciliation. Churchmen declare that the union of Church and State is essential to the preservation of religion among the people, and that the adoption of the voluntary principle would lead to the subversion of the throne, the profanation of the altar, the extinction of liberty, the ruin of the Constitution, the downfall of our country, and the return of ancient barbarism. Dissenters affirm that the *principle* of Church establishments is vicious in its nature, and evil in many of its results; that the Saviour left the support and extension of his cause to the grateful offerings and efforts of his people; that before the age of Constantine the Gospel had been diffused over a large part of the Roman Empire in the face of mighty foes and cruel persecutions; that it is both impolitic and unjust to tax the whole nation for the preservation of an Establishment from whose modes of worship a majority of the people dissent; that Churches in alliance with the State have corrupted the religion of Jesus and withstood the rights of man; and that the cause of truth and righteousness will advance with more rapid strides whenever it is released from the intrigues of statesmen, and set free from the golden chains of Parliament.

As we have said, these statements and counter-statements do not admit of reconciliation: *on which side, then, is the truth found?* This question may be answered by an appeal to the facts of history, and by a *comparison of the two systems in their influence upon our liberties.* This narrows the controversy to a single point, which leaves but little room for sophistical reasoning or bold declamation. We are willing to await the result of such an appeal.

Guided by the light of English history, we may ask, Who have been the advocates of political freedom and religious liberty? Who have been the champions of the Divine right of kings, and of the doctrine of passive obedience? Who were the grim instruments of cruelty in the Star Chamber and Court of High Commission? Who were the authors of those cruel persecutions which shed so much innocent blood, and which have left a foul blot upon the page of our national history? Our readers can find the answer to these questions in the annals of Great Britain and in the works of our best historians; and if the controversy under review *could* be settled by an induction of facts bearing on the liberties of this mighty nation, the union of Church and State would speedily come to an end. If our reading of history should prove that the friends of voluntaryism have been the defenders of liberty in its widest acceptation, while the compulsory system, "on which so many encomiums have been lavished, seems to have been little more than a compact between the priest and the magistrate to betray the liberties of mankind," candid judges will need no further proof of the comparative claims of these rival systems of Church polity

In this age of reading and thought it is not necessary to attempt any formal defence of the position *that Christianity is favourable to liberty in the fullest sense of the term.* I am not ignorant of the fact that some clerical apologists of tyranny have tried to vindicate their principles upon the authority of the New Testament, and from an utter misconception of one or two passages in the writings of Paul and Peter, have deduced the preposterous doctrines of passive obedience and non-resistance. The very words in which those apostles enjoined on primitive Christians the claims of civil government, as a Divine institution, have been forced into the defence of unconditional submission to monarchs at the risk of being branded with the odious names of rebels and traitors. In reply to all who misunderstand or pervert these sacred texts, it is but fair to ask, *What interpretation did the apostles themselves put upon their own commands? and what was their course of action when the demands of Cæsar clashed with the claims of God?* Did Paul, for example, tamely submit to the violation of his rights as a Roman citizen? Can you think of him saying to Nero what Dr. Sibthorpe preached in the presence of Charles I.—namely, "If princes command anything which subjects may not perform, because it is against the laws of God, or of nature, or impossible, yet subjects are bound to undergo the punishment without resistance, or railing, or reviling, and so yield a passive obedience where they cannot exhibit an active one"? Surely this was the blind leading the blind.

If the apostle had permitted magistrates to invade his rights without seeking redress or vindicating the majesty of law, some colour might have been given to the interpretation which Churchmen have pertinaciously put on his words; but when we find him pleading the privileges of his birth and citizenship as a protection against injustice and oppression, his example forbids us to obey the absurd dictum of Sibthorpe, or to deduce from his writings an absolute submission to the powers that be. What was his conduct at Philippi? The magistrates commanded him to be scourged contrary to Roman law, and afterwards sent a message for his clandestine liberation from prison; whereupon the apostle replied, in the spirit of a freeman, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out" (Acts xvi. 37).

Scourging was a punishment so degrading in the eyes of the Romans that the Portian law forbade its infliction upon a citizen of Rome; and therefore a noble-minded man like the apostle might well resent the wrong which had been done to him by the authorities at Philippi; while the remembrance of it, many years afterwards, called forth the indignant remark, "*We were shamefully treated at Philippi.*" On another occasion Paul was rescued from a tumultuous assembly by the chief captain, who commanded that he should be examined as to his offence by scourging; and as they were binding him with thongs he said to the centurion that stood by, "Is it *lawful* for you to scourge a man that is a Roman, and uncondemned?" This assertion of his privilege as a citizen put a stop to the illegal procedure, and secured for him respectful attention (Acts

xxii. 25—29). Again, when brought before Festus upon groundless charges, and the judge, wishing to do the Jews a favour, said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Paul nobly replied, "I stand at Cæsar's judgment-seat, where I ought to be judged." "I appeal unto Cæsar" (Acts xxv. 9—11).

These facts, which exhibit the apostle as a firm defender of his rights, claim the attention of all who think the *citizen* should be sunk in the *Christian*, and the Christian be raised above all earthly politics; facts which teach us what Paul *did* when magistrates infringed his liberty and offended his conscience; facts which no amount of special pleading can reconcile with the assumption of royal supremacy in things spiritual as well as in things temporal; and facts which place this illustrious man before us as the best interpreter of his own commands and the stern defender of his own liberties.

Proceeding upon the same plan, we may now pass from Paul to Peter, and explain *his* words by his deeds. In his first Epistle we find this command addressed to believers: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." This was a famous text with all hunters after preferment in the dismal times of the Stuarts. Men who dreamed of mitres and episcopal dignities deduced from it absolute submission to the will of princes, even in the high concerns of religion, on pain of judgments both from heaven and earth; and they treated with scorn the noble attempts that were made to set up the rights of conscience as a defence against persecution. Dr. South, soon after the Restoration, preached a sermon in Westminster Abbey, "On Obedience, for Conscience' Sake, the Duty of Good Subjects," in the course of which he uttered these monstrous words: "The magistrate is to take no notice of any man's erroneous conscience, but to rectify or convince it *with the axe or the gibbet.*" Such were the tender mercies of many High Churchmen two centuries ago; and it may well excite our amazement when we learn that they justified their intolerance by a gross perversion of Holy Scripture.

Assuming, then, that the apostle Peter understood his own words, we are entitled to ask whether he submitted himself unto *every* ordinance of man for the Lord's sake. When the rulers in Jerusalem commanded him to desist from teaching the people and preaching through Jesus the resurrection from the dead, *did he obey them?* On the contrary, both "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19). But when brought before the council a second time, Peter and *the apostles* announced their determination to "obey God rather than men" (Acts v. 29). Here is the grand assertion of religious liberty by the immediate followers of Christ, and by the first expounders of the Christian religion; the assertion of a principle which cannot be separated from the responsibility of man to his Maker; a principle which lies at the foundation of all true greatness in the kingdoms of this world; a principle which has been cherished by a succession of witnesses from the

first age of the Christian era till our own times; and a principle which no nation has ever yet surrendered without the curtailment, if not the entire loss, of its liberties, both civil and spiritual.

Fully persuaded that the principles and precepts of Christianity are in the highest degree favourable to the freedom of man, let us now endeavour to gather from the facts of English history which of the systems of Church polity involved in this inquiry has rendered the greater service to the growth and consolidation of our liberties. This inquiry is for the most part an appeal to *facts* which every man can read in his own language, and from which he must draw his own conclusions.

Historians and poets have done much to extol the reign of Elizabeth, and to hide from public view the dark features of that period. Whatever praise was due to the Queen for surrounding herself with men of great abilities, and for resisting the aggressions of Rome, there can be no doubt that she ruled her own subjects with a rod of iron, and punished without mercy all who denied her supremacy in ecclesiastical affairs. Whitgift was placed at the head of a commission for reducing to submission those who did not conform to the rites of the Church; and the commissioners (of whom twelve were ecclesiastics) had power to punish any breach of uniformity, and to procure evidence against the accused by oath, by torture, or by imprisonment. Hume admits that this court was a real *inquisition*, which was attended with the cruelties inseparable from that tribunal. The supreme and subordinate rulers of the State Church persecuted the most harmless men and women, who claimed the right of private judgment and freedom to worship God according to the dictates of conscience. Absolute submission was demanded, on pain of bonds, or death itself; and the Churchmen of that period enforced the law without the slightest regard to the infirmities of age, or to the tenderness which is due to sex. At the very time that the Church was thus trampling upon the rights of conscience, and breathing the spirit of Rome itself, there were many parties in England who held, in the main, the same principles as the Baptists have avowed in every age, and who welcomed reproach for Christ's sake rather than acknowledge human authority in the things of God. In an age of intolerance they took their place among the martyrs of Jesus and the defenders of religious liberty.

The breach between High Churchmen and those who demanded freedom to worship God, was widened during the times of James I. That pedantic monarch held notions of his prerogative that were at variance with the principles of the Constitution and incompatible with the rights of the people; yet the body of the clergy defended his measures and lauded him to a degree that must have been offensive to all sensible and disinterested men. At the famous Conference held at Hampton Court, when the King tried to overawe Dr. Reynolds and his brethren, the bishops lavished encomiums on his learning, and rendered to him a slavish homage. Bancroft fell on his knees, exclaiming, "I protest my heart melteth with joy, that Almighty God of his singular mercy hath given us such a king as since Christ's

time hath not been." Whitgift went beyond the Bishop of London in folly, when he declared that "his sovereign had undoubtedly spoken by the special assistance of the Spirit of God." Two years after this the Convocation drew up a set of canons, which enjoined upon the people passive obedience to the King, and threatened all who withheld it with an awful doom. In the House of Lords, Neile, then Bishop of London, maintained that the right of levying *impositions* on property was a prerogative of the Crown, and that a denial of this doctrine disturbed the foundations of royal power; while the University of Oxford, in full convocation, passed a statute which required from every graduate a declaration to the effect that it was unlawful for subjects to appear in arms against the monarch under any pretence whatever. In truth, the arrogant assumptions of James found so many apologists among the clergy and bishops, that the patriots of that day began to suspect a dangerous connection between the throne and the altar, and strong sympathies between a despot in the State and a tyrant in the Church.

At the time when the bishops, the universities, and the majority of the clergy, were ascribing to the author of kingcraft a wisdom equal to that of Solomon, there were lying in prison some poor Baptists who had courageously published a book in condemnation of all persecution, and in defence of liberty as the birthright of man; and they claimed this liberty on the grounds that it was coeval with the existence of man, that it was the gift of his Creator, and that it was deducible from the principles and teachings of the New Testament.

Important events followed the death of James. The people had been chafed and irritated with arbitrary government and religious intolerance: their patience had been abused, and their forbearance was all but exhausted. Men who read the signs of the times saw a determination among the patriotic party to humble the pride and curb the power of their oppressors. The persecuted were regarded with expressions of sympathy, and the patriots were rapidly becoming a power in the nation. Liberal opinions were diffused among the people, and better elements were at work below the surface of society. It was clear that the days of the Star Chamber were numbered, and the reign of spiritual despotism was at an end. Men felt the shock of political earthquakes in the distance, while the hearts of many failed them for fear of the things that were coming to pass.

The pent-up wrath of the nation burst forth during the reign of Charles I., in the confusion and bloodshed of the Civil Wars. Both parties in that contest could boast of men of courage; some of them were already known to fame, and all of them were destined to act their parts in a grand drama for the benefit of remote generations. On the side of Charles the majority of the clergy took their stand: the Puritans and religious sects almost to a man cast in their lot with the people. The State Church did its utmost in defence of an arbitrary monarch. Dr. Manwaring preached and published a sermon, in which he affirmed "that whenever any emergency required supply, all pro-

perty was transferred to the sovereign; that the consent of Parliament was not necessary for the imposition of taxes; and that the Divine law required compliance with every demand, how irregular soever, which the prince should make on his subjects." The House of Commons condemned these maxims as subversive of all civil liberty, and imprisoned the preacher; but the King soon afterwards loaded him with ecclesiastical honours and substantial rewards. Charles was now on the high-road to absolutism and the scaffold. Yet Sibthorpe, Manwaring, Montague, Laud, and other dignitaries of the Church, urged him forward by setting his will above law, by invectives against Parliaments, and by teaching doctrines which were opposed to the maxims of the English Constitution, the dictates of reason, and the rights of man. "Laud and his followers," according to Hume, "took care to magnify the royal authority, and to treat with the utmost disdain, or detestation, all Puritanical pretensions to a free and independent Constitution. But while these prelates were so liberal in raising the Crown at the expense of public liberty, they made no scruple of encroaching themselves on the royal rights the most incontestable, in order to exalt the hierarchy, and procure to their own order dominion and independence."

Those intolerant Churchmen were thus preparing victims for the national sacrifice, to appease the wrath of injured liberty, and to save this favoured land from the miseries of despotism. Prelates, in their pride and pomp, looked with an evil eye upon every man of liberal opinions, and the severities of Church courts aimed at nothing less than the extinction of freedom among the men of that age. When Parliament after Parliament stood around the ark of our liberties with a courage and firmness worthy of Britons, Charles dismissed them in anger, and for twelve years made himself an absolute monarch. Then came the reign of terror and woe: no life was safe; no property was sure; no house was free from invasion. There was no freedom of the press, no right of public worship, and no escape from clerical exactions. The whole nation groaned under the burden of taxation and tyranny. Not a few learned and godly men left the country to set up altars for God and liberty in the woods and wilds of America. At last the King raised his standard at Nottingham, and began the civil war which brought him to the scaffold, and laid both the Monarchy and the Church in the dust.

In that unhappy contest the body of the clergy took part with the King, rendered him pecuniary assistance, and in convocation passed these resolutions; namely, "that the King has a right to the subsidies of his subjects without the consent of Parliament, and that subjects may not bear arms against him on pain of *damnation*." Thus the Church became *militant* with a vengeance; but it fought on the side of an arbitrary monarch. In the Palace of Lambeth arms were concealed for 500 men. At Oxford the Vice-Chancellor and the heads of colleges resolved to intrust the King with their public stock, several of the colleges sent him their plate, and many of the students formed themselves into companies for the defence of his cause. Cambridge followed

the example of Oxford, and supplied Charles with money and plate. The State Church entered into an alliance with despotism, and fought against the liberties of the nation.

But while the wealth, talent, learning, and influence of the Established Church were devoted to the King with a liberality and zeal worthy of a better cause, it is equally true that the Independents and Baptists in very large numbers sacrificed both life and property for the sake of breaking the chains of political bondage, and of fixing on a sure basis the liberties of their country. Thousands of them suffered for the good cause in prison, many fought and conquered at Naseby, and not a few were enrolled among "the noble army of martyrs." Thus we find State Churchmen fighting in the ranks of kingcraft and intolerance, while voluntaries in religion were the enemies and avengers of both.

The Civil War ended in the death of Charles, in the overthrow of the monarchy, in the modification of the State Church, and in such an extension of freedom as this grand old nation had never before enjoyed. From the ruins of despotism sprang up the Commonwealth, which developed new principles of government, and opened up brighter prospects to the statesman and patriot. Of that period in English history the most conflicting opinions are still entertained by men of opposite creeds in religion and politics. Churchmen speak of it with horror, Nonconformists with delight. The former describe it as a time of daring impiety, of rank fanaticism, and of national disgrace; but the latter rejoice over it as an era illustrious above all that preceded it for ripe scholars, noble poets, impartial judges, mighty preachers, and virtuous citizens; and also for political freedom, religious prosperity, and the commanding influence of England among all the states of Europe.

We are now in a position to bring these conflicting opinions to the bar of history, and to compare them in the light of well-established facts. Historians and poets of the past were accustomed to represent Cromwell as a barbarian and hypocrite; a master in fraud, a fanatic in religion, and a monster in cruelty. They ransacked language for epithets, and history for characters, by means of which they might blacken his memory and sully his reputation; while even writers of candour and ability seldom had courage enough to expose his revilers and rescue his name from unmerited contempt. But what are the *facts* with regard to the Protectorate of this extraordinary man? Beyond all dispute ship money, monopolies, taxation without consent, and the cruelties of the Star Chamber, were abolished. Men of all opinions who obeyed the laws and paid due respect to the civil authorities, enjoyed the right of private judgment, and liberty to worship their Maker; the freedom of the press was secured; and every peaceable citizen was safe behind the shield of the Protector. Besides, the people made rapid progress in the virtues which adorn, and in the righteousness which exalteth a nation. Judges administered the laws with an impartiality which enemies have been constrained to applaud; men of piety and learning presided over the universities, and matchless divines taught their congregations the fear of God; while commerce flourished, the empire was enlarged, and

England became the admiration and terror of the world. In the words of Lord Macaulay, "While every foreign state trembled at our arms, we sat secure from assault. War never silenced the song of our reapers or the sound of our looms. Justice was equally administered, God was freely worshipped." This improved state of things arose *partly from the prostration of the State Church as a persecuting power*, and partly from the number and influence of religious sects who pleaded for liberty of conscience as the inalienable right of every man.

From a review of the ground over which we have so rapidly passed we may learn, that when the State Church has reached the highest degree of power, liberty in religion and politics has fallen to the lowest point; but, on the contrary, when the advocates of what is now called voluntaryism have been most numerous and influential, the nation has enjoyed the largest amount of freedom both in thought and action. When the Establishment was most powerful, it subserved the designs of tyrannical princes, overawed the deliberation of Parliaments, sported with the lives of harmless men, and tried to govern the people through an army of ecclesiastics; but now, when voluntaries in religion have left Churchmen in the minority, we rejoice in a degree of freedom, both civil and spiritual, such as our forefathers never had under any former reign, and which seems to agree with the promise, "They shall sit every man under his vine and under his fig-tree, and none shall make them afraid."

(*To be concluded.*)

THE LILIES OF THE FIELD.

BY THE REV. N. HAYCROFT, M.A.

It is refreshing to contrast the breadth and beauty of the great Teacher's instructions with the narrow prejudices of many of his people. The whole field of nature was laid under tribute by him, to suggest lessons of wisdom. The opening of the volume of revelation was not regarded by him as superseding that other volume, equally magnificent, which God had opened for us in nature. Now, as much as in the days of the Psalmist, "the heavens declare the glory of God, and the firmament showeth his handiwork;" and all nature is equally luxuriant with the wisdom and goodness of the Supreme. The eye of the great Teacher was open to all the scenes of beauty through which he moved. The mountains and valleys of Judea, the flowery carpet on the slopes of Olivet, the fig-tree, the olive and the vine—everything was to him suggestive of its Maker, who was also his Father. As a child he moved at every step amid the products of his Father's wisdom, and discerned in everything traces of his Father's presence. It has remained for his people to forget the lessons to be learnt from the material universe, and shut themselves up exclusively to the Bible. It has remained for his people to frown upon the introduction into the

ministry of any topics beyond the circle of evangelical routine, and close their eyes to the panorama of wisdom, and their ears to the voices of instruction, with which God has so richly surrounded them. The result has so narrowed their minds and lowered their taste, that even the breadth and fulness of revelation cannot always be endured, the primary elements of truth must constitute the sum of public teaching, and Christians deprive themselves of the large amount of instruction and profit which may be derived from viewing revelation in contrast to, or comparison with, nature. In thus acting we are scarcely clear from the guilt of neglecting the voice of the Creator. Surely it must be displeasing to him for us to turn away from any of his works, still more if we regard ourselves as above the necessity of instruction from them, or show unwillingness to heed their utterances. Nature is infinitely suggestive of God. Her voice will ever be found in harmony with revelation, while revelation will throw new beauty over nature. The indifference to nature's teaching which prevails among many Christians, has produced in the minds of large-hearted men who have no sympathy with the Gospel, the unfavourable impression, that piety is naturally divorced from intelligence and taste. Nor has the neglect of the study of nature been favourable to a knowledge of revealed truth. Natural and revealed theology cannot be separated from each other: in proportion as they are viewed together they will be better understood, and their contrasted beauties appear more vivid and prominent. The greatest religious teachers have been most alive to impressions from external objects, and have put them to most frequent and felicitous use. Solomon made all his knowledge tributary to moral teaching, and sent men to the ant for lessons of industry and prudence. Paul, as he roamed the streets of Athens, was not indifferent to the magnificence of its architecture, and would extract wisdom from Grecian literature, tinctured though it was with polytheism. A greater than Paul or Solomon used to teach by the vine and fig-tree, and discoursed on the sparrow and the lily. As God's work, every part of nature may be devoutly studied, and every part will be found replete with suggestive teaching to the Christian heart. Let us, then, for once, dear reader, turn to the field of nature for instruction. Let us listen to the great Teacher as he spake of the wild flowers of Judea bending beneath his feet, and thoughtlessly trampled on by his disciples; and let us endeavour to follow the course of reflection which he suggested when he commanded them to "consider the lilies of the field."

"Consider the lilies." *Let them be objects of meditation.* Do not crush them. Do not despise them. Insignificant as they are, there is something to be learned from them. A wise man will not disdain any teacher who can give him a valuable lesson. Take those lilies in your hand, and listen to their silent utterances. Those lilies were created by your God and Father. Nothing that he hath made can be unworthy of regard. No employment can be more noble than the study of his works. The lilies are only a part of the great field of animated life which is spread everywhere around. Thousands of men are cultivating the different depart-

ments of that field, and receiving from the pursuit instruction and pleasure. Many irreligious minds are fond of nature in all its variety, and some of the most instructive treatises on the works of God have been written by men who are unfamiliar with Christian truth. If such minds find pleasure in contemplating nature as a whole, in watching the habits of the tiniest insect, or in searching after the wonders of microscopic life, surely such objects cannot be without interest to believers. Piety does not unfit a man for the thoughtful enjoyment of nature. The love of Christ does not put him out of sympathy with the beneficence which clothes the earth with beauty, and "supplieth the wants of every living thing." The great truth that "in him we have redemption" does not indispose us for remembering with gratitude and reverence the not less wondrous truth that in "him we live, and move, and have our being." The holiness and grace exhibited on Calvary have not rendered less impressive and august his greatness and goodness as displayed in the universe. He is our Father, and we approach his throne with "boldness;" he is also our Creator, and we must be "in awe of his majesty." Instead of indisposing us to the admiration of nature, piety should incline us to familiarity with its beauties. Isaac "went out into the fields to meditate at eventide;" for the tranquillity of the scene would suggest valuable reflections. Nathaniel was in the garden and under the fig-tree, in a place congenial to devotion, when first seen by Christ. Jesus often retired from human haunts to the solitudes of nature for converse with his Father. A Christian should look at every object with augmented interest, should enjoy all natural beauty with additional satisfaction. Everything is the product of his Father's skill, and the object of his Father's care. "The earth is the Lord's, and the fulness thereof." The varieties of animated existence present themes of special interest and study. The heavens are still more suggestive of their Maker, familiarising us with the immensity of his empire, and impressing us with his infinite intelligence and power. Science is to the Christian a department of theology; its study is an act of devotion; every discovery is a revelation of God.

Yet care must be taken that the exercise be rightly conducted. We are exhorted to "*consider* the lily." Merely to examine its structure is not to "consider" it. Dissect it and you destroy it. An analysis of nature in order to discover its structure and economy is only a means to an end; it enlarges our acquaintance with God's works, only to impress us with deeper reverence and love for their Author. How strangely has this been overlooked by most of the students of nature! How prolific a cause has this oversight been of the prejudices of Christian men against science, of errors which have not even yet disappeared! The poet has said that "an undevout astronomer is mad;" yet many successful students of the heavens fail to discern the God who made them, and in proportion as they accumulate proofs of his perfections, which command the reverence of other minds, they themselves revolt against a belief in, or become indifferent to, his existence. This body is so "fearfully and wonderfully made," that the anatomist ought to cherish the profoundest

awe of its Creator; yet it is not uncommon for the students of anatomy to continue unbelievers. Natural history in all its branches furnishes only accumulating proofs of a Creator, yet its most plodding students have often been sceptics in religion, have attempted to extract from God's own works arguments against his existence and revelation. So sure is it that if nature be studied with an undevout mind, its voices are unheard, and its lessons are unlearned. It is the previous condition of his mind which makes a man susceptible of improvement from the Divine works, or indifferent to their moral teachings. If men love to "retain God in their knowledge," "all his works will be found to praise him;" the greatest philosophers will bow with deepest humility before the infinite Creator, and "sit," like little children, "at the feet of Jesus." But if men "do not like to retain God in their knowledge," they will find that, in the pursuit of the noblest science, as in the operations of ancient idolatry, God "gives them over to a reprobate mind;" they "change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed for ever." If we bring to the study of nature a devout and believing heart, every part of it will be replete with interest; each object will stimulate reverence and praise; each will awaken gratitude, humility, and love. "Consider," then, every part of nature as full of God. Let the stars in their courses hymn his glory. Let every forest be vocal with his praise. Let every insect speak of his goodness and love. Reverently consider them all, and do not refuse instruction from one.

"Consider the lilies of the field," *what they are, and of what use.*

The lily is a beautiful object, complex and intricate in structure. A child may take it to pieces and destroy it, but the greatest philosopher cannot reconstruct it. Leaves, and flowers, and stem, may all be dissected by man's instruments; you may discern the sap circulating through its veins, you may discover the mechanism of its parts; but the lily remains a profound mystery, while in the process of examination you will have marred its beauty and destroyed its life. That lily baffles your comprehension. As you consider it you stand on the borders of the infinite; and you can find no explanation of its existence, but by admitting the agency of a Being who has created all worlds, and invested all things with life and beauty. It is as easy to account for the existence of the universe as of the lily; there is in the one as much as in the other the necessary "handiwork" of God.

But you are yourself more mysterious than the lily; your bodily mechanism is more wonderful, more labyrinthine in complexity, more varied in its functions and purposes, with another and higher kind of life pervading it, and belonging to a nobler order of existence. You have a mind which can make the lily and all God's works the objects of investigation, and you thus rise in dignity and value above all the material universe. You have capacities of feeling and enjoyment, a conscience, a capacity for worship and adoration, an imagination which connects you with the angels, and a sense of the holy, the beautiful, and the good, which associates you with the Supreme. Whatever the lilies teach you.

of God is taught yet more fully and clearly in yourselves. Jesus enjoined his disciples to "consider the lilies," in order that they might learn something yet more valuable concerning themselves.

Wondrous in their construction and beauty, those lilies are after all, in the esteem of most men, insignificant things, if not worthless weeds; they serve to us purposes of little importance. Yet God has not created anything in vain; in the economy of nature everything serves some valuable purpose. Science is perpetually disclosing the universal subservience of God's creatures to a valuable use, and so general is the law, that, when the particular purpose of an arrangement fails to be ascertained, the existence of such purpose is not doubted, but regarded as awaiting future discovery. Every tribe of life, however noxious to man, every variety of insect or reptile, however destructive to vegetation, has a valuable use. If it only indirectly affects man, it has a direct value in relation to some other order of life. Thus the great mechanical and chemical laws of nature are related to the growth of vegetation, vegetable life is subservient to animal life, and both to man. The tribes of animated life form the sustenance of each other and different orders of vegetable and animal life form homes for parasitic plants or insects. Then there are the mysteries of animalcular life still to be developed. Yon "lilies of the field," then, weeds as they are, are not without their use. Their sweets supply the bees with their food, and with what will minister to human comfort, while insects and animalcules find in them their world. How much more useful, then, must man be, with his wondrous capacities, and his freedom of action; and for what more glorious ends adapted! How much higher objects must he be intended by his Creator to serve, for whom lilies and "all things" were created. If the temple erected for him be so glorious, how great is the worshipper, and how reverent should be his adoration!

Those lilies, although so insignificant, are not without their direct value to man. Their simple beauty is refreshing to the eye, as it variegates the carpet on which we tread, and their perfume regales the sense. These little things show the provision of the Creator for the comfort as well as the existence of man. Why is not nature characterized by monotonous uniformity? Why have we the infinite diversity of form and colour that meets the eye? Why the variety of sounds that greet the ear? Why the countless perfumes that regale the senses? unless to show how the Divine beneficence ministers to the well-being of his creatures, as well as provides for their existence. Not necessaries only, but comforts, it is the Divine intention that man should enjoy. It is not beneath his notice to provide fragrance and beauty for the lily, that both these may impart refreshment to man. It is not, then, beneath his notice to care for the comforts of his children. Nor ought we to turn away in pride from the benefits which he has provided for us. There is no piety in the depreciation of Divine mercies, in the putting away from us social comforts, in refusing to participate the innocent enjoyments which the God of providence has prepared for us. "Every creature of God is good, and nothing to be refused if it be received with thanks-

giving, for it is sanctified by the word of God and prayer." There is no piety in the relinquishment of property, and the embrace of poverty, unless demanded by Christian principles, or prompted by benevolence. A Christian's "moderation" should be "known to all men," but not his supercilious asceticism, not his pharisaic abstinence. Virtue consists in "using this world as not abusing it," not in casting it from us; in serving God in its different relationships, not in repudiating them as sinful; in rightly employing and profiting by his gifts, not in scattering them or trampling on them as worthless weeds. Take those lilies. Admire their beauty. Refresh yourself with their fragrance. Consider them thankfully as your Father's gift of love. Do not refuse to enjoy them, and thereby tell him that he ought never to have made them. They are for your physical nature the relics of a paradise still lingering in the world, proofs that your Father still loves and provides for his fallen creatures. But do not set your heart on those lilies. They are fading flowers at best. Their fragrance and beauty will soon expire. Learn their use. Be thankful for their fragrance. Admire their beauty. Adore the Being who made them for your comfort. Seek a blessedness that shall endure when all earth's lilies are no more.

"Consider the lilies of the field *how they grow*," *and learn the operation of law.*

The lily grows not of itself. Its structure is exquisitely beautiful, its organs microscopically minute. How complicated the root from which it springs! By how mysterious a process does the root germinate and grow! See how, under the influence of warmth and moisture, the leaf shoots above the soil, and slowly rises into the stem and the flower! With what delicate hue and fragrance it is invested! Those lilies grow in a similar form and shape, with the same colour and perfume, in many lands, with complete sameness, and yet with infinite variety. This process is repeated year after year, and generation after generation, so that "the lilies of the field" are now the same as in our Saviour's time, and before the flood. Such lilies as refresh our senses kissed the feet of the Son of God, and gladdened the eyes of the happy ones in Eden. All this is evidently the result of law, the law of nature, from which it never departs, which remains immutable as its Creator. The individual lily dies, but the species remains unchanged, and the economy of its nature does not vary. You discern at once that behind this continuity of species is the energy of the God of nature, sustaining its existence, and preserving its laws in changeless operation. It is God that hath made the lily what it is, clothing it with beauty and fragrance. It is the same God that sustaineth it, and "careth for" it. "In him" it "lives, and moves, and has its being." The growth of a lily thus preaches to us universal Providence. He "openeth his hand, and satisfieth the desire of every living thing." All nature must be dependent on the will of its Creator for the preservation of its existence. Modern philosophers explain the continuous order of nature by the operation of certain great principles, whose blind and unconscious action, as by the decree of irresistible fate, preserves the universe in being. Futile explanation of nature's mystery!

Vain and puerile effort to exclude from his own dominions the universal Lord! If there be no intelligence, no power of conscious and independent action in such imagined principles, their existence and action remain unaccounted for; the difficulty is only removed a step. The existence and operation of such principles can only be explained by the admission of a wise and beneficent Creator; and, with such admission, these laws become at once modes in which he pleaseth to act. If the universe be sustained by such blind mechanical principles as these philosophers imagine, it must be because behind and underneath and around them all is the mysterious agency of an infinite Being, who holdeth the reins of the universe, who "fainteth not, neither is weary." If these laws are more than the modes and channels through which his power acts, they are at best the products of his creative hand. But we have no basis in truth for believing in the existence of any such great principles or powers. The laws of nature, as far as we can understand them, only exhibit events and processes in uniform orders of sequence; they are to our apprehension only uniform modes in which the energy of the Creator operates. The laws of nature are simply the operations of the God of nature. In every part of his creation mode and law may be discerned. Nothing is contingent and accidental. One law of gravitation binds the universe in indissoluble bonds. Chemical laws have uniform action throughout the world. The laws of vegetable and animal life in every species, though susceptible of modification, and permitting deviation from uniformity within certain definable limits, are yet essentially invariable. Everything is subject to law. All nature is obedient to God; it constitutes one empire presided over by infinite intelligence and goodness. God "upholdeth all things by the word of his power."

Learn to see in this, dear reader, your own subjection to the same gracious Providence. If he "careth for" all things, he "careth for you." If he "supplieth the wants of every living thing," he will also supply yours. If "his tender mercies are over all his works," those "tender mercies" will not fail you. If the existence and preservation of the universe be dependent on his good pleasure, it is equally "of the Lord's mercies that we are not consumed." If God neglect not the lilies, he will not overlook you. True, you are sinful, and may therefore be astonished at his forbearance; you must not on that account deny his Providence. Rather, admire his long-suffering, and adore him for his mercy.

If he "careth for" the lilies, he may be expected to take deeper interest in you. You are a rational and immortal creature, one of the noblest objects of his bounty. If he watches over every insignificant thing he has created, he will the more certainly guard and govern you. "Not a sparrow falleth to the ground without your Father." "Fear ye not therefore, ye are of more value than many sparrows."

You are his child, redeemed by the blood of Christ, and reconciled to him by faith. Precious to him as his creature, you are yet more precious as his child. If any part of his creation be neglected or forgotten, it will not be you. Of this he has often assured you, that you may not be

tempted to distrust him. "The very hairs of your head are all numbered."

Not only are you of more value than the lilies which God preserves, but he created and he preserves those lilies for your benefit. The world itself was made for you. "All things are yours." As the children of your Father, everything shall minister to your welfare, every element is under control to be employed for your advantage. The wisdom and power which pervade the universe are the wisdom and power of your Father, who has assured to you his changeless protection, his imperishable love. "All things work together for good to them that love God, to them that are the called according to his purpose."

As the child of God and the object of his care, you will never be without the sympathy and guardianship of your heavenly Friend. Grasp the truth, and bind it to your heart. If blessings surround your steps, they are his gifts. If sorrows befal you, they are his rebukes in love. Whatever be the complexion of your lot, it has been determined by him. Through all your sojourn, he will be "at your right hand, that you be not moved." Your "times are in his hand." Be content to leave them there. Be thankful for such a guardianship, for such a Friend.

"Consider how they grow," *without solicitude or care*. "They toil not, neither do they spin." It is the lot of man to toil with weariness and care. The labour of to-day is required to provide the sustenance of the morrow. The success of our plans is dependent on agencies beyond our control, such as the conduct of others, the vicissitude of the seasons, the condition of our faculties or health, and the circumstances in which we are placed. Care seems the necessary lot of the many. When the avocations on which families rely for support are interrupted by sickness, when disease invades the home, and the shadow of death is darkening over the objects of affection, when the conduct of other men may be the source of success or failure in an important enterprise, when the success of a venture depends on the mercy of the winds or the caprice of the ocean, or when after long prosperity we are threatened with disappointment, want, and unprovided old age, it seems inevitable that man should be the subject of depressing anxiety. The majority are thus exposed to it. Every day brings new cares, which it is impossible to avoid. Care is thus a burden which cannot be laid aside. The unsatisfied man has no resource against its influence; though pleasure may beguile him, or change divert his attention, care will still rest as an incubus on his heart, and the fountain of energy will be dried up. Is not this the truth of the old lament, "Man is born to trouble, as the sparks fly upwards." No man can flee from care; it is his daily and nightly companion. Those who have seen the most of human life have known the most of care.

It is the object of Christ to free his people altogether from the dominion of care. In accomplishing it he does not dilate on its uselessness that we may take refuge in insensibility. No man can derive consolation under trouble from a homily on the inutility of complaint. Resignation produced by such a view of life resembles only the handy

firmness of the culprit who yields to an inexorable doom, if it be not an affectation of indifference which conceals a troubled heart. Exhortation to patience under our lot simply because irremediable never finds its way to any heart; it meets none of its earnest cravings, while it shows, on the part of him who offers it, little acquaintance with human nature, and still less familiarity with human woes. Christ seeks to dry up the springs of anxiety by teaching us the care taken of us as his children by the God of providence. Now, if a child can cast its little cares upon its parent, because the parent hath promised to take charge of them, it is at once relieved of its burden. If the poor man in his difficulty has been promised by an opulent friend relief from his embarrassments, his anxiety is dispelled. So, if the Christian but believe in the presence and providence of his heavenly Father, a providence which entereth into the most minute circumstances of his lot, he need have no care; like Israel of old, he "looketh unto God and is lightened, and his face is not ashamed." When the Christian can turn reverently to God, and leave everything to his guidance, he is enabled to endure with tranquillity any disaster, and to welcome without a murmur his fate. When the Israelites, on the borders of the Red Sea, expected destruction from the hosts of Pharaoh, God interposed for their deliverance. Though Jacob cried in his distress, "all these things are against me," he lived to acknowledge his error, when his famished household found a refuge and support in Egypt. Though Job passed through a series of disasters such as has fallen to the lot of few men, yet we are told that the "latter end of Job was greater than the beginning," and an apostle has pointed to Job as an illustration of a gracious Providence. Without fear or anxiety, Noah "entered into the ark." Calmly trusting in God, Daniel and his friends encountered their respective dooms. Stephen, as he was about to receive an ignominious and violent death, looked up "steadfastly to heaven," and received from thence grace to intercede for his murderers, strength for calm reliance on his Lord, and an unmurmuring acquiescence in his horrible fate. A similar lesson of freedom from care does our Lord inculcate here; not a careless indifference to the events of life, not a stoicism of feeling which can yield to no sorrow and recognise no disappointment, but that reliance on God which enables us to leave all things to the disposal of infinite goodness. The Christian should not imagine that anything occurs to him without the Divine appointment, that any event, however painful, is intended for other than a gracious purpose, that the final issue of any sorrow can be other than salutary. His lot is administered by One who is wiser than himself, One more mighty than he, One who hath never "failed in anything that he hath spoken concerning them that fear him." His love and power must not be distrusted, nor will his promise fail. "Jesus Christ" is "the same yesterday, to-day, and for ever." This is a difficult lesson to learn—to leave everything to God; but it is a lesson which a Christian should acquire, and, when learnt, it will minister abiding peace. "He careth for thee." He "doeth all things well." Under circumstances far less favourable to Christian virtue, the widow, broken-

hearted for the loss of her child, could unmurmuringly exclaim, "It is well." The aged Eli, under yet heavier sorrow, was able to say, "It is the Lord; let him do what seemeth him good. Job, bereft of everything, amid the wreck and ruin of his home and fortune, reverently bowed his head, and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." If I know not the future, it need give me no anxiety; my Father knoweth it, and will guide me safely through it.

Thus Jesus teaches us by the lilies: "consider how they grow; they toil not, neither do they spin." They have no anxiety for the morrow. Their beauty and fragrance are sustained by God. The laws which provide for them are the operations of infinite goodness. In utter indifference to the future do they mature their beauty and diffuse their fragrance. Just as completely free from care may a Christian be, if he realize his relationship to infinite love. He can look up as a child into his Father's face, and see it beaming with ineffable compassion. He can treasure in his heart his Father's promise to "care for him." In his Father's sympathy he can enjoy comfort under his present sorrows; and as to all the future, he can nestle himself lovingly in his Father's bosom—happy there beyond expression, blessed there beyond all doubt or fear Having so many proofs of his Father's faithfulness, no object of solicitude is left to him. He that has promised him eternal life with himself in Paradise, will assuredly provide all that is needful in the heavenward journey. Assured of the smile of God, he need care for nothing else.

"Consider *how* they grow;" for while they grow unconscious of care, under the fostering providence of the Supreme, they grow only in perfect harmony with his laws; *they follow in all things his pleasure.* They grow in the shape, and to the colour, and with the perfume that he has assigned them. There is never any departure from his will. All nature is obedient to his rule. The vegetable and the animal worlds alike follow the voice of their Maker. Neither heaven nor earth ever disputes his pleasure. Man is the only being upon earth that dares to disobey. Hence he alone of God's creatures suffers care and sorrow.

If we are to enjoy the freedom from care which results from confidence in a gracious Providence, it can only be effected by living in harmony with God's laws; there must be a diffusion of the rich fragrance of holiness which his Spirit imparts. Christian character is not a human manufacture, but a Divine production. It does not grow by accretion from without, but by the development of an inward life, as the acorn becomes a tree, and an infant rises into a man. Holiness of life must spring from a regenerated heart. No virtues have any worth or beauty, if they are the vestments of an alienated mind. If Satan "transforms himself into an angel of light," he loses none of his malignity or vileness. The statue, however exquisitely sculptured, is only the lifeless effigy of a man. The excellence of a believer is the outgrowth of inward godliness, as the radiance emanating from the sun,

or blossoms and fruit upon a tree; the virtues of an unregenerate man are only gorgeous apparel upon a corpse.

Christian character must grow in harmony with, and obedience to, the laws of God. Its growth must be in the direction and according to the model he prescribes. It must be Godlike in the process of development. It must not take a carnal, a worldly, a selfish shape. "We must grow up unto him in all things, who is our head, even Christ." There is a mutual action and re-action ever proceeding between the Christian and God. In proportion as he seeks to become like God, and do his will, he will be disposed to commit all his interests to the Divine care; and in proportion as he is able to confide in the Divine guardianship, will he be prompted by love and gratitude to obey the Divine commands. This exalted composure as to all earthly events can be enjoyed only by the earnest, diligent, and devout Christian. Divine promise has an invariable connection with Christian obedience. "If ye abide in me and my words abide in you," then, but not otherwise, "ye shall ask what ye will, and it shall be done unto you." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." It was to the loving, obedient disciples that Jesus said, "Peace I leave with you; my peace I give unto you." Only as believers strive to obey and imitate their Lord, will "the peace of God which passeth understanding keep their hearts and minds in Christ Jesus."

This growth must be continuous. The lily is always tending to maturity; it rests not till it has attained complete development. So Christian character should exhibit steady and continued improvement, till it has attained the likeness of the Son of God. "Be ye therefore perfect, as your Father who is in heaven is perfect." "Be ye holy, for I am holy." By growing in resemblance to him, and living in closer fellowship with him, you will acquire renewed confidence in his goodness, and without anxiety will leave all things to his care. In proportion as you appreciate his Divine love, you will feel less solicitous for sublunary good. As you approach the threshold of your Father's house, you will feel less anxiety for the comforts of your journey. As heaven begins now on earth to fill and permeate your heart with its blessed influence, and with the hope of its serene and everlasting pleasures, will the joys of this world diminish in their fascination and lose their attraction; and while you will accept with gratitude these lilies of fading and perishing beauty, you will look more earnestly towards a paradise whose bloom shall never wither, and your heart will turn the more eagerly to your glorious Redeemer, of whom the "rose of Sharon" and the "lily of the valley" are but faint and feeble emblems.

A NATIVE MINISTRY FOR INDIA.

THE question of raising a Native Ministry for India has for several years been discussed among various bodies of Christians interested in the welfare and evangelization of that vast country, and the subject is of infinite importance.

It is obvious that England cannot furnish missionaries in numbers adequate either to the demand or the efficient pastoral charge of every native church; and unless a remedy can be found, the growth of Christianity must necessarily be slow.

Christian energy has been exerted not less powerfully in behalf of India than of Burmah or the West Indian Islands; yet in both these a Native Ministry has been raised whose labours have been followed with a success such as it is reasonable to suppose would not have been accomplished had such an auxiliary been wanting. We learn from the reports periodically furnished us, that there does exist a limited number of native preachers in India; and it is gratifying to know that the efforts of some of them have been successful; yet they fall so far short of the expectations of Christians in England, as to be the cause of serious anxiety.

There are those who do not make missionary work a work of pounds, shillings, and pence, and who would consider ten thousand pounds well spent, if but one Hindoo were converted; but while we would rejoice with them over even a solitary Hindoo convert, we should nevertheless desire to see results in India as satisfactory, at least, as among the Karens in Burmah, or the negroes in Jamaica.

It is not our intention to question the various means adopted by those honoured men who have lived and died, or who are now devoting their lives to the advancement and establishment of the Redeemer's Kingdom in India; but we trust that suggestions such as we now offer, will be received as practicable, and calculated to establish a staff of efficient native preachers in India.

Among the various obstacles to the spread of Christianity that exist in India, the institution of caste, a system so imperfectly understood in this country, is perhaps the greatest. Primarily caste was, and still in a great measure continues to be, a religious institution; but it has become so interwoven with social and civil life, that it proves a stumbling-block at the very threshold of missionary labours, and a source of trouble and grief even after conversion. It is common to Hindoo and Mohammedan, but yet tends to separate the one from the other, and influences them in different ways.

Caste is hereditary, and so firmly are its rules binding on its subjects, that the slightest infringement of them would precipitate even a Brahmin from his exalted position to the depths of "Soodraism." A Hindoo of one caste will not eat, drink, or smoke with one of a lower caste; intermarriage is forbidden. Foreigners are to them "Melcha," or unclean; Christians are not permitted to enter their dining-rooms;

the shadow of a "Melcha" falling on the food of a pure Hindoo renders it unfit for him to partake, and it is cast away as defiled.

It is impossible to conceive the veneration in which Brahmins are held by their countrymen of lower degree; the adoration offered them is, if not equal, but a little short of that paid to the gods themselves. In a comparative degree the various other castes of Hindoos command the respect of grades below themselves.

From such a condition of things, it follows that the higher castes of the Hindoo community take the lead, and draw in their train the various lower ones. The infallible Brahmin directs the way, and all others blindly obey the exponent of the gods.

It thus happens that the success of Native preachers frequently, if not invariably, depends on the caste they held before conversion. It is a fact of no unusual occurrence, that a Native preacher, addressing a crowd in a bazaar, or "hat," is asked to what caste he belonged. Well is it for him if he is able to say he was a Brahmin; a man of lower caste would meet with nothing but contumely and abuse, and would require both ability and courage to continue his work.

Take, for instance, the case of a "Chamar" (Shoemaker)—who is a member of the lowest caste, and whom no Hindoo of superior grade would touch without being obliged to wash himself in the sacred water of the Ganges—no Hindoo audience would listen to such a man; he would be contemptuously put down as unfit, by his very birth, to instruct his superiors. And such a condition of things is, we maintain, not without a parallel. Caste is not confined to Hindoo or Mohammedan; it prevails, in another sense, even among many who call themselves Christians. We have witnessed a large portion of an English congregation rise and leave a church in India the moment a Hindoo minister entered the pulpit. What would be the fate of a negro minister in the Southern, or even in some of the Northern States of America? The distinction between the white and black castes is as wide there, as between Brahmin and Soodrah in India, with just this difference, that in one it is as unpardonable as it is in the other a pardonable fault.

We propose, then, as an initiatory step, that twenty young men of the Brahmin caste be invited to attend a course of theological studies at Serampore College for a period of one year, during which time the Baptist Missionary Society shall defray all their expenses; and that such only shall be elected as have acquired a fair knowledge of the English language. A monthly allowance of £1 each, or £20 for the whole number of students, would amply supply all their wants. We do not anticipate any difficulty in obtaining these, or even a larger number of young men. There are numbers of Hindoos educated in missionary and other schools and colleges who are all but avowed Christians, and who need but a home to shelter them, and the kindly sympathy of our missionaries to welcome them, to come out of the ranks of heathenism, but who, under existing circumstances, would be outcasts and homeless were they openly to profess Christianity. We would as soon as these men left college give them, not the wretched pittance of

15 or 25 rupees per month, which most of our native preachers receive, and which has led many a native to suppose that Christianity and starvation go together, but a salary which secular employment, had they sought it, would have secured for them, and which therefore is a simple act of justice. Fifty rupees a month would not, we consider, be too much with which to commence; and this salary should, after a service of eight years be increased to 100 rupees, and to a maximum of 150 rupees after a further period of ten years.

There are at the present time thousands of educated natives employed in Government and mercantile establishments on salaries ranging from 10 rupees to 500 rupees and, in several instances, 1,000 rupees per month; and there is little doubt that as European enterprise and capital are tending to develop the resources of the country, and new spheres for educated labour are being opened out, that natives will press eagerly for employment, and will obtain a large per centage of situations thus offered. There is no scarcity of men or of talent when to immediate employment are added the prospects of future advantages. And is it a wise policy that shuts out of the ministry a large number of educated Hindoos, men who are to be had, and who would offer themselves for the work, but shrink from it because they care not to enter a profession where present penury and future uncertainty are the only prospects?

Those who have the management of our missions must know how frequent are the applications, how earnest the appeals, they receive from native ministers for increase of pay or extrication from debt. How can it be otherwise when in most instances that pay is less than half what an English labourer receives? Surely such a state of things must prove prejudicial both to the native preacher as well as to the interests of the mission.

We believe, moreover, that the plan we have proposed would tend to raise the standard of men employed. With the exception of two or three, there is at present not a single man, whatever be his moral worth or the amount of his piety, who is educated; and this perhaps is the reason that so many of them are content to remain in the service of the mission on such small stipends; but by selecting men, in the first instance, from the Brahmin class, and giving the preference exclusively, to those who have an English education, we secure an agency carrying with it all the *prestige* of birth, respectability, and talent.

YET THERE IS ROOM.

YET there is room! room in His house to fill,
Though countless hosts appear;
See, at his table vacant places still.
Oh, waited guests, draw near!
Forsake your vain and fading pleasures,
And take his offered, boundless treasures.
Yet there is room!

Yet there is room! the many ransomed there
Suffice not for his love;
He longs that every one his grace would share,
His saving mercy prove;
For still he stands with sinners pleading,
His voice in heaven still interceding,
Yet there is room!

Yet there is room! Oh, sinner, praise again,
Think of this call once more;
Or is your heart so closed, that Christ in vain
Stands knocking at the door?
All the long-offered love discarded,
Himself a stranger disregarded,
Who finds no room!

Yet there is room! Oh shame, to feel no need,
No hungering after good,
Content upon these empty husks to feed,
So near to heavenly food!
Food offered still if you accept it;
But know, for those who will reject it,
There is no room!

Yet there is room! Oh, sinner, hear it still,
And then the words repeat!
Come, feeble, weak, despairing, if you will,
Come to the Saviour's feet;
Say, "Jesus, give! in full surrender
I come my worthless heart to tender,
An empty room!

Yet there is room! When earth can give no more
A dwelling to her guest,
Thank God! the Christian sees a brighter shore,
And home of endless rest.
It is enough, when death is nearing,
This blest assurance to be hearing,
Yet there is room!

Yet there is room! a heavenly dwelling-place,
How infinitely wide!
There rests the soul, beholding Jesus' face,
And it is satisfied.
The flock who follow him through sadness
Are gathering there in holy gladness,
Yet there is room!

C. G. WOLTERSDORF.

Hymns from the Land of Luther. Fourth Series.

Reviews.

Our Denomination. The Circular Letter to the Churches belonging to the Baptist Association of Victoria. Melbourne: Wilson & Mackinnon, 78, Collins Street East. 1863.

THE first Circular Letter of the Associated Baptist Churches in Victoria, adopted at the meeting of ministers and delegates held in Collins Street Chapel, Melbourne, November 4th and 5th, 1862, will be deemed of sufficient historical interest to challenge the attention of our readers. If viewed only as a contribution to our knowledge of the progress of the Gospel, and of our own denominational views, this pamphlet assumes an importance not to be estimated either by the brevity of its contents or the vigorous and salutary nature of its counsels; but it comes endeared to us by precious memories, and ties of brotherhood, linking us to those whose works of faith and labours of love are herein recorded. To those of our readers who have recently been engaged in association meetings at home, it will be interesting to note the condition of the churches clustered in and around the Australian metropolis; while there is scarcely a home in which our Magazine is read, that has not some representative in the colony. The following are the statistics of the associated churches:—

No. of Churches	19
No. of Members	1,186
No. of Sunday Scholars . . .	1,653
Teachers	188
Cost of 18 Chapels	£30,301 17s. 6d.
Debt remaining	£6,791 12s. 6d.
No. of Sittings	4,877
Out-stations	12

More than half the members belong to the two churches in Melbourne under the pastoral care of the brethren New and Taylor, and to these communities belong also more than half the outlay in chapel building (£17,800), and two-thirds of the remaining debt (£4,600). The writer of the paper on chapel building in our present Number may derive forcible confirmation of his argument for economy from the practice and experience of our colonial brethren. Albert Street Chapel, Melbourne, provides 700 sittings at the cost of £9,200, and the Geelong Chapel, 370 sittings at a cost of £4,000; while the wooden structure at Prahran seats 200 persons for £500, and a similar building at Ballarat seats 300 for £926. After making all due allowance for the requirements of city taste, we must confess that £13 per sitting (the cost of Mr. New's chapel) is a serious fact, when viewed beside the statement that, on the Ballarat scale of building, five congregations of 700 each could have been accommodated at the same outlay. This becomes of more importance when we read that the associated churches "are embarrassed and impeded for want of funds." We have no doubt that there are local causes to account for an outlay which strikes us as strangely incompatible with the plea of poverty. Upon a review of the tabulated statistics, it is evident that a considerable impetus has been given to the interests of our denomination in the colony by the labours of the two honoured brethren New and Taylor. Ten out of the nineteen churches have been established since their arrival. Next in order of numbers to the Mel-

bourne churches, is the community at Geelong, under the pastorate of the Rev. W. B. Landells, who two years since joined our ranks, in consequence of his renouncing Pædobaptist sentiments. Our friend the Rev. James Smith, who is shortly about to resume his missionary labours in India, will leave at Castlemaine a church with sixty-nine members, possessed of a chapel capable of seating 450 persons, but burdened with a debt of £1,000. The Revs. D. Rees, at Prahran, R. Morton, at Maldon, W. Sutton, at Ballarat, J. Foy, at Kew, J. Renney, at White Hills, J. W. Bentley, at Kyneton, E. G. Lewis, at Brunswick, S. Wilson, at Tarnagulla and W. Potter, at Mount Clear, conclude the list of brethren who preside over these Victorian churches.

The Circular Letter, after adverting to the history of our denomination and its distinguishing articles of belief, proceeds to the consideration of topics affecting the welfare of the churches.

It would seem that the energy of our brethren has called forth a vigorous controversy on Baptism, and a writer in the *Presbyterian Messenger* incurs some sharp censures upon the mode in which he libels the advocates of our principles. But the portion of the letter which more immediately concerns our readers will be found in the following extract:—

"We are hearing from time to time of openings in important localities in the colony for the establishment of Baptist churches, but from the want of money, and of ministerial agency, we are unable to render any efficient assistance; and we cannot but regard it to the dishonour of our churches at home, that while other religious bodies in Victoria have realized both sympathy and important pecuniary contributions from those with whom they are identified in England, yet to our appeal for the one and the other our ministers and societies have turned a deaf ear; so that we are thrown entirely on our own limited resources, when some pecuniary help, to enable us to meet applications made to us, would be especially valuable. Hence, members of our denomination scattered through the country become identified with other churches, and by how much they contribute to their strength, by so much is it a loss to ours."

We think this rather severe language for "the churches at home" to consider. Of any culpable neglect of the colonial churches we are quite sure they are innocent; and in what manner they have turned a deaf ear to appeals for sympathy we are at a loss to understand. We are aware that pressing invitations have been addressed to some of our foremost men to relinquish their spheres of labour at home in favour of the openings for usefulness in the Australian colonies; but because it has seemed to such brethren that their present location is the more important of the two, it can be scarcely just to charge them with any want of sympathy in declining to remove. We think it also probable that some of our societies may have been regretfully unable to comply with solicitations for pecuniary assistance. This has not, however, arisen from any deficiency of the heartiest good-will towards our honoured and beloved brethren in the colonies, but because we have thought the necessities of others more pressing or more legitimately within the scope of such institutions. Perhaps we have erred in supposing our brethren to be better off as to worldly circumstances than they really are. They must forgive us if we have misinterpreted their liberality; but it has seemed to us that the munificent sum they have expended on two chapels in Melbourne (nearly £18,000) is a pretty certain indication that they have not altogether suffered damage by their residence in the auriferous latitudes of the South. We shall be glad if our reference to the subject should be the means of calling forth any opportune aid, either by means of men or money. But in Australia there must be a disposition to rest satisfied with a ministry not quite so effective as that which is found in the largest of the old-established churches at home; and in England

there must be the conviction that Australia is not to be a refuge for the destitute, an asylum for those who have almost entirely failed here.

Our next quotation will, we fear, go to show that our colonial churches are not altogether free from evils of a far more serious kind than that of their poverty. Lured by dreams of sudden wealth, men from all parts of the earth have resorted to them. A prevailing spirit of impatience with a slow rate of growing rich, and a corresponding lowering of the standard of commercial integrity, has to some extent affected the entire community. Hence the elders of the churches find occasion in their first Circular Letter for counsels such as these:—

"In this age of competition and struggle, the pursuits of business are not unattended with considerable anxiety and peril. They are often conducted on principles which Christianity cannot sanction, but must condemn. Methods are resorted to by worldly men exceedingly questionable as to their morality, for purposes of exorbitant gain. Such methods, seemingly successful, become a powerful temptation to religious tradesmen to adopt them. At first they hesitate, they doubt their propriety. But by degrees, feelings of self-interest and self-defence bias the judgment, and prompt to their appropriation. The mind gradually becomes reconciled to them; peculiar advantages are realized; the conscience is bribed and becomes quiet. Thus what in the beginning appeared to be wrong begins to appear to be right. The law of rectitude is transgressed, and a course of nefarious dealing is entered upon which lowers the tone of moral feeling, vitiates the entire conduct, and brings suspicion on the character; so that religious men of business, instead of being an honourable example to the men of the world, have, in many instances, learnt to 'do as others do,' and have contributed to obliterate in the transactions of life all distinction between the followers of Christ and the worshippers of Mammon. It is often the case, too, that unprincipled individuals will enter into certain pursuits with little or no capital, and by means of trick and stratagem, and all sorts of cunning speculation, will endeavour to realise subsistence and success; and for a time they do it, but when their scheming fails them they become insolvent. And so common have these insolvencies and compositions become in this colony, that they seem to have lost much of their odium. We admit that the best of men, from unseen and unexpected contingencies, may become involved in difficulty and embarrassment, and be reduced to the revolting necessity of surrendering themselves to the mercy of their creditors, and to whom such an event would be felt to be a tormenting distress and a humiliating dishonour. But it is to be feared that those delicate sensibilities in reference to character, which are ever associated with high principle, are, in many instances, even among professing Christians, strangely blunted, and the Insolvent Court can now be encountered with comparative indifference, where our fathers would have blushed with shame, and have been crushed in the dust. Brethren, the credit of our denomination depends on the uprightness, the consistency, the propriety and excellence of its members. We therefore exhort you in all affection to exemplify in your commercial pursuits and engagements that Christian honour, manliness, and integrity, which are expected from men 'naming the name of Christ.' It is only in this way we can 'obtain a good report of them that are without,' and by 'adorning the doctrine of God our Saviour in all things, that we shall be able to convince the gainsayers, and put to silence the ignorance of foolish men.' In a word, let it be with us a constant endeavour to render our denomination worthy of public confidence by our Christian virtues; so that by how much we are vilified, by so much it may be with us a solicitude 'to commend ourselves to every man's conscience in the sight of God.'"

Too much need is there for similar exhortations at home; and we honour the fidelity of the brethren in thus setting their faces against aught that would imperil the purity of the churches and reduce the Christian name to a by-word of reproach.

Our end will have been answered if these lines are the means of stirring up

more frequent supplications for blessings on the heads of those who are separated from their brethren by colonial life. These pioneers of the Australian churches are doing a great work. Ages to come, when they inherit the fruits of their labours, will do honour to their faith; and the Great Head of the Church cannot be now unobservant of the sacrifices they have made in his service; for with whatsoever amenities their new-world life may be surrounded, in the surrender of old endearments and the associations of early days they can but experience a sense of loss that sometimes saddens the brow and burdens the heart. We invoke for the pastors and members of our colonial churches the heartiest prayers and the most generous sympathies of all our readers.

Stories of the Miracles. By F. W. London: J. Nisbet & Co.

It occurred to the writer of these "little stories," that an interest in the miracles of the New Testament might be awakened in the minds of children "by means of some fictitious narrative, which, harmonizing with the real marvels related by the evangelists, should present, as it were, a familiar picture of the persons in whose behalf the miracles were performed." This course appears to us exceedingly objectionable. We teach our children to embrace and reverence the sacred oracles because their narratives are not "cunningly-devised fables," but literal facts, recorded by infallibly inspired men. How could we, consistently, place in their hands, as the narrative of a Scripture miracle, a foolish tale, in which the true and the false are not only blended together, but placed upon an equal footing? Had these stories been written skilfully and judiciously, we should still have deprecated such dealing with holy things. But we are sorry that in the present case we can no more commend the performance than the plan of the work. We had been tempted to offer our readers some examples, but could not do so fairly without making longer quotations than our space will allow. Suffice it to state, that the "beginning of miracles," to adapt the narration to the minds of *children*, is prefaced by a sentimental tale, extending through ten pages, describing the courtship of Simon and Rachel, which ends, of course, in their marriage in Cana of Galilee; and stranger still, that the same subject should be made the basis of the story of the "healing of the leper." The book contains twenty of these tales, each of which is illustrated by a beautiful and appropriate etching.

The Model Preacher. By the Rev. W. Taylor, of the California Conference. London: J. Tresidder.

Much has been said and written of late on sermons and preaching. Our periodical literature abounds with complaints of the shortcomings of preachers. The spirit of criticism has, in this instance at least, the merit of impartiality, for no section of the Christian Church has escaped its censure. We are told that modern preaching is far below the requirements of the age, and a great deal more to the same effect. Without attempting to plead that the pulpit is all that could be wished, we are strongly of opinion, that, to many of its modern censors, the reproof of the greatest of teachers to the men of his day will apply (Matt. xi. 16). The problem to be solved is, "What, in reality, constitutes ministerial efficiency?" Should any of our readers, lured by the pretentious title of this book, expect to find the question determined, they will be sadly

disappointed. It contains many excellent, but not *new* suggestions, and gives some good examples of pulpit oratory; but it abounds with stories too vulgar, not to say profane, to be transferred to these pages. Had the volume been entitled the *Sensation* Preacher we should have been better prepared for the author's "surprises."

Moses Right and Bishop Colenso Wrong. By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: John F. Shaw & Co., 48, Paternoster Row, and 27, Southampton Row. 1863. Pp. 380.

The Bible or the Bishop: a Reply. By CHARLES STOKES CAREY. London: Shaw. 1863. Pp. 50.

The Present Truth. By ENOCH MELLOR, M.A., of Great George Street Chapel, Liverpool. London: Jackson, Walford, & Hodder, 27, Paternoster Row. 1863. Pp. 40.

Bishop Colenso Answered. By the Rev. GEORGE S. INGRAM. London: William Freeman, 102, Fleet Street. 1863. Pp. 59.

The Pentateuch. By ANDREW NORTON, late Professor of Sacred History at Harvard University, Mass. Edited by JOHN JAMES TAYLER, B.A. London: Longman. 1863. Pp. 135.

What is Faith? a Reply to Dr. Baylee's Challenge to Dr. Colenso. By A. B., a Layman. London: Robert Hardwick, 192, Piccadilly. 1863. Pp. 246.

WE begin with Dr. Cumming, whose first lecture has, if we mistake not, been already noticed in this Magazine. The whole series is now completed, and forms a very neat and readable volume. It is marked by all the usual characteristics of style for which the Doctor is distinguished. If the reasoning is sometimes loose and inconclusive, yet in other instances his argument is pressed with uncommon force. This book will, therefore, tell better upon the public generally than more calm and exact logical performances, because the great majority of mankind are most powerfully convinced by reasoning that takes the form of declamation. Upon the whole, we would much rather see our author's eloquence employed upon a subject like the present, than upon the difficulties of the Apocalypse, or even upon the errors of the Church of Rome. It cannot be denied that the reckless ignorance of Bishop Colenso, who, after a study of *only eighteen months*, feels himself competent to lift up and remove the anchors of Christendom, deserves a little vituperation, especially as he has adduced, after all, no difficulty that has not been long known to scholars and repeatedly answered. We do, therefore, without hesitation, wish these popular lectures to be in the hands of all our readers who require information upon the subjects in question.

Mr. Carey's pamphlet is also worthy of an extensive circulation. Mr. Mellor takes up the subject as one of several that ought to be noticed in an inaugural address, delivered before the Congregational Union of England and Wales. The answer of Mr. Ingram is specially distinguished by its taking up one or two lines of argument that have not been pursued by others. But what shall we say of the two remaining volumes on our list? Both of them are on the side of unbelief. The principal point which is proved by the work of MR. Norton is, that Dr. Colenso is not the first person who has found the difficulties of the Pentateuch insuperable. Biblical scholars, however, stood in no need of any such demonstration. The fact itself was well known to them before. All have been obliged to investigate those difficulties who would maintain the

least character for candour and impartiality, to say nothing of the love of truth. And if, out of the many thousands, living and dead, who have gone fairly into these subjects, the great majority have found satisfactory solution, it is no matter of surprise that a few eccentric minds, when once pre-occupied by objections, should cleave to them with extraordinary tenacity, and fail to be convinced by any process of reasoning. Such exceptions carry with them little or no weight; for the human intellect, whether cultivated or uncultivated, will always have its occasional imbecilities and aberrations. Yet while writers of this class are opposing themselves to the common-sense of all Christendom, and are believed in only by sceptics, they are not slow in ascribing the convictions of their opponents to a great variety of disreputable causes, and even to insinuate, as Mr. Norton does, that they do not themselves believe in the positions which they advance. Yet looking only on the surface of the matter, although it is possible for truth, in certain cases, to lie with the few and not with the many, yet it is not possible that all Christians, except a very few, should agree in believing the most palpable contradictions, errors, absurdities, and immoral teachings, to be of Divine origin, if those contradictions, and so on, were as real as Dr. Colenso and Mr. Norton imagine.

If Christians in general have a prejudice in favour of the entire truthfulness of the sacred volume (which seems to be a grand complaint against them), we think it is rather to their credit than otherwise. Arriving on independent grounds at the conclusion that the Bible is the inspired word of God, and therefore may be made the foundation of implicit trust, it would by no means be wise in them to give up their faith at the call of objectors who can be, and have in fact been answered. Whether those answers are satisfactory or not to certain minds, it is enough for the present that they are convincing to the great majority. Objections that stand in this position cannot with reason be allowed to set aside the great body of external evidence by which the Scriptures are vindicated. The presence of real difficulties would be sufficiently accounted by the extreme antiquity of the books. If by persistent repetition the objections can be made to weigh more, and to enlist a greater number of supporters, the present controversy shows that the endeavours will not be wanting.

Who may be the author of the tissue of impudence and conceit which appears under the title "What is Faith?" we have no means of knowing, and we do not care to know. By his own account he appears to be in possession of some truth which is hidden from all other mortals, and which he fears will perish unless he can disburden himself before he dies. We hope he will take courage, and not suffer his precious discoveries to be lost. Knowledge that has escaped the minds of men for 2,000 years must needs be a heavy burden to him who holds it exclusively in his keeping. We wonder, by the way, how a man feels who has this consciousness strong upon him—whether it makes him proud, or whether he is humbled under a sense of his responsibility. If A. B. has not wholly discharged his conscience in this volume, we implore him to consider that life is short and uncertain. A written revelation from God he does not need, he tells us: we trust, however, that this will not prevent him from writing. Doubtless he will allow us to read with our own verifying faculty in exercise. After all, it appears, we do come to book revelation, only it is not to be a one book. *The Bible is the sin.* As many as you like from men, but not that one from God. "There is a prophet, but I hate him." Is this the sum of the whole matter?

We shall be heartily glad when we have done with all books and pamphlets upon this subject. It has already been worn threadbare on both sides. Dr. Colenso himself, after the popularity of the passing hour, will prove a very in-

significant addition to the greater men who have before advanced similar opinions. It is not the less true that his book has elicited no answer destined to enjoy an immortal reputation. Still they have been sufficient to scatter the Bishop's objections to the winds, and to prove that the word of God has a great multitude of competent defenders. It is satisfactory to know that the citadel of truth is in safe keeping.

The Believer's Triumph; or, No Condemnation in Christ and No Separation from Christ. By the Rev. JAMES SMITH, Cheltenham. London: T. Nelson & Son, Paternoster Row; Edinburgh; and New York. 1863. Pp. 302.

THE writings of the late Mr. Smith instructed and comforted many during his lifetime, and we are persuaded will still be read with profit for many years to come. Indeed, his works have very considerable literary merits, and exhibit a mind worthy of the highest degree of cultivation. We should say that he was a thoroughly good English writer, and he belonged to that class of divines who are most read by spiritually minded persons. The volume before us will, on account of the subjects treated of, prove a special favourite. It is an exposition of the eighth chapter of the Epistle to the Romans, and the last completed work of the author's life. In type, paper, binding, and general appearance, it is one of the most beautiful and attractive books that we have seen.

The Dying Command of Christ; or, the Duty of Believers to Celebrate Weekly the Sacrament of the Lord's Supper. By the Author of "God is Love," &c. London: Virtue Brothers & Co., 1, Amen Corner, Paternoster Row. 1863. Pp. 136.

IT seems strange that the institution which is expressly left by our blessed Lord optional as to the frequency of its observance—"This do, *as oft as ye drink it*, in remembrance of me"—should be insisted upon as binding at stated times, as though no such latitude had been conceded. The table of the Lord is surrounded with such solemn warnings against eating and drinking unworthily, that unless a Christian is at all times satisfied with his own condition, it is obvious that at all times he ought not to come. If we are to examine ourselves, and so eat of that bread and drink of that cup, is it so certain that the result of such self-examination will be to convince us that we are prepared for the duty? The more conscience a man has the more likely will he be to tremble at the thought of being "guilty of the body and blood of the Lord." Even churches which make attendance at the Lord's table a test of good membership ought to exercise, and do exercise, a wise forbearance in this particular, and never proceed to discipline until long-continued absence has proved either gross neglect or permanent declension. In writing thus, however, we do not pretend to speak for the Baptist denomination, but merely to state our own opinion. The work before us is not unworthy of a careful reading, whether we agree with, or dissent from the judgment of its author.

Brief Notices.

Madagascar; its Social and Religious Progress. By Mrs. Ellis. London: J. Nisbet & Co.—This small volume is a valuable supplement to all that has been recently said or written on the religious condition of Madagascar. The position occupied by its pious and talented authoress invests it with an interest peculiarly its own. We have no doubt her book will be read with pleasure by numbers who are devoutly watching the progress of events in this truly remarkable field of missionary enterprise.

Thoughts on Intercessory Prayer. By A Lady. Edinburgh: Johnstone, Hunter, & Co.—*Ask and Receive.* Edinburgh: Paton & Ritchie.—Two small treatises on prayer. We hope these excellent little books will obtain a wide circulation. They can scarcely fail to instruct and profit any who read them attentively.

The Flower of Christian Chivalry. By Mrs. W. R. Lloyd. London: Jas. Hogg & Son.—Outlines of the lives of men "of whom the world was not worthy." The subjects are chosen with considerable judgment, and the historical and biographical sketches are drawn with masterly skill. We are especially pleased with the chapter on the "good Bishop Bedell." This elegant but not expensive volume is enlivened with several striking illustrations on tinted paper. We augur for it an extensive circulation.

Lectures Delivered before the Young Men's Christian Association in Exeter Hall. London: James Nisbet & Co.—These lectures for 1862-1863 will bear comparison with any of their predecessors. Their authors are too well known and too highly and generally esteemed to require for their productions any commendation from us.

The Cottage Fireside. By Rev. H. Duncan, D.D. Edinburgh: William Oliphant & Co.—*Tales of the Scottish Peasantry.* By the Rev. Dr. Duncan, and Others. Edinburgh: William Oliphant & Co.—It is enough to say of the *first* of these volumes that it has passed through six editions. The *second* is a collection of narratives written chiefly by a society of clergymen in Dumfriesshire, in imitation of the "Moral Tales" of Mrs. Hannah More. We think it is likely to become as popular as the "Cottage Fireside."

Messiah's Many Crowns. By Jeremiah Dodsworth. London: Jackson, Walford, & Hodder.—This is one of those books which, from the grandeur of its subject and the general Scripturalness of its statements, one would like to find more than usually attractive; which, however, from some cause or other, does not draw the reader along from page to page with anything like fascination. Is it that the elaborate promise of the title-page has raised expectation to too high a pitch? Of this we are certain, that startling titles may be given to rather dull performances, and that in literary composition no accumulation of brilliant adjectives can create a vigorous style or compensate for its absence.

The Three Marys. By Rev. A. Moody Stuart. London: J. Nisbet & Co.—We have read a considerable portion of this book with great pleasure. It is full of spiritual thought, expressed in clear and Scriptural language. We can honestly recommend it as a valuable addition to the devotional reading of the numbers of Christians who are unable to attend the public means of grace.

The Christian Governess: a Memoir and a Selection from the Correspondence of Miss Sarah Bennett, late of Melton Mowbray. London: James Nisbet & Co.—The young persons whose privilege it was to receive their education under the superintendence of Miss Bennett enjoyed no common advantages. Her exemplary piety, her sanctified intellect, and her earnest desire for the conversion of her pupils, could not fail to draw down the Divine blessing upon her labours. Pleasing proofs of her usefulness are given in this volume, which, with the exception of occasional allusions to some forms of the Established Church, we cordially recommend to those who are engaged in the responsible and arduous work of training the young.

Sermons. By Rev. J. Harrington Evans, M.A. Edited by his Widow. London: James Nisbet & Co.—We are greatly obliged to Mrs. Evans for giving these valuable discourses to the Christian Church. Though little more than outlines, they fairly represent the general tenour of a ministry distinguished by extraordinary power and spirituality. We give the following as an instructive example of minis-

terial faithfulness. The sermon is entitled "Self-searching." The preacher says,—

"The difficulty of obeying this precept may be seen when we remark how much is required to its accomplishment. *Sincerity* is needed. 'The heart is deceitful above all things, and desperately wicked,' are the words of this very prophet (Jerem. xvii. 9). Ah! what heavenly sincerity, honesty, integrity, are required to investigate motives, try principles, decide practice. *Quiet* is needed. A piece of gold cannot be discerned in the unquiet waters of a turbid stream; so the graces of the Spirit cannot be clearly discerned in the defilements of an unquiet spirit. *Time* is required. The viper Sin, that coils, and coils, and coils beneath the verdure of the grass, cannot be seen in a moment's glance. *Faith*, too, is needed—laying the hand on the head of Jesus—or there is no fair review. *Filial repentance* is required. Legal repentance only extenuates the sin. Above all, there must be much real, fervent, persevering *prayer*" (Ps. cxxxix. 23, 24; Jerem. xvii. 10).

The Origin and Tendencies of Infant Baptism: a Discourse delivered in Bewick Street Chapel, Newcastle-on-Tyne. By W. WALTERS. London: Heaton & Son.—The origin and the pernicious tendencies of infant baptism are exhibited by Mr. Walters in such an effective manner as to render this a very desirable tract for distribution.

Small Sins. By the Rev. A. B. GROSART, of Kinross, &c., &c. Second Edition. London: James Nisbet & Co.—A little treatise replete with learning, and, by reason of its heart-searching fidelity, most appropriate for private reading. The text upon which it is founded is Song of Solomon ii. 15. The arrangement is as follows:—1. Small sins are as really sinful as larger. 2. Small sins are insidious. 3. Small sins do damage. 4. Small sins do damage to what is most precious. 5. Small sins are to be destroyed. 6. Small sins are to be carried to the Lord of the vineyard.

The Life-boat; or, Journal of the National Life-boat Institution. Vol. V., No. 48.—This institution has now 124 life-boats on the coasts of the United Kingdom. During the year 1862 as many as 358 persons were saved from wrecked ships through the instrumentality of its boats. The average number of shipwrecks on our coasts is 1,000 per annum. Words are inadequate to describe the value of such an institution. Donations and subscriptions will be thankfully received by the secretary, R. Lewis, Esq., 14, John Street, Adelphi, London, W.C.

A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments. By the Rev. ROBERT JAMIESON, D.D., St. Paul's, Glasgow; the Rev. A. R. FAUSSET, A.M., St. Cuthbert's, York; and the Rev. DAVID BROWN, D.D., Aberdeen. Glasgow: William Collins, Publisher and Queen's Printer. London: James Nisbet & Co. 1863.—If we were to measure the value of this Commentary by its noble size and appearance, we should speak of it in high terms; yet perhaps, after all, they would not be more than it deserves. Here we have the full text of the four Gospels, with copious notes, critical, explanatory, and homiletical. They will be of great use to ministers, Sunday-school teachers, and private Christians. The present fifth volume is by Dr. Brown, of Aberdeen. We suppose that more are to follow; and if all prove equal to the specimen before us, the whole will form a safe and admirable guide in the study of the Sacred Volume.

The Tune-book: containing Three Hundred Four-part Tunes. By the Rev. R. R. CHOPE, B.A., assisted by the Rev. J. B. DYKES, M.A., &c. London: William Mackenzie, 22, Paternoster Row; Simpkin, Marshall, & Co., Stationers' Hall Court.—Notwithstanding the definite article which renders the above title-page somewhat too pretentious, we are bound to admit that it is almost justified by the work itself. We have seldom, if ever, seen a tune-book that approached so near to perfection. It would be difficult to find one composition to which reasonable exception could be taken. Indeed, the very names of the editor and his coadjutors are a guarantee for excellence. The book is not rich in peculiar measures; and occasionally the substitution of common for triple time is at variance with our own taste; but, upon the whole, it fully deserves the circulation which we understand it already enjoys, and cannot fail to improve the "service of song" wherever it is introduced.

The Evangelic Theory; or, Christianity, not Theism, most in Accordance with Moral Development: a Popular Appeal adapted to the Times. London: Henry James Treaddler, 17, Ave Maria Lane, Paternoster Row. 1863. Pp. 48.—One of the clearest expositions of the way of salvation which it was ever our privilege to read. It is what its title-page would hardly have led us to expect—a guide to spiritual peace. Though written by a layman, it proves him to be eminently qualified as a religious instructor.

We have not had the pleasure of perusing his previous works.

The Interpreting Concordance to the New Testament; showing the Greek Original of every Word: with a Glossary, explaining all the Greek Words of the New Testament, &c. By the Rev. JAMES GALL. London: Hamilton & Wright. 1863. Pp. 334.—A work of great usefulness, which shows at a glance all the passages in which a given word occurs. The assistance which this renders to an interpreter is incalculable. But why are not the Greek words given in the Greek character? and why is not the grammar preserved? Why have we *pros ho Theos* for Godward, instead of προς τον Θεον? These appear to us to be blemishes. We cannot see how a mere English reader is served by them; and certainly to one who has but a moderate knowledge of Greek they are repulsive. They are, however, but slight drawbacks in the execution of an admirable plan.

The Book of Bible Prayers; containing all the Prayers recorded to have been offered in the Bible: with a Short Introduction to each. By JOHN B. MARSH, Manchester. London: Simpkin, Marshall, & Co. Pp. 37.—The title sufficiently declares the purpose of this little book. It will attract attention, whether it finds its way into the hands of an adult or a child.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

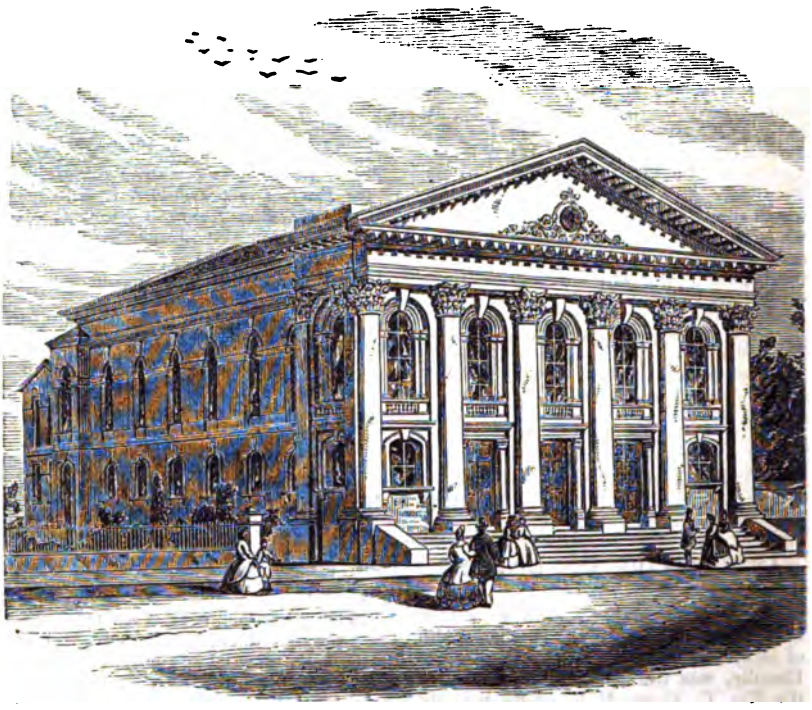
PONTYPOOL COLLEGE. — The annual meetings were held on the 19th and 20th of May. The Rev. J. R. Morgan, of Llanelly, was the examiner in theology; the Rev. C. Short, M.A., of Swansea, in classics; and the Rev. Daniel Morgan, of Blaenavon, in Hebrew. Mr. W. C. Taylor, student, read an essay in English. The Welsh service in Crane Street Chapel in the evening was commenced by the Rev. E. Evans, of Dowlais, when Mr. Stephen Howells, senior student, read the Welsh essay, and the Rev. E. Williams, of Aberystwith, preached. The English service, on Wednesday, was introduced by the Rev. John Lewis, of Tredegar, when the Rev. E. Probert, of Bristol, preached. The Rev. J. W. Lance, of Newport, concluded. The next session will commence with thirty-three students.

LANGHARNE.—A neat and commodious place of worship was opened for Divine service on May 26th and 27th, when the Rev. H. W. Jones, Carmarthen; O. Griffiths, Blaenyconin; N. Thomas, Cardiff; J. Owen, Aberdare; and Dr. Davies, Haverfordwest, officiated. The chapel is calculated to accommodate about 300 persons. The cost of the erection amounted to £280.

SPENCER PLACE CHAPEL, GOSWELL ROAD, LONDON.—The forty-eighth anniversary services were held on Lord's day, May 31st. Sermons were preached by Lord Teynham and the Rev. Philip Gast, the pastor.

SUFFOLK AND NORFOLK ASSOCIATION.—The thirty-third anniversary was held at Rattlesden, June 2nd and 3rd. The chair was occupied by the Rev. J. Cooper, of Wattisham. Sermons were preached by the Revs. J. E. Bloomfield, S. K. Bland, S. Collins, C. Hill, and C. H. Hosken.

WALWORTH ROAD CHAPEL. — This chapel, the foundation-stone of which was laid by Sir S. M. Peto, on June 3rd, is in course of erection for the use of the church and congregation now meeting in Lion Street, New Kent Road, and is rendered indispensable by the approaching termination of the lease of the present building, erected in 1806. The neighbourhood is densely populated, and the congregation is confined almost exclusively to the industrial classes of the community, amongst whom the benevolent operations of the church have been from year to year largely blessed. There is connected with the church a Sunday-school of 644 scholars, and several other institutions for the evangelization of the neighbourhood, the promotion of Christian missions both at home and abroad, as well as for the relief of the sick and distressed poor at their own habitations. The site secured is in every respect most eligible, being near the present chapel, and having a double frontage, the one in the Walworth Road and the other in a new street, by which facilities will be secured for the erection of



WALWORTH ROAD CHAPEL.

school buildings apart from the chapel, and or which a special fund has been opened. The ground is held under the corporation of the Fishmongers' Company, for ninety-nine years, at a moderate ground-rent. The chapel will have 800 sittings, besides pews for 100 Sunday scholars. Adjoining the chapel will be built, on the ground floor, a lecture-hall to hold 150 persons, with minister's and deacons' vestries, and on the upper floor two large class rooms and a ladies' vestry. The cost is estimated at £5,200, and it is the desire of the church that the building may be opened free of any debt. With this object a building-fund was commenced in January, 1855, to which 434 friends contributed during the seven years from 1855 to 1861, monthly and other subscriptions varying in amounts from 1d. to £2 monthly. The total sum contributed, with the accumulations of interest, now amounts to £2,659 5s. 6d. The Church, with great confidence, appeal to Christians of all denominations to aid them in this most important undertaking. They have, by systematic beneficence, already raised more than one-half of the amount required, and they solicit from every believer in the doctrines of the glorious Gospel, a helping hand in the erection of this new house of prayer, unencumbered by any debt. The Rev. W. Howieson, Albany Road, Camberwell, will most thankfully receive contributions to this good work.

DUNOON, N.B.—The newly erected place of worship in this watering-place was opened June 7th, when Dr. Paterson, of Glasgow, preached. The chapel, which is a neat edifice, and handsomely finished in the interior, is seated to accommodate about 230. A public *soirée* of friends was held on the 8th inst. The chair was taken by William Coats, Esq., of Paisley, and on the platform were Dr. James Paterson, Messrs. Shearer, Glover, Medhurst, and Topping, Glasgow; Flett, Paisley; and Mansfield, Rothesay; Thomas Coats, Esq., of Fergualie, and Messrs. M'Alpine and Gibb, Paisley.

ORDINATION SERVICES.

MUNDESLEY, NORFOLK.—Mr. G. H. Trapp, of the Metropolitan Tabernacle

College, having accepted the unanimous invitation of the church at Mundesley, on June 3rd a meeting was held to welcome the new pastor. Addresses were delivered by the Revs. J. F. Smythe, of Worstead; C. Goffe, of North Walsham; B. May, of Buxton; and T. Harley, of Aylsham.

NAZARETH CHAPEL, MOUNTAIN ASH, GLAMORGANSHIRE.—Services were held on June 7th and 8th, in connection with the ordination of Mr. J. B. Howells, of Pontypool College, when the following ministers officiated: the Rev. S. Jones, of Llanhiddel; the Rev. J. Prichard, of Pontypool College; the Rev. J. Owen, of Aberdare; the Rev. T. Price, of Aberdare; the Rev. W. Williams; the Rev. N. Thomas, of Cardiff; the Rev. B. E. Thomas, of Gelligare; and the Rev. T. Nicholas, of Aberaman.

MISCELLANEOUS.

COLNEY HATCH.—May 20th a public meeting was held, to adopt measures for the erection of a chapel. The Hon. and Rev. B. W. Noel presided. The Rev. J. Tapper, of Wood Green, J. Puget, Esq., and other speakers, addressed the meeting.

KINGSTON-ON-THAMES.—On June 3rd the last meetings were held in the old chapel. H. Bidgood, Esq., presided, and addresses were delivered by the Revs. L. H. Byrnes, A. Mackennal, H. Bayley, and Messrs. J. East and J. C. Williams. The new chapel and schools will cost about £2,300. During the progress of the works Mr. Bayley is preaching in the Regimental Drill Hall, kindly lent by Major Cochrane.

BEARFIELD, BRADFORD-ON-AVON.—The church and congregation worshipping in this chapel are composed of persons in very humble circumstances of life. A debt of £160 threatens them with the probable loss of their chapel. Their case is recommended by the Revs. Dr. Winslow and D. Wassell, of Bath. Contributions will be thankfully received by Mr. J. N. Randall, Bridgefoot, Bradford-on-Avon, or the pastor, Mr. W. Mills, Bearfield, Bradford-on-Avon.

LANCASHIRE RELIEF FUND.—From the Report presented at the annual meeting of the Lancashire and Cheshire Association, we gather the following statistics. The total amount received by the Committee is £6,792 8s. 9½d., in addition to 223 packages of clothing, weighing more than one hundredweight each. All Baptist churches and congregations within range of the prevalent distress have participated in this fund without reference to differences of sentiment. The Committee have voted to churches £5,293 17s.; to ministers, £524; to sewing-classes, £114 6s.; to special cases, £332 12s. 6d.; to materials for clothing, £157 8s. The expenses of administering the fund have been £158 17s. 11d. The following are the closing words of the Report:—"It can hardly be necessary for the Committee to give expression to the feeling which must have been generally produced by the extraordinary extent and promptitude of the benevolence which has flowed towards the deep necessities of the occasion. Contributions have come to this particular fund from sister churches, many of which are themselves composed of the humblest classes, situated in the remotest parts of England, Wales, Scotland, and Ireland. Our negro brethren in the West Indies, who were, in former times, so often the objects of our own just sympathy, have reciprocated our sentiments, and now ministered to our wants. From India, also, and from more distant Burmah, men gathered recently out of the selfishness and cruelties of heathenism, and enkindled by the love of Christ, have entreated us to accept their bounty. Gifts springing from such sources, and administered, as we believe it may be affirmed they have been, with impartiality and delicacy, have called out in the hearts of the receivers a genuine gratitude, and have, by the Divine blessing, contributed to sanctify the numerous personal sufferings and household griefs of this time of unparalleled trial."

THE CHRISTIAN MISSION IN THE ISLAND OF ST. HELENA.—The St. Helena Christian Mission was originated in the year 1845, by the desire of members of various denominations at the Cape of Good Hope, for the purpose of counteracting the efforts about to be made in that island by the Romanists. The Rev. Dr. Bertram, who had but a short time before gone out to the Cape to work for God and his cause in a foreign land, was requested to visit the island, and, if possible, locate himself there, and establish a Christian mission, the religious condition of the inhabitants being then deplorable. On his arrival there Dr. Bertram commenced by holding meetings and preaching the Gospel in the rooms of such dwelling-houses as were opened to him. Presently a large room was obtained in James Town, which was speedily filled with attentive hearers. Four other congregations were also gathered, among the natives of the country, in various parts of the island. Two day-schools were also formed in the town, and another in the country, and four

Sabbath-schools. The Lord greatly blessed and prospered his efforts, many being awakened, enlightened, converted to God, and baptized. In the year 1854 a beautiful new chapel, with a large school-room attached, was erected in James Town, principally through the kind and generous contributions of American Christians. In this chapel, together with the four other preaching-stations on the island, upwards of 500 persons, old and young, are every Sunday assembled to hear the word of truth. These congregations are strikingly mixed in their character, the variety of persons embraced in its operations being one of the distinguishing features of this mission. In that chapel English residents, soldiers belonging to the garrison, sailors from English and American vessels, natives of the island, and liberated Africans, may be seen side by side. With the exception of what has been received from the Christians of America and the Cape of Good Hope in aid of chapel-building, this mission has been self-sustaining from the beginning, Dr. Bertram not belonging to any missionary society. A necessity that an appeal should be made to the benevolence and liberality of the home churches has, however, at last arisen. Within the last few years the mission premises have been assailed by an unexpected adversary—an enemy at once insignificant, but yet terrible. In some of the captured slavers, which are frequently brought to the island by her Majesty's African squadron, the white ant has been unwittingly imported. By this insect the most fearful ravages have been committed throughout James Town, house after house being literally gutted, and every particle of woodwork in them eaten up. To the mission premises damage has been done to the amount of between £800 and £900. The mission-house and school have been gutted and unroofed, and the roof of their beautiful new chapel is fast giving way over their heads. The members of the mission church have strained every effort to sustain their missionary and the mission from the beginning to the present day; but it is beyond their power to repair this calamity which has fallen upon them, without external aid. A mortgage of £550 has also for a long period oppressed them sorely. The church, therefore, send forth the missionary and founder to solicit aid in this their great emergency; and from the mission church on the ocean rock prayers are now ascending that the Divine blessing may attend the efforts about to be made in Great Britain, on their behalf, by their missionary and pastor the Rev. James McGregor Bertram. The following sums are thankfully acknowledged: Sir S. M. Peto, Bart., M.P., £20; Public Meeting at the Metropolitan Tabernacle, £30; Two Friends, by the Rev. F. Trestrail, £2; Hon. and Rev. Baptist Noel, £1; Rev. W. Brock, £1; Rev. W. G. Lewis, jun., £1. Contributions on behalf of the St. Helena Baptist Mission will be received by the Rev. J. M. Bertram, 4, Barkham Terrace, Lambeth Road; the Rev. F. Trestrail, and E. B. Underhill, Esq., Baptist Mission Rooms, 33, Moorgate Street, London.

[*This interesting appeal to Christians in England, and especially to the members of our own denomination, is subscribed with strong recommendations by Sir Morton Peto, the Hon. and Rev. B. W. Noel, Revs. C. H. Spurgeon, F. Trestrail, J. Sale, of Calcutta, and others. Dr. Bertram is the Gaius of the South Atlantic, helping the missionary brethren on their journey after a godly sort. In addition to the claims he has on the benevolence of others by reason of the hospitable entertainment he has afforded to Christian visitors of the mid-ocean rock, his important and valuable labours are worthy of the most liberal encouragement and support. St. Helena has a stated population of six thousand souls, and it is daily visited by ships from all parts of the world as the half-way house to and from the East. The testimony given for Jesus in such a locality cannot fail to be impressive and useful to the highest degree. We are glad of the opportunity of directing our readers to such a channel for their beneficence, and we earnestly trust that they will numerously contribute.*—EDS.]

MINISTERIAL CHANGES.

The Rev. Standen Pearce, late of Vernon Chapel, London, has accepted the unanimous invitation of the church at Crewkerne, Somerset, his former sphere of many years' labour.—Mr. J. H. Jones has resigned his charge of the church at Oundle, Northamptonshire.—Mr. A. Nichols has resigned the charge of the church at Sunnyside, Lancashire, after sixteen years' service.—The Rev. J. Walcot will resign his connection with the church at Falmouth about the middle of September.—The Rev. W. Jenkins, of Troedyrhiw, has accepted the unanimous invitation of the church at Libanus, Treherbert.—The Rev. S. Cox, o London, has accepted the pastorate of the church at Mansfield Road, Nottingham.

RECENT DEATH.

MR. ROBERT LEONARD.

MR. R. LEONARD fell asleep in Christ on the 21st of May, in the sixty-seventh year of his age. Early in life, when about twenty years of age, he became the subject of strong religious convictions. He attributed his conversion more particularly to the profound impression made on his mind by the apostolic description of the atoning work of the Redeemer: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." In 1811 he became a member, and not long afterwards a deacon, of the church meeting at Counterslip Chapel, Bristol. For some years it was a considerable trial of faith and patience for him to remain there. A large chapel, ill-attended, and burdened with a heavy debt, and other still more discouraging circumstances, presented little that could compete with the attractive ministry of Dr. Ryland at Broadmead. But while others departed he remained firm, believing that there was his work, and praying for better days. Meanwhile he did what he could for the cause, and engaged heartily in the work of the Counterslip Sunday School, of which he was the first superintendent. In 1822 he was the means of introducing to the church the late Rev. Thomas Winter, whose long and most successful ministry afforded him the greatest satisfaction. The pastor and deacon enjoyed an uninterrupted friendship, suspended only by the death of the former a fortnight prior to Mr. Leonard's own departure. It was a cause of unspeakable joy to our departed friend to see his large family of twelve children walking in the truth. Their early conversion had been the object of his repeated and fervent prayers; and he had the happiness of seeing all of them baptized by his pastor.

In 1827 he became Treasurer of the Bristol Auxiliary of the Baptist Missionary Society, a society in which from a much earlier period he had taken a lively interest, and which, with many other institutions for the glory of God and welfare of man, has lost in him a warm friend and liberal supporter.

The Christian character of this departed saint was one of no ordinary degree of excellence. Widely respected for his integrity and benevolence, he was also a man greatly beloved. Many have thought the description of an early disciple peculiarly appropriate to him: "an Israelite indeed, in whom was no guile." With firm adherence to principle, there was combined in him a large-hearted catholicity. The unity of all true Christians in their common Head was a favourite subject of contemplation with him, and he often longed for greater manifestation of that unity. He was a warm friend of the Evangelical Alliance; but, as was the case with some of the most liberal among the founders of that institution, he desired a simpler and broader basis of union than the majority were prepared for. In 1845 he wrote a pamphlet, which was printed for private circulation, in which he maintained the broad view indicated by its title, "Discipleship to Christ the only Scriptural Basis of Christian Union."

To those who knew most of his inner life, the depth of his humility, the affectionate solicitude for the spiritual welfare of others, and the closeness of his walk with God, have rendered the savour of his name sweet indeed. Throughout an active business life he had his treasure in heaven and his heart there also. Amidst the varied distractions of the world his life was a beautiful exemplification of words which he loved to quote: "As the needle in the compass trembles hither and thither, but always settles to the north, so the heart touched by Divine grace cannot rest till it finds rest in God."

Of late years Mr. Leonard's health has been somewhat failing; but his spirits were so good, that none suspected the end of his pilgrimage was so near. Several recent expressions of his, however, indicated that *he* thought it was not far distant. On the Sunday before his death he filled his accustomed place at Counterslip Chapel, listened with great interest to the funeral sermon occasioned by the death of his old pastor, and joined in singing, with a voice trembling with emotion,—

> "Part of the host have crossed the flood,
> And part are crossing now."

On the following Wednesday he remarked, "There is something mortifying in feeling one's powers failing; but I must not feel even this, but rather that all is right." That evening he appeared on the platform at the annual Bristol meeting of the Baptist Missionary Society, where many noticed the happy expression of his face as he listened to the encouraging reports of the progress of the Redeemer's kingdom. On returning home he expressed the pleasure he had experienced, and soon after retired to rest. It is probable he was never fully conscious again in this world. On awakening he was seized with apoplexy, and, after a few hours of unconsciousness, breathed his last. Thus

quietly he entered the rest that remains for the people of God: one day in the streets and places of commerce, the next day in the eternal world: one night on the missionary platform, the next morning in the assembly of the just made perfect.

His mortal remains were interred in Arno's Vale Cemetery. A discourse was subsequently preached by the Rev. R. P. Macmaster, founded on Psalm xxxvii. 37, in the presence of a large proportion of his descendants, seventy of whom survive him.

"When the Lord for us shall send,
Whom thou now hast left behind,
May we each thy tranquil end
And abundant entrance find."

Correspondence.

THE CHAPEL OF THE LATE REV. WILLIAM RHODES, OF DAMERHAM.

(*To the Editors of the* BAPTIST MAGAZINE.)

DEAR SIRS,—A few years ago I addressed to the readers of the BAPTIST MAGAZINE a series of papers, calling attention to the rare, but hidden worth of this good man. I hope, therefore, that it will not be deemed an impropriety if I lay before them the calamity that has just fallen on the poor people who were trained under his ministry. On Monday, May 11th, the meeting-house which he and they built by a wonderful effort of personal labour and sacrifice—he, with his own hands, making the pulpit and benches—was entirely burnt down. It was not insured. They have now no place for worship on Sundays, or for their usual school in the week. They are all poor, and their inability to help themselves has been deepened by their share in the sufferings from the fire, which destroyed twenty-eight cottages in the village. The church has long been a centre of great usefulness. It is not connected with any larger congregation at a distance, but is distinct, with its own pastor and deacons. I shall most gratefully accept any contribution on behalf of this peculiarly sad and interesting case which may be sent me in response to this appeal.

Yours, &c.,
CHARLES STANFORD.

Grove Lane, Camberwell,
May 26th, 1863.

EDITORIAL POSTSCRIPT.

SEEING that the present Number of our Magazine is more than usually occupied with the subject of denominational extension, it will not be inappropriate to append a closing word upon one of its bearings peculiar to this season of the year. The heat of summer is hastening the annual migration to the pleasant influences of the sea air, and the question is revolving in many a family circle, "Where shall we go?" The Editors beg leave to suggest that spiritual privileges should not be overlooked in the selection of a place of resort, and they would also urge upon their readers the importance of sympathizing with, and supporting their own denominational interests while away from home. We not unfrequently hear complaints that members of our churches appear sometimes oblivious of the existence of Baptist chapels in the localities of their temporary sojourn. This is a great discouragement to some of our much-loved brethren who labour in the watering-places; and as we believe it more frequently arises from inadvertency than from studied neglect, we trust that this reference to the subject will be the means of removing the evil. To those of our friends who are inclined to make the favourite tour of North Wales, we announce that at Rhyl and Llandudno they will this season find commodious Baptist chapels and well-known English preachers.

THE MISSIONARY HERALD.

THE EVANGELICAL SOCIETY OF GRANDE LIGNE.

For three years past the Committee of the Baptist Missionary Society have aided the important work among the French settlers of Lower Canada with a grant of £150. As the annual report of this mission did not reach us in time for our annual services, we here give some particulars of the labours of the past year.

It is now twenty-five years since some six Canadian converts, including the two missionaries, united together as a church of Christ, and with the purpose of attempting to spread the gospel among their countrymen. There was darkness everywhere, and the priests were united in their efforts to repress the growth of divine truth, and to rouse the angry passions of their followers against the innovators. By degrees the Word of God spread from house to house, and from parish to parish. About five hundred families have been delivered from the yoke of popery; about one thousand persons have made a profession of faith in Christ; and nearly one hundred and fifty have gone to their eternal home. Many others are scattered over portions of Canada and the United States, and hundreds of young persons have been taught in the schools of the mission.

Owing to the decrease of funds during the recent years of difficulty and trial, the number of labourers has decreased. Only eighteen persons have been engaged this last year on the funds of the mission; but they have been materially assisted by several of the pupils of the two Institutes. These are situated at Grand Ligne and Longueuil, and contain seventy pupils. Fifteen stations are occupied bythemissionaries, but their labours are extended to the parishes surrounding those where they reside. More than thirty persons have been baptized in the year, and at nearly all the stations there is a considerable number of inquirers and candidates for baptism.

The following incidents will convey an idea of the results of the work, and of the difficulties it has to encounter. One of the converts at St. Marie is the mother of a family, both intelligent and amiable, whose attention was first called to the Gospel about twelve years ago, when its truths produced a deep impression upon her heart. "We then had hoped to see her follow on in the way of truth joyfully: but alas! the honour of the world, and the unbelief so natural to the heart of man, regained their dominion, and she again repelled all light and avoided all intercourse with Protestants. She seemed to have but one aim, and that was, to become again firmly grounded in her faith in the superstitions of Rome, in order to pursue with less fear the world's enjoyments. Her husband, however, began to love the truth: but this only aroused all the opposition of her

heart. She drove out of her house the missionary who would occasionally visit him, and, on one occasion, she struck him several times with a stick. She trembled, for fear of passing for a Protestant. However, in the midst of her opposition to the truth, she was unhappy; the sting of conscience was felt in her heart, and she could not but hear at times its reproachful voice. The Lord was following her to subdue the enmity of her heart. Gradually, by sickness that brought her to the border of the grave, and by appeals to her conscience, she was made willing to listen to her Saviour's voice. She began reading with renewed attention, that Word which changes the lost sinner into a disciple of Jesus; and her opposition, love of the world, and deep-seated errors, yielded to the living power of the Word. Despoiled of earthly joys, she felt the misery of her condition, and cast herself into the arms of her Saviour; and now, at the feet of Jesus, she enjoys peace and happiness and the favor of her God. Both husband and wife are of one heart and one mind to serve the Lord."

In the Romish church of St. Pie, protracted meetings have been held in order to hold up Protestantism to ridicule and abhorrence. One of the holy fathers said there were eighty-two religions among protestants, each with its separate god and distinct faith. The net proceeds of the traffic in beads, rosaries, images and souls in purgatory, was very considerable. One man asked the proof from Scripture for the dogmas preached. He was dismissed abruptly, to his own great disgust and the surprise of the crowd who witnessed the holy father's reluctance to touch the Bible.

Of the superstitions prevalent among the people the following is an instance:—"A report was spread abroad, that one of our Protestants had had a conflict in a certain unfrequented place with a *loup garou*.* This was so firmly believed by some, that one poor Romanist, having to pass that way, was so frightened out of his wits, that, not knowing what else to do to get out of the reach of the hobgoblin, he armed himself with a stake, and got off his sleigh astride of his horse. Being asked by one of the Protestants what he would have done had the *loup-garou* got on to his sleigh and taken the reins, the poor fellow turned quite pale at the thought."

The following narrative is given by M. L. Pasche of St. Réni:—"Among those who have been baptized are two brothers, men of intelligence and good character, fathers of large families. Twenty-five years ago a copy of the New Testament was given to one of them by an English family, which was much read, and with great benefit. Being a person of an independent mind, he soon was convinced of the immense difference which exists between the teachings of the Word of God and the priests; but, as yet, he could not think of leaving the Church of Rome. However, as he continued reading the Scriptures, he felt more and more the need of something better and purer than the teaching of the priest; but as yet, he knew not that the living streams of the water of life, which alone could satisfy his soul, flowed outside of the walls of Babylon. Aspiring after something better, without seeking it in Jesus, he remained for several years in a state of anxiety and doubt, an unhappy man. In this state, he was found by one of our colporteurs, who opened up before his eyes the plan of salvation, which his mind eagerly grasped; but his wife, whom he tenderly loved,

* A wolf, possessed with the Devil. The poor people were led to believe, that Catholics who changed their religion would be changed into *loup-garous*.

and all his children, manifested an opposition to the Gospel which he had not the courage to breast, and which lasted until the day of her death. During this period, our brother relapsed into a state of religious apathy, which exceedingly grieved the hearts of his Christian friends; but the Word of God touched anew his soul, and finally triumphed over the opposition of his heart and his family, and led him and all his children, with the exception of the eldest, into the way of salvation."

In addition to the agencies already mentioned, the Grande Ligne mission supports one colporteur, while several young men have also aided in efforts of evangelization. The missionaries thus conclude their report:

"In the midst of trials and difficulties, there has been progress. Our educational establishments have been blessed to the conversion of souls, and proved a blessing to many. Our primary schools have been kept up and sustained with alacrity by the parents of the children themselves. The Word of God has proved a blessing to a goodly number; prodigal sons have returned; the wavering have been established; new families have forsaken Rome, to embrace the truth as it is in Jesus, and, we have reason to hope, that from forty to fifty persons have been converted to the Lord; a large portion of whom have made public profession of faith in baptism, while others seem to be turning their faces Zionward. Surely we have every reason to renew our courage and devotion in a cause which the Saviour continues to bless, and thus fulfil the great commission to preach the Gospel to every creature. God has acknowledged and crowned our labors with His benediction, and blessed be His holy name. It is ours to pray and to toil: it is His to give the reward; and as the work is His, IT SHALL BE GIVEN."

THE NATIVE PASTORS OF JAMAICA.

During the past year three brethren have accomplished their term of study at the Calabar Institution, and have entered on pastoral labours in the island. About one half the churches are now supplied with ministers trained in the Institution, and in due time we may anticipate that the work of the ministry will almost entirely devolve on these who are thus fitted for its exercise. While the Deputation were in the island an arrangement was made for the President to spend a portion of the college vacation among those brethren who had gone out from it. His presence would give them encouragement, while he could give words of counsel both to ministers and churches of great practical value. A portion of the last vacation was thus spent by our esteemed friend the Rev. D. J. East, and we are sure that our readers will peruse with gratification the following extracts from a letter in which he details some particulars of his visits:—

At the close of the session, I took a journey, accompanied by my dear wife, to leeward, visiting Waldensia, Montego Bay, Mount Carey, and Lucea, at all which places I had the pleasure of conducting public services for our European brethren at these stations, and was pleasingly impressed with the good work going on at each of them. But one principal object I had in this journey was to visit the church at Shortwood. Brother Hewett went up with me.

On return from leeward we took up our abode for a few weeks at Bethany, through the kindness of our beloved brother Clark, of Brown's Town. This I made a centre for other visits. Among them I had the gratification of attending the ordination of Mr. Webb, at Stewart Town. His settlement there has been to

me a source of peculiar satisfaction. The church, you remember, was under my temporary oversight. And at one time, from some cause or other, there was a strong prejudice against having a native pastor. However, the church invited Mr. Webb to spend a probationary period with them. He was there for nine months; and during this time he had so won upon the affections of the people, that they gave him a most cordial invitation to become their pastor with the most perfect unanimity. This was so much beyond my expectations, that it took me by the most agreeable surprise. Our young brother is working hard, cheered by evident tokens of the Divine presence and blessing.

Another visit was to the station of Mr. Johnson, at Clarksonville. There I had the pleasure of spending a Lord's day. The chapel was crowded in the morning and numerously attended in the afternoon. You will remember the building, high up on the side of a lofty hill, near the base of which is the Queen's-road. I had not seen it for two or three years, during which it had been completely finished. And a beautiful house of prayer it is, erected at the cost of the congregation worshipping in it, and under the immediate superintendence of their pastor, who did a good deal of the work with his own hands. The Sunday schools were large, one of the sons and two of the pastor's daughters, taking a principal share in the labour of teaching.

The Sunday school at Bloomsbury could not have made a better appropriation of their funds than they have by their recent vote to the Sunday school at Clarksonville, while our brother is not a little cheered by this expression of sympathy with him in his work. The morning service was concluded with a missionary collection; the afternoon was of a social character for familiar talk with the people about best interests of themselves and their children. Their beloved pastor is being abundantly blessed of God in His service. May his life be yet spared for many years to follow up the labours which now for more than fifteen he has had grace to prosecute! He is, I believe, the oldest of the ministers sent forth from our Institution.

Another day was given to the congregation at Gibraltar, of which Mr. Webb has charge in connection with Stewart Town. My ride from Bethany of about 12 miles was through a wild and desolate tract of mountain land. Everywhere the country betokened neglect of cultivation, except where the people were redeeming it on either rented or freehold patches planted with provisions. It was quite sickening to pass through so much low stunted bush, which told you the property had at no very distant period been thrown up, or that the owner was too poor or too indolent to keep it clean. Riding along with the good man who was acting as my guide, and pointing to the thrown-up estates, I quoted the words of Solomon, "Say ye not the former times were better than these: ye do not argue wisely concerning this;" and I asked him what he thought of them. Which times were the best, those in which these estates were all at work, and he and others were earning money upon them? when he promptly confirmed the sentiment of Solomon, shewing me that they could make a good deal more by growing their own products, on their own settlements, than ever they had been able to get out of the estates when they were most flourishing. Another confirmation to the position of your Book, that whatever the results of emancipation may have been to the large proprietors it has been a mine of wealth to the peasantry. On reaching Gibraltar, a goodly congregation was already gathered. We had a stirring meeting on topics of social interest, such as might be talked on the week-day, but could not so suitably be spoken of at Sabbath religious services. The heartiness with which our people enter into such subjects, and the zest with which they make their responses, and occasionally fill up a hiatus which the speaker may purposely leave, are very pleasing, sometimes amusing. Go into questions of labour, of land, of coffee and pimento, and sugar and gum, and you are sure to have ears erect. And get their sympathies in these, and they will tolerate much plainness of speech on other matters not so palatable. The congregation here is growing fast. A few months ago the roof of the chapel was re-shingled: now the enlargement of the chapel itself is needed. The day-school is well attended, and is self-supporting.

One other day I had the pleasure of giving to our good brother Bennett. A short time before I had been to his new station at Grateful Hill. There I found the united congregations of Dry Harbonr and Content, meeting under a spacious booth, which they well filled. But they sadly require a chapel. A commencement has been made. A week or two after my visit, the people turned out and burnt a large lime-kiln, which will supply them with a sufficiency of lime for the undertaking. A merchant of known liberality has promised £50 towards the object on £100 being raised to add it to. The land has been already given by an extensive proprietor in England, and the church is likely to bestir itself to complete the effort. The other station visited you well recollect—Salem. The congregation was not large, but the spirit was good, and the service promised to be useful.

Preparation for the annual meeting of the Union occupied almost every spare moment left from travelling engagements, so that you will see that my holidays were well nigh as busy as the weeks of the college session. But work is life.

For the still more thorough training of the native brethren, the committee of Calabar have arranged that the last year of the course should be spent with a settled pastor, with whom the neophyte may learn how to govern a church, and obtain practical insight into the work of the ministry.

MISSION TOUR BETWEEN DELHI AND ROHTUCK.

BY THE REV. D. P. BROADWAY.

(Concluded from our April Number.)

February 6th.—We got up as early as possible this morning, and had worship. On rising from our knees we were surprised to find that six or seven of the villagers had unfastened the lower ties of the tent, crept in quietly, and actually united with us. When we came out, we found the people assembled in groups about the tent, and the Zamindar waiting with a large pot of milk and another of sugar cane juice. I was not inclined for anything of the kind, having had some coffee, however in order to please the donor, I was obliged to take a cup of the milk, and my brethren and servants soon finished the whole. I gave them an address, and urged them to try and retain and improve what we had told them, that it would be a savour of life unto life to them should they do so.

As soon as our tent was struck and everything carted, we went on to Syadpore, and stopped at a Gosain's Muth (the residence of a devotee). The people were working at the sugar mills, and seemed reluctant to leave them. I told the Zamindar, who had come to enquire whether I required his services, that I wished to speak to the people on religion, if he would call them together for a short time. He began to shout "Come brethren, come to the Sahib, we have not the pleasure of having such a visitor every day," and soon the enclosure round the Muth, which was not very small, was filled with men, women and children. The Gosain behaved exceedingly well, he provided a large quantity of tobacco, and the Zamindar had hookahs (Indian pipes) brought; they said that as long as the people had something to smoke, they would keep together, and so it was. When they were all seated, and order restored, we commenced operations, and continued reading and speaking to them till midday. The Gosain questioned us sometimes on those sentences which he thought obscure. It was a good morning's work. The message of love was delivered to a large number of people, without anything occurring to mar its effects, for which we were thankful to God.

We now directed our steps to Gopalpore. On reaching it we quietly pitched our tent in a little garden, and after taking some food and a little rest, we

walked into the village. Subha Chund was known here, and as we went along the people cried out "O, here is Subha Chund, and he has a Sahib with him." Several men ran up and asked him where we were going to, and who I was. He told them that we had come to them, that I was their friend, and had brought good tidings for them, to come on to the choupar, and ere we reached it, we had a crowd of people following us. Subha Chund, who is ever foremost in the good work, jumped upon an elevation or breastwork of the platform of the choupar, opened his New Testament, and with a loud voice read and expounded the 1st John, 1st chapter; he was relieved by Sewburn Tiwari, who spoke on the love of God manifested in our blessed Lord. After these two brethren had exhausted themselves, I gave them a full statement of Christianity. Some very happy remarks were made by several people on the free offer of salvation, which seemed to grieve the uprahit of the place sorely, and he began to cut up the subject, but a very old man, some relation of the Zamindar, went up to him and said, "Friend, hold your argument: no one here can say that the Sahib and his men have said anything inconsistent or unreasonable. We need salvation, and there must be a way of obtaining it, and perhaps the way these people have just pointed out to us, might be the right one: let us therefore be fair and ponder over it." He then turned round and said the night was far advanced, consequently the assembly ought to break up. We took his advice.

February 7th.—We made for the village of Rona. This is our dear and indefatigable brother Subha Chund's birthplace, and he is also one of its proprietors. We remained here nearly three days. Some of Subha Chund's relations appeared hostile to us. One of his uncles, who is the leading man in the village, came up to me, and in an angry tone said I had ruined his nephew, and rendered him useless to his family, and walked away before I could make a reply. By and by another old man of the family came, and said I had taken away one child from them, and wished to know whether I had come with the intention of taking away more. I told him that there was no compulsion in the matter, that it was altogether one of choice, that whatever my intention might be, it could not affect any one unless, like Subha Chund, they were called by the Lord to be his disciples; and those who would come to me under such circumstances, I would certainly take, and admit them into the flock of Christ. The person who came to me first prohibited the people from supplying me with provender for my cattle, and when I applied to him for some he became abusive, and threatened to use his tomahawk on us.

February 9th.—We had clouds and occasional showers of small rain again to-day, still we went through the village preaching in different places.

In the afternoon I visited Subha Chund's wife. She was glad to see me, and said "I am yours—you are my father." And then pointing to her husband, who was standing behind me, said, "Look at him, you have done him good by showing him the way of life, but see that you never forsake him; he is a sufferer and will always need your assistance." She is a believer in the Lord, but has not yet been admitted into the church.

The showers became more frequent and heavier towards evening, consequently we were obliged to keep to the tent. Several people came for books, with whom we conversed on religion, so that after all we had a very busy pleasant evening. When it became dark, Lajjya Ram, one of Subha Chund's cousins, and some others, came in, and we spent several hours in reading, explaining, singing hymns, and praying. These men are believers in the Lord, but, like Nicodemus of old, were afraid to visit us too often publicly, lest the people might expel them from their community, before they were properly prepared for such a change, therefore they came at night. I find Mr. John Christian's hymns are highly prized by the villagers, and by the blessing of God likely to do much good among them.

February 10th.—About 12 o'clock we started for Moorkhari, and reached it about four in the evening. Sewburn Tiwari attended to the tent and other

necessary matters, and Subha Chund and I went at once into the village. I addressed the people for a length of time, and then Subha Chund stood up, but he was interrupted much by a Brahmin, who called out every now and then, "This man has become bhrusht and ashudh (polluted and unclean) himself, and is now going about the country trying to make others so too, in order to keep him company—he has found a new father," and so forth. Subha Chund begged him to let him conclude his discourse, and then to say whatever he liked, but all to no purpose, he would not be quiet. I was therefore obliged to attack him. I asked him who and what he was? He said, he was a Brahmin Padri like myself. "Very well," said I, "then you ought to know something about God. Who do you think he is, and what relation does he bear to you?" He replied, that God was a great spiritual being, and that he and I, in fact all living creatures on the face of the earth, were parts of him. "Do you think horses and dogs," I asked, "are also parts of him?" "Certainly," he replied. "Can you tell me," I asked again, "according to your own argument, what relation those animals bear to you?" He said he could not answer that question, and was silent. The people laughed heartily at him, and one man stood up and said, "Maharaj, you should clear up that point for the sake of those assembled here, otherwise they might consider your views, and the doctrines you inculcate, to be erroneous." This was more than he could bear—it seemed to offend his dignity much, and he left the place, telling the people to go and be bhrusht also if they liked, that it would be nothing to him. They laughed at him the more for that, saying, "Very well, very well, Maharaj, we will go and be bhrusht." The Jats appear to have very little respect for Brahmins. Subha Chund then stood up again and concluded his discourse.

February 11th.—We moved on to Kuraindi. The people came together as usual in the choupar. Several of the number, especially the chiefs, greeted Subha Chund with loud salams, and were extremely kind and respectful to him. They said he was a good man though he had become an Ungraze (Englishman), that he took great interest in their future welfare, and frequently visited them, and spoke to them about God, and the way of salvation. Subha Chund did not seem to like the praise they lavished on him, it was too much for his humble mind, and he did his utmost to change the subject, by asking them whether there was any sickness in the place, how their crops were getting on, and so forth. We read tracts to them and spoke alternately about the "one thing needful," we trust with good effect, for more than two hours without interruption. Fresh milk was set before us as usual, which we were obliged to take to please them.

In the evening about 8 o'clock, our little tent was crammed with people. We had a long conversation with them on the fall and restoration of man. The leading Brahmin of the place seemed very uneasy the whole time. He sat shaking his head, and making it appear as though he was acquainted with all we had to say. At last turning to the people he insinuated that Isa (Jesus) was also the name of Mahadeo, that Isa, Ram, and Khrishna, were different incarnations of the same being, and that religion under different forms was the same everywhere. Sewburn Tiwari took him up and rendered his argument ridiculous, and then told the people that he had been a Brahmin himself, and was acquainted with all their trickeries, that it was true they were a clever reasoning class, nevertheless they were indolent to extreme, and liked to live upon the earnings of their countrymen, whom they had taken care to put into classes beneath themselves, through which, and the prejudices they assiduously inculcate, they maintained their position, and that if they would only take the trouble to look into affairs, they would find that in every instance, the Brahmins had taken care to make the most handsome provisions for themselves, and then added that such was not the case with the Christian Padris. They, he said, were disinterested respecting worldly matters, and sought the eternal welfare of their fellow-creatures, and entreated them not to lose sight of what they had heard from us. The poor man sat grinning all the time the Tiwari was exposing the class, evidently sorry for having spoken at all. The night being far advanced, I broke up the meeting, had worship, and retired.

PROPOSED SCHOOL FOR THE DAUGHTERS OF HINDOO CHRISTIAN GENTLEMEN IN CALCUTTA.

The funds for this school are being raised in different parts of the country, but as the expenditure for the first few years must in greater part be met by the contributions of English christians, the attention of those friends who have not considered the subject is respectfully but earnestly solicited. It has sometimes been said, Why should not Hindoo christian gentlemen establish such a school for themselves if they wish for it? Simply because they are not in a position to do so. When a Hindoo gentleman becomes a Christian he generally has to give up all for Christ. A missionary of sixteen years' standing remarked recently that he only knew one instance of a father allowing a son, who had become a Christian, a share of his property. One of the difficult questions our missionaries have to deal with, is, how to find employment for a native gentleman when he becomes a Christian, so that he may secure a livelihood. He has not been brought up to a profession, nor learned a trade; and owing to the custom of all the branches of a family residing together—the sons on their marriage bringing their wives home to their father's house,—a son, whatever his age, is at his father's mercy. Many, perhaps most, of the converts in this rank of life would not have the means of paying much for the education of their daughters. Still, the tide of opinion in India is setting in, even among the heathen, in favour of female education, so that if such a school could be established, there is no doubt but that in a few years it would be self-supporting. At first it must be an enterprise of christian benevolence. £300 may seem a large annual expenditure, but exact calculations have been made, and it appears that this is the lowest estimate that can be made. Within the last few years house rent, and the price of provisions, &c., have doubled, in some cases more than doubled—a fact by the way which is now telling most painfully on our missionaries with their limited salaries. The unavoidable expenses of rent, servant's wages, teacher's salary, must, it will be remembered, be met, however few the number of pupils at the commencement. Those parents whose means were crippled by their profession of Christianity, would, of course, be unable to pay for more than quite a plain education, while the few who, by obtaining government employment, or in any other way, were in a position to give their daughters the higher branches of education and accomplishments would do so.

When the school is established and its reputation is known, the more advanced among the heathen gentlemen would, it is not doubted, seek to avail themselves of the advantages it offers for their daughters, notwithstanding it is a known christian school.

Several subscriptions and donations have been already received or promised. Mrs. Sale will (D.V.) leave for India the first week in August, and friends are respectfully requested to remit their collections by the 20th of July, to Rev. F. Trestrail, at the Mission House.

MISSIONARY MOVEMENTS.

NARAINGUNGE.—The great difficulty of obtaining a house in Dacca has induced Mr. Supper to settle at this large native town, about fourteen miles south of Dacca. It is very conveniently situated for itinerant labour, and is opposite to our small station of Munshigunge. On the way from Calcutta, Mr. Supper frequently preached in the villages on the banks of the rivers, and also to hundreds of pilgrims on the way to worship Kali, at Calcutta, it being, in their estimation, a very favourable year in which to obtain her smile, seeing that an eclipse of the sun had been visible in Calcutta.

SEWRY.—Notwithstanding his growing infirmities, Mr. Williamson continues to preach in the bazaar and neighbouring villages. He speaks of the native converts as improving in character and conduct, as well as in worldly circumstances.

MONGHYR.—Mr. Edwards, writing after two months' residence, says that the station is one of great interest. His time is partly occupied with the schools and English preaching. He hopes to form the most promising of the lads into a Bible class.

GYA.—Mr. Greiff has spent the cold season in preaching tours, and when in Gya he visits the resorts of the pilgrims, who throng the city to perform funeral rites. Many among these listen with great attention to the Word. He mentions a man of some position, who privately assured him that in heart he was a Christian, and regarded Hinduism as foolishness and the trick of the Gurus. He has also other inquirers. He sustains three schools, with upwards of a hundred children receiving instruction.

BENARES.—The congregation at the chapel continues very good. Three or four soldiers profess to have received the truth in love. The native work in the city presents many interesting incidents. A fourth native preacher has been added to the band, so that now two native brethren are often preaching in the city, at stated places, without a European with them. The translation of the Scriptures has reached the Epistle to the Hebrews, and a volume of religious anecdotes in Hindi has been translated and published by Mr. Parsons, at the expense of Dr. Lazarus. A considerable excitement exists among the Pundits of the city at the anticipated baptism of one of their number.

DELHI.—From a letter dated Calcutta, March 31, we learn that our missionary brother, the Rev. T. Evans, with his family, was to sail for Liverpool on the 1st April, in the ship "Cicero." During his absence, or till the arrival of the Rev. Jas. Smith, Mr. Etherington will unite with Mr. Broadway in superintending the affairs of the mission. The city is visited daily by the missionaries and native preachers, and with much encouragement.

MEERUT.—The work here is carried on by a Eurasian and three native brethren. Two dwell in Meerut, and two in a village twenty miles off. Mr. Etherington has baptized two natives since his arrival, converts through the instrumentality of the native preachers. The villages to the north evince a strong desire for the gospel, some persons walking twenty miles or more to see the missionary. A large number of soldiers are also very attentive to the Word.

COLOMBO.—The church in "The Pettah" has kindly arranged to assist Mr. Pigott, by sending some of their number as deputations to the stations in the Jungle. The attendance at the new chapel at Matakooly continues good. Mr. Pigott has, however, visited most of the stations, and particularly examined the schools. He preaches twice at the Pettah chapel on Lord's Days.

HOME PROCEEDINGS.

We have not been made aware of the holding of many meetings during the past month. The Secretaries have been engaged at Cross-street, Islington, and Hackney, Rev. Geo. Pearce being also present at the former place. He has also finished his Northamptonshire tour, and has also formed one of a deputation to Cambridgeshire, with the Rev. D. Katterns, taking Markyate-street on his return. The Rev. J. Makepeace has been associated with him in part of these engagements.

It is with deep regret that we have to advise our friends of intelligence received from Calcutta by the last mail, of the return of the Rev. G. H. Rouse, who went out about two years ago. The medical gentlemen in that city who have been consulted, advise this step, as they are of opinion that the treatment necessary, could be more advantageously carried on in England than there. This is a most severe trial and disappointment to Mr. and Mrs. Rouse, as it is to the Committee, and will be to the friends of the Society who knew them. Mr. Rouse had joined Mr. Wenger, and was beginning to assist in the important work of translations, for which his attainments eminently qualified him; and just as he was entering

on so congenial a work, he is obliged to leave. It has been a hard thing for him to do, but he submits to the divine will, and desires to acquiesce in it. He and Mrs. Rouse will have the sympathy and prayers of all our friends.

We have just heard of the safe arrival of Mr. and Mrs. Laughton at Cheefoo, where they were cordially received by Mr. Kloekers, who resides with them in the house formerly occupied by Mr. and Mrs. Hall, and which happily has been retained for the use of our friends. Mr. Laughton at once directed his attention to the language, and was expecting to find a suitable instructor. Mr. and Mrs. McMechan will sail, in all probability, the first week in July for the same field of labour.

The Rev. W. R. Rycroft sailed for Liverpool on the 24th for the missionary stations in the Bahamas.

DESIGNATION SERVICE OF A MISSIONARY TO CHINA.

A meeting, in connection with Mr. McMechan's departure to labour in China, was held on the 23rd inst., at King Street Chapel, Bristol. The Rev. W. P. McMasters commenced the service by reading the Scriptures and prayer; after which the Rev. N. Haycroft gave a graphic and striking account of the social, political, and religious condition of China. The Rev. F. Trestrail, Secretary of the Society, proposed some questions, which elicited from Mr. McMechan a brief statement of the circumstances which led him to devote himself to Missionary work, and to choose China as a field of labour, and of the manner in which he proposed to discharge the duties about to devolve upon him. He was then specially commended to God in prayer by the Rev. F. Bosworth; and Dr. Gotch offered some very striking cautions, counsels, and encouragements, founded on 2 Cor. ii., 14—17, and closed the service in prayer.

The spacious chapel was completely filled, and the service was one of unusual interest. We gather, from the large attendance, that the Missionary spirit is alive and active in the Bristol churches, and that the Society enjoys their confidence and sympathy. It was a most animated and encouraging meeting, and one which will be remembered for years to come.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, 1863, to March 31st, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

N.B.—In the acknowledgments of Contributions in the June *Herald*, under Herefordshire, £8. 12s. 6d., should have been from *Peterchurch*, and not from *Hereford* as printed.

	£	s.	d.
NORTH WALES.			
MERIONETHSHIRE.			
(*Continued from June "Herald."*)			
Dolgelley—			
Contributions	5	2	6
Less for Local Home Mission and Trans. Society.....	2	0	0
	3	2	6
Pandyr Capel—			
Contributions	6	11	10
Less for Local Home Mission and exps.	2	0	0
	4	11	10
MONTGOMERYSHIRE.			
Beulah—			
Contributions	4	14	4
Caersws—			
Contributions	3	3	1
Cwmbelan—			
Contributions	0	13	2
Llanfair—			
Contributions	3	15	1
Llanyfinil and Bethel—			
Contributions	6	7	6
Llanidloes—			
Contributions	0	19	6
Llanllygan—			
Contributions	0	4	8
New Chapel—			
Contributions	1	4	4
Newtown—			
Contributions	23	1	4
Do. for *China*.....	2	0	0
Do. for *Mrs. Allen's School, Ceylon*....	5	0	0
Rhydwen Sion—			
Contributions	1	18	10
Do. for *N. P.*.....	0	10	6
Rhyddelin—			
Contributions	2	6	6
Staylittle—			
Contributions	3	2	4
Do. for *N. P.*.....	0	11	0
Tanylan—			
Contributions	0	10	7
	69	2	9
Less for Local Home Mission and exps.	3	2	5
	57	0	4
SOUTH WALES.			
BRECKNOCKSHIRE.			
Beaufort Welsh Church—			
Contributions	0	16	3

	£	s.	d.
Brynmawr Tabor—			
Contributions	2	3	6
Do. Sun. School ..	0	19	8
	3	3	2
Less expenses	0	0	7
	3	2	7
Do. Zion—			
Contributions	1	3	2
Less expenses	0	0	8
	1	2	6
Llanelly Bethlehem—			
Contributions	3	0	8
Less expenses	0	0	7
	3	0	1
Llangynidr—			
Contribs. for *N. P.* ..	0	13	6
Maesyberllan—			
Contributions	3	9	7
Less expenses	0	0	7
	3	9	0
Nantyffin—			
Contributions	1	10	1
Pontestyll—			
Collection	2	0	0

CARDIGANSHIRE.

Aberystwith—			
Contributions	9	7	8
Cardigan—			
Contributions	7	17	2
Do. Sun. School ..	6	0	0
Llanrhystyd—			
Collection	0	13	4
Moriah—			
Contributions	0	19	6
Penrhyncoch Horeb—			
Collection	1	3	0
Penypare—			
Contributions	1	13	7
Saint Dogmaels—			
Contributions	2	14	2
Verwick Siloam—			
Collection	1	19	3

CARMARTHENSHIRE.

Aberduar—			
Contributions	1	3	6
Do. Sun. School ...	1	1	0
Bwich-Gwynt—			
Contributions	3	4	7
Less expenses	0	14	6
	2	10	1
Cayo Bethel—			
Contributions	1	4	10
Do. Salem—			
Contributions	1	12	8
Cwmifor—			
Contributions	3	3	0
Less expenses	0	0	6
	3	2	6
Cwmdu—			
Contributions	1	10	9
Llandilo—			
Contributions	0	4	0
Llandyssil—			
Collection	0	12	0
Llanelly Bethel—			
Contributions	3	3	3

	£	s.	d.
Do., Greenfield Chapel—			
Collection for *W. & O.*	2	14	6
Contributions	19	3	1
Do., Zion—			
Contributions	5	5	9
Llangynog, Ebenezer—			
Contributions	2	6	6
Less expenses	0	1	2
	2	5	4
Llwywhendy, Soar—			
Contributions	1	12	0
Mydrim Salem—			
Contributions	3	3	10
Less expenses	0	1	0
	3	2	10
Pembrey—			
Contributions	0	10	6
Ponthychyd—			
Collection	1	0	0
Penrhywgoch—			
Collection	0	13	9
Less expenses	0	0	3
	0	13	6
Rhydargaeau—			
Contributions	1	11	2
Less expenses	0	0	6
	1	11	3
Sittim—			
Contributions	3	6	6
Less expenses	0	0	6
	3	6	0
Smyrna—			
Collection	0	5	6
Waunclyndaf—			
Collection	0	7	6

GLAMORGANSHIRE.

Aberaman-Gwawr—			
Contributions	4	0	0
Do. for *N. P.*	2	10	2
Aberavon—			
Contributions	3	10	0
Aberewmboye—			
Contribution	0	10	0
Aberdare Calvary—			
Contributions	8	18	4
Do., Carmel English Church—			
Contributions	7	18	6
Do., Mills Street—			
Contributions	14	7	11
Bethel—			
Contributions	3	5	1
Caersalem Newydd—			
Contributions	3	11	6
Do. for *N. P.*	1	17	2
Do., Adulam	0	10	0
Cardiff, Canton Hope Chpl.—			
Collection, Sun. Sch.	2	9	9
Do., Bethany—			
Contribs. (balance) ..	10	1	8
Do., Tabernacle—			
Contributions	29	2	5
Do., Tredegar Ville—			
Contributions	15	9	10
Cwmavon—			
Contributions	5	13	10
Cwmdar—			
Contributions	1	12	9
Dinas Noddfa—			
Contributions	3	0	0

	£	s.	d.
Dowlais Caersalem..			
Contributions	4	4	7
Do. for *China*.....	0	17	7
Do. Moriah—			
Contributions	4	1	2
Gadlys—			
Contributions	3	12	9
Gellygaer—			
Collections	0	16	1
Glyn Neath Bethel—			
Contributions	2	18	1
Graigarw Zoar—			
Contributions	2	4	3
Do. for *N. P.*	1	10	1
Hirwaen Ramoth—			
Contributions	4	12	3
Do. Sun. School....	0	16	0
Hengoed—			
Contributions	3	19	0
Do. for *T.*	3	0	0
Landough—			
Collection	0	19	0
Langyfelach—			
Contributions	1	2	6
Lantwit Major—			
Contributions	2	0	0
Lantwit Vardre—			
Contributions	0	16	4
Lisvane—			
Contributions	0	12	4
Do. for *N. P.*	2	6	0
Maesteg—			
Collection	0	11	6
Merthyr Tydfil Bethel—			
Collection	1	1	0
Do. Ebenezer—			
Contributions	3	11	7
Do. Zion—			
Contributions	15	19	4
Do. Sun. School ..	1	4	8
Mountain Ash—			
Contributions	4	1	2
Do. Sun. School ..	0	3	0
Do. for *T.*	1	19	9
Neath Bethany—			
Contributions	3	0	7
Pentyrch—			
Collection	0	12	0
Pontypridd—			
Contributions	6	8	1
Rhydfelen—			
Collections	0	14	2
Rhymney Soar—			
Contributions	1	12	2
Swansea Bethesda—			
Contributions	34	4	4
Do. Mount Pleasant—			
Contributions	36	12	10
Do. Mt. Pleasant and Harcot Sun. Schls.	3	6	3
Do. York Pl. Chpl. Sunday Schools..	3	3	0
Splotland Salem—			
Contributions	4	12	9
Do. for *N. P.*	0	15	9
Treforest Lisbanna—			
Contributions	1	10	6
Do. for *N. P.*	0	11	11
Treedyrhiw—			
Contribs. for *N. P.* ..	0	10	0
Waunarlwydd—			
Contributions	0	14	2
Ynyslwyd—			
Contributions	3	4	6
	288	4	4
Less expenses ..	4	5	6
	283	18	10

	£	s.	d.
Monmouthshire.			
Bassaleg—			
Contributions	2	19	6
Do. Sun. School	0	19	3
	3	18	9
Less expenses	0	0	7
	3	18	2
Bethesda—			
Contributions	2	4	0
Do. Sun. School	1	3	10
Blaenavon Ebenezer—			
Contributions	2	10	0
Do. Horeb—			
Contributions	3	15	9
Less expenses	0	0	7
	3	15	2
Brynhyfryd—			
Contributions	2	2	6
Caerwent—			
Collection	1	2	4
Chepstow—			
Collection for *W. & O.*	0	15	6
Contributions	8	2	2
	8	17	8
Less expenses	0	6	6
	8	11	2
Dayenfelin—			
Contributions	0	18	0
Ebbw Vale-Nebo—			
Collection	4	7	7
Contribs. for *N. P.*	1	16	10
	6	4	5
Less expenses	0	1	2
	6	3	3
Do. Prov. Eng. Church—			
Contributions	0	16	3
Llanwenarth—			
Contributions	4	8	6
Less expenses	0	0	6
	4	8	0
Michaelstoerwedw Tirzah—			
Contributions	4	3	10
Do. Sun. School	1	0	6
Nantyglo Hermon—			
Contributions	4	12	9
Do. for *China*	1	0	0
Newbridge Beulah—			
Contributions	4	5	6
Do. Beulah English Ch.—			
Contributions	3	4	8
Newport, Charles St.—			
Contributions	6	0	0
Do. Temple—			
Contribs. (balance)	11	15	5
Pontaarbargoed—			
Contributions	2	4	8
Rhymney Jerusalem—			
Contributions	1	6	6
Do. Penuel—			
Contributions	5	14	7
Less expenses	0	0	7
	5	14	0
Risca Moria—			
Contributions	6	0	2
Saint Mellons—			
Contributions	3	5	10
Do. for *N. P.*	0	17	10
Sirhowy Carmel—			
Contributions	2	9	4
Do. for *N. P.*	0	10	9
	3	0	1
Less expenses	0	0	6
	2	19	7
Tredegar Siloh—			
Contributions	12	14	8
Do. for *China*	1	0	0
Do. Sun. School	1	3	4
Pembrokeshire.			
Bethabara—			
Contributions	4	6	9
Do. Sun. School	2	5	6
Bethlehem—			
Collection	1	1	0
Blaenconin—			
Contributions	5	10	10
Do. Sun. School	2	17	8
Do. Gelly—			
Contributions	1	12	1
Caersalem—			
Collection for *W. & O.*	0	8	0
Contributions	3	9	7
Carmel—			
Contributions	4	3	10
Ffynnon—			
Contributions	12	0	0
Fishguard—			
Contributions	6	18	6
Do. Skiethy	0	17	6
Groesgoch—			
Contributions	8	19	6
Do. Sun. School	0	8	0
Haverfordwest—			
Contributions	189	2	6
Do. Juv. Fund	2	5	6
Do. Hill Park Chapel—			
Contributions	5	8	6
Jabez—			
Collection for *W. & O.*	0	10	0
Contributions	5	5	6
Llangloffan—			
Contributions	5	4	2
Letterston—			
Contributions	2	10	9
Middlemill and Branches—			
Middlemill—			
Contributions	12	5	11
Saint Davids—			
Contributions	4	15	9
Newport—			
Contributions	5	9	2
Penuel Rock—			
Contributions	1	0	0
Salem—			
Collection	1	0	0
	241	15	9
Less expenses	2	17	11
	238	17	10
Radnorshire.			
Bethany—			
Contributions	1	9	7
Less expenses	0	1	4
	1	8	3
Bwlchysanan—			
Collection	1	6	0
Less expenses	0	0	3
	1	5	9
Cefnpawl—			
Contributions	2	2	0
Franks Bridge—			
Contributions	0	15	0
Less expenses	0	0	3
	0	14	9
Nantywellan—			
Collection	0	10	4
Nant Gwyn—			
Contributions	7	0	0
Newbridge—			
Contributions	3	12	0
Piagah—			
Contributions	2	2	6
Presteign—			
Contribs. (balance)	0	3	6
Rock—			
Collection	0	13	9
SCOTLAND.			
Aberdeen—			
Contributions	20	16	4
Do. for *N. P.*	11	4	8
Brandenburgh—			
Collection	0	10	6
Cupar—			
Contributions	10	9	2
Dundee—			
Contribution	0	5	0
Elgin—			
Contributions	13	6	0
Forres—			
Collection	1	0	0
Glasgow—			
Contributions	45	11	10
Do. for *China*	3	0	0
Do. Ladies' Auxil. for *support of Dunmingyuai, Yentai, China*	10	14	3
Do., Hope Street—			
Contributions	20	0	0
Greenock—			
Collec., West Burn St.	5	12	6
Do. do. *W. & O.*	1	10	0
Do. Nelson Street	4	0	0
Contributions	8	1	6
Do. S. S. West Burn St. for *N. P.*	2	10	0
Do. do. Nelson St. for *N. P.*	2	0	6
Grantown—			
Collection	3	17	3
Huntley—			
Contributions	3	13	3
Irvine—			
Contribution	1	0	0
Montrose—			
Contributions	11	2	6
Perth, South Street—			
Collection (additional)	5	0	0
Contrib. for *China*	5	0	0
St. Andrews—			
Contributions	6	14	3
	207	0	4
Less amt. acknow. before and expn.	68	9	6
	138	10	10
FOREIGN.			
Channel Islands.			
Jersey—			
Contribs. by Mr. Edmund F. Carrel	2	10	6
Less expenses	0	0	6
	2	10	0

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1st, 1863, to June 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL COLLECTIONS.			
Bloomsbury Chpl., Morning Sermon	20	14	0
Metropolitan Tabernacle, Evening Sermon	42	0	0
Exeter Hall, Public Meeting	58	0	2
ANNUAL SUBSCRIPTIONS.			
Barnes, Mr. Theodore	1	1	0
Bond, J. N., Esq., Brightn	2	2	0
Butterworth, Rev. J. C.	0	10	6
Cowley, Mr. A.	0	10	0
Giles, E., Esq., Dover	1	1	0
Hoby, Rev. J., D.D.	5	5	0
Jones, Charles, Esq., Little Staughton	2	2	0
Page, Mr., Barnsbury Park	0	10	6
Pike, Rev. J. C. (1862)	0	10	6
Smith, Mr. James	1	1	0
Williams, Mrs., Brighton	2	5	0
DONATIONS.			
Special Donations in liquidation of Debt.			
"A Friend"	10	0	0
"A Friend"	5	0	0
Benham, J. L., Esq.	50	0	0
Blair, Mrs., Bridge of Allan	25	0	0
Bowser, Mr. W.	1	0	0
Colman, J. J., Esq.	26	5	0
Foster, C. F., Esq., Cambridge	50	0	0
Foster, G. E., Esq., do.	50	0	0
Green, Stephen, Esq.	5	0	0
Hoby, Rev. J. D. D.	5	5	0
Kelsall, H., Esq.	50	0	0
Lowe, George, Esq.	5	0	0
Martin, Marcus, Esq.	10	0	0
Johnson, W., Esq., Cambridge	10	0	0
Milbourne, Capt.	7	10	0
Murgatroyd, W., Esq.	25	0	0
Nash, Mrs. W. W.	10	0	0
Nutter, J., Esq.	5	0	0
Rawlings, Ed., Esq.	10	0	0
Russell, Rev. Joshua	25	0	0
Smith, W. L., Esq.	10	0	0
Smith, E., Esq., Cambridge	2	2	0
Smith, J., Esq., Cambridge	1	1	0
Stevenson, Mrs.	25	0	0
Stiff, Mr. J.	5	0	0
Sykes, T., Esq., Cottingham	10	0	0
Tritton, Joseph, Esq.	100	0	0
Warmington, J., Esq.	10	0	0
Woodley, G. B., Esq.	10	10	0
DONATIONS.			
"A Friend," by Rev. E. Edwards Chard	100	0	0
"A Friend"	50	0	0
"A Friend"	1	0	0
"Amos," by Mr. E. David	6	0	0
Bird, Mr. W.	1	0	0
Do. for *China*	1	0	0
Brockway, Miss M., for *Meerut*, by Rev. J. Parsons	1	0	0
Cox, Thos., Esq., for *Tent Awning for Rev. R. Smith, Camerouns*	1	0	0
Farran, Major	1	0	0
Gardner, Miss, for *Jamaica Native Schools*	4	0	0
Hudson, Mrs., Bow	1	0	0
Hackney, Miss Ann	1	10	0
"Logie," for *India*	5	0	0
Peto, Mr. Morton K., for *Rev. G. Pearce's School, India*	3	0	0
Peto, Miss S. Maude, for *do.*	3	0	0
Peto, Master W. Herbert, for *do.*	3	0	0
Peto, Miss Emily J., for *Rev. A. Saker's School*	1	4	0
Peto, Master S. Arthur, for *do.*	1	10	0
Reynolds, Mr. J., for *Rev. W. Dendy's Schools, Jamaica*	1	0	0
Swinscow, Mrs., for *do.*	0	10	0
"T. S."	5	0	0
Weare, Mr.	0	10	0
Welch, Mrs. Kemp, Downton	2	10	0
Whitchurch, Miss, Downton	2	10	0
Whitmarsh, Ann, collected by	3	3	0
Young Men at Messrs. Hitchcock's, St. Paul's Churchyard	5	0	0
Under 10s.	0	10	0
Donations for Rev. W. K. Bycroft's Chapels.			
A Welshman	1	0	0
Bousfield, Mr.	1	0	0
Peto, Sir S. Morton, Bart., M.P.	10	0	0
Price, Dr.	1	0	0
Underhill, Mrs.	0	10	0
Bristol—			
Leonard, R., Esq.	2	0	0
Matthews, Mrs.	1	0	0
Sherring, Mrs.	0	10	0
Under 10s.	0	15	0
Cambridge—			
Trafnell, Mr.	0	10	0
Morgan, Mr. and Mrs.	1	1	0
Under 10s.	1	1	0
Reading—			
Cooper, J. O., Esq.	0	10	0
Fenn, Miss	0	10	0
Palmer, Wm. J., Esq.	1	0	0
Sunday Sch. Children	1	0	0
Under 10s.	1	6	0
Salisbury—			
Collection	3	12	8
Bowrin, Mr.	0	10	0
Gregory, Mr.	1	0	0
Welsh, Dr.	1	0	0
Hampstead—			
Collections	13	11	6
Harrow-on-the-Hill—			
Collections	2	14	0
Wheeler, Mr. J. L.	1	0	0
Under 10s.	1	3	0
Southampton—			
Beaven, Mr. Samuel	1	0	0
Elliston, Mr. W.	0	10	0
Pegler, Mr. A.	0	10	0
Randall, Mr. H. W.	0	10	0
Under 10s.	0	15	0
LEGACIES.			
Amount on account of one-fifth share of the residue of Estate of the late W. Wemyss, Esq., and Spouse, by James M'Andrew, Esq., Edinburgh	900	0	0
LONDON AND MIDDLESEX.			
Bloomsbury—			
Contribs. on acc.	69	8	3
Bow—			
Collections	5	14	9
Brixton, Salem Chapel—			
Collec., (moiety)	10	12	7
Brentford Park Chapel—			
Collections	8	16	0
Camden Town—			
Collections	35	17	6
Less expenses	1	16	0
	34	1	6
Camberwell, Charles St.—			
Contribs. Sun. Sch. for *Byaauville Sch., Ceylon*, by *Y. M. M. A.*	3	18	6
Do. Denmark Pl.—			
Contributions	25	19	7
Do. Mansion House—			
Collections	2	15	3
Do. New Road—			
Collection (moiety)	5	13	0
Do. Church St.—			
Contribs. Sun. School	0	11	6
Clapham Common—			
Collections	5	3	7
Dalston, Queen's Rd.—			
Collections	11	7	0
Devonshire Square—			
Contributions	13	4	4
do. for *Native School, Jessore*	3	12	0
Do. Sun. School	2	13	0
Drayton, West—			
Contributions	6	1	7
Do. for *China*	0	5	0
Do. for *T.*	0	5	0
Do. Sun. School	0	5	0
Do.; do. Yewsley	0	4	0
Edmonton, Lower—			
Collections, Mr. Bacon, by	3	7	6
Eldon Street (Welsh)—			
Collec. at Salter's Hall	1	1	6
Hackney, Mare Street—			
Collections	40	10	3
Do. Providence Chpl.—			
Collections	11	15	3

	£	s.	d.
Hawley Rd., St. Paul's—			
Collections	21	10	0
Highgate, Southgate Rd.—			
Collections	4	10	0
Islington, Cross St.—			
Collections	20	14	5
James Street, St. Luke's—			
Collections	2	0	0
John Street—			
Collection for *Rev. W. K. Ryerotft's Chapels*	3	8	0
Contribs. on acc.	60	0	0
Do. Sun. School	10	11	0
Kennington, Charles St.—			
Collections	3	11	9
Lambeth, Regent Street—			
Collections	7	2	6
Do. Sun. School for *forBoatRev. R.Smith, Cameroons*	25	0	0
Metropolitan Tabernacle—			
Collections (moiety)	65	11	0
New Park Street—			
Collections	2	7	0
Peckham, Park Road—			
Collections	6	7	6
Do. Rye Lane—			
Contribs. for *India*	0	7	0
Poplar, Cotton Street—			
Collections	5	15	2
Regent's Park—			
Collections	62	12	11
Mrs. Money (omitted last acc.)	1	1	0
Rockingham Row, Ebenezer—			
Contribs. S.S. for *N.P.*	0	12	1
Rotherhithe, Midway Pl.—			
Collections	1	11	5
St. Giles' Ragged Sch.—			
Contributions	0	13	6
Spencer Place—			
Collections	8	0	0
Stratford—			
Collections (moiety)	7	3	6
Twickenham—			
Contributions	6	3	11
Vernon Chapel—			
Collections	4	7	7
Contribs. Sun. Sch.	3	19	6
Do. do. for *N. P.*	0	2	2
Walworth, Lion Street—			
Contribs. on acc.	29	0	3
Do. for *N. P., Delhi*	3	15	0
Westbourne Grove—			
Sun. Sch. for *Rev. R. Smith, Cameroons*	20	0	0
Wild Street, Little—			
Collection	2	10	0
R. Lush, Esq., Q.C., and Mrs. Lush (don.)	10	10	0

Bedfordshire.

Bedford Bunyan Meeting—			
Contribs. (moiety)	22	18	3
Do. S. S. for *Missn. School, Victoria, West Africa*	2	10	0
Do. Goldington S. Sch.	0	6	9
Do. Elstow do.	0	18	6
Biggleswade—			
Contributions	5	5	0
Luton Old Meeting—			
Contributions	29	13	2
Do. Union Chapel—			
Contribs. (moiety)	33	10	2

Buckinghamshire.

Aylesbury—			
Contributions	0	18	8
Great Brickhill—			
Contributions	9	10	0
Mursley—			
Contributions	1	0	0
Towersey—			
Contributions	1	19	5

Cornwall.

Redruth—			
"Anon."	1	0	0

Devonshire.

Appledore—			
Sun. Sch. for *N. P.*	0	2	4
Chappletown—			
Collection for *W. & O.*	0	16	0
Culmstock—			
Collection for *W. & O.*	0	9	0
Contribs. for *N. P.*	0	7	0
Kilmington—			
Collection for *W. & O.*	0	4	8
Modbury—			
Contributions	2	17	6
Ringmore—			
Contribs. for *N. P.*	0	13	0

Dorsetshire.

Child Okeford—			
Contributions	0	12	0
Dorchester—			
Contributions	3	15	7
Do. for *Mr. Rycroft's Chapels*	0	15	0
Poole—			
Contribution	1	0	0

Durham.

Middleton in Teesdale—			
Contributions	5	6	7

Essex.

Barking—			
Collections	1	12	2
Colchester—			
Collections	5	4	0
Romford Salem—			
Contributions	2	19	0
Do. Sun. School	0	10	0
	3	9	0
Less expenses	0	5	6
	3	3	6
White Colne—			
Contributions	2	0	0
Less expenses	0	4	6
	1	15	6

Gloucestershire.

Cheltenham—			
Contributions for *Mrs. Allen's Native Sch., Colombo, Ceylon*	11	12	7

Hampshire.

Beaulieu—			
Contribution	1	1	0
Crookham—			
Contrib. Sun. School	0	6	8
Southampton, Carlton Rooms—			
Contribs. Juv. for *N. P.*	1	10	6

Herefordshire.

Ross—			
Contributions	2	18	0
Whitestone—			
Collection for *W. & O.*	0	19	0
Contributions	4	5	7
	5	4	7
Less expenses	0	4	7
	5	0	0

Hertfordshire.

Bishop's Stortford—			
Contributions	5	7	5
Do. Sun. School	2	18	2
	8	5	7
Less expenses	0	4	6
	8	1	1
Hitchin—			
Contribs. on acc.	5	19	3
Mill End—			
Contribs. for *Rev. R. Smith, Cameroons*	0	16	3
Rickmansworth—			
Contribs. for *Rev. R. Smith, Cameroons*	5	3	5

Kent.

Broadstairs—			
Sun. School Box	0	15	0
Chatham, Zion Chapel—			
Contributions	21	19	9
Do., Sun. School	0	18	9
	22	18	6
Less expenses	0	16	6
	22	2	0
Crayford—			
Contributions	7	2	2
Greenwich, Bridge Street—			
Contributions	6	11	8
Do., Sun. School	0	11	4
	7	3	0
Less expenses	0	13	0
	6	10	0
Lee—			
Collections	13	7	3
Lessness Heath—			
Contributions	4	15	7
Lewisham Road—			
Collections	8	1	9
Meopham—			
Contribution	10	0	0
Woolwich, Parson's Hill—			
Collections	3	10	5
Do. Queen Street—			
Contributions	7	10	0
Do. Sun. School by *Y. M. M. A.*	1	10	0

Lancashire.

Southport—			
Contribution	2	2	0

Leicestershire.

Loughborough—			
Collection	1	7	6

Lincolnshire.

Horncastle—			
Collection for *W. & O.*	0	10	0

Norfolk.

Norwich, St. Clement's—			
Contribs. for *Support of Boy in Mr. Dakin's School, Serampore*	5	10	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Aldwinkle—			
Contributions	2	15	1
Do. Sun. School ..	0	11	4
Brthorne—			
Collection	1	12	6
Burton Latimer—			
Contributions	4	12	6
Middleton Cheney—			
Contributions	2	6	8
Ringstead—			
Contributions	11	0	7
Do. Sun. School ..	0	10	2
Reshden Old Baptist Meet.—			
Collections	5	1	10
Trapstone—			
Contributions	16	17	6
Do. Sun. School ..	1	14	6
Woodford—			
Collection	0	16	0
	47	18	8
Less Baptist Irish Soc. and expenses	3	10	0
	44	8	8
NOTTINGHAMSHIRE.			
Southwell—			
Contribution	0	5	0
SOMERSETSHIRE.			
Bath—			
Contributions	2	1	0
Beckington—			
Contributions	7	6	0
Bristol Auxiliary—			
Contribs. on acc. ..	436	18	2
Do. for *W. & O.*, Weston-super-Mare ..	1	10	0
Do. for *China*	0	16	6
Do. for *India*	0	10	0
Do. for *Serampore College*	1	1	0
Do. for *Rev. W. Morgan's Native Sch., Howrah*	6	0	0
Do. for *Rev. C. Lewis, N. P., Calcutta* ..	3	10	0
Do. for *N. P., Delhi*	18	0	0
Do. for *Rev. F. T. Read, Barisal, for two N. P's*	20	0	0
Bridgwater—			
Contributions	18	10	0
Burton—			
Contributions	3	5	5
Chard—			
Contributions	25	15	0
Clevedon—			
Contribution	2	0	0
Frome Auxiliary—			
Contributions	68	12	2
Hatch—			
Contributions	2	0	2
Isle Abbotts—			
Contributions	0	15	3
Minehead—			
Contributions	5	15	6
Montacute—			
Contributions	22	0	0
North Curry—			
Contributions	1	5	9
Stogumber—			
Contributions	3	10	6
Yeovil—			
Contributions	16	18	0
Wellington—			
Contribs. on acc.	10	0	0
Wincanton—			
Contributions	11	4	0
	689	4	5
Less expenses ..	5	1	11
	684	2	6
STAFFORDSHIRE.			
Burton-on-Trent—			
Profits of Lecture by Mr. J. R. Phillips..	0	8	11
SURREY.			
Norwood, Upper—			
Contributions	17	10	10
SUSSEX.			
Battle, Zion Chapel—			
Collection for *W. & O.*	0	10	0
Contribs. Juv. for *N.P.*	0	12	8
Midhurst—			
Collection for *W. & O.*	0	7	0
Contributions	1	7	10
WARWICKSHIRE.			
Birmingham Auxiliary—			
Contribs. on acc.	83	8	6
Henley-in-Arden—			
Collection	4	12	0
Kenilworth—			
Collection	0	18	0
Rugby—			
Profits of Lecture by Mr. J. R. Phillips..	1	1	8
Stratford-on-Avon—			
Contributions	6	1	10
Less expenses ..	0	11	4
	5	10	6
WILTSHIRE.			
Calne—			
Collection for *W. & O.*	0	10	0
Contributions	4	14	7
	5	4	7
Less expenses ..	0	17	3
	4	7	4
Chippenham—			
Contributions	8	2	7
Less expenses ..	0	4	1
	7	18	6
Corton—			
Contributions	3	7	6
Crockerton—			
Contributions	3	2	7
Devizes—			
Contributions	46	5	8
Less expenses of Deputation, &c.	1	11	0
	44	14	8
Downton—			
Contribs. for *Mr. Rycroft's Chapels*.....	2	18	0
Melksham—			
Contributions	20	12	0
Less expenses	0	7	0
	20	5	0
Penknap—			
Contributions	3	7	9
Do. Sun. School ..	1	6	1
Warminster—			
Contributions	10	10	2
Do. Sun. School ..	2	1	3
	12	11	5
Less expenses	0	12	6
	11	18	11
Westbury Leigh—			
Contributions	9	8	5
Do. Sun. School ..	5	16	7
Do. Westbury	3	11	0
	18	16	0
Less expenses	0	5	0
	18	11	0
WORCESTERSHIRE.			
Bewdley—			
Collection (moiety) ..	2	0	11
Catshill—			
Contributions	1	0	0
Do. Sun. School ..	0	7	9
Pershore Old Baptist Ch.—			
Donation.....	10	0	0
Shipston-on-Stour—			
Collection for *W. & O.*	0	14	1
Contributions	2	3	1
Do. for *N. P.*	0	17	0
Worcester—			
Contributions for *N.P.*	0	5	6
YORKSHIRE.			
Gildersome—			
Juv. Society for *N. P. Ward Scarlett*	10	0	0
NORTH WALES.			
CARNARVONSHIRE.			
Cerrigypryfaid—			
Contributions	1	1	0
DENBIGHSHIRE.			
Fron and Garth—			
Contribs., Fron	1	15	10
Do. Garth.....	1	12	8
	3	8	6
Less for Local Home Mission and expa.	1	3	2
	2	5	4
Penycae—			
Contributions	1	10	0
Less for Local Home Mission	0	10	0
	1	0	0
Rhos—			
Contributions	1	14	10
Less for LocalHome Mission and expa.	0	11	8
	1	3	2
SOUTH WALES.			
CARMARTHENSHIRE.			
Cydweli—			
Contributions	0	17	9
Less expenses	0	0	3
	0	17	6
Elim Park—			
Collection	0	7	1
Less expenses	0	1	0
	0	6	1
Felinfoel—			
Contributions	6	10	0

	£	s.	d.
Ferryside—			
Collection	0	10	0
Llwyn—			
Contributions	2	7	3
Less expenses	0	0	8
	2	6	7
MONMOUTHSHIRE.			
Abercarn—			
Contributions	2	3	0
Argoed—			
Contributions	7	6	7
Lanhiddel—			
Collection	1	0	0
Less expenses	0	0	3
	0	19	9
Llanthewi—			
Collection	3	16	6
Redwick—			
Collection	1	4	0
Saint Brides—			
Contribs. for *N. P.* ..	2	5	5
PEMBROKESHIRE.			
Blaenffos—			
Contributions	3	5	8
Do. Sun. School ..	5	5	4
Penybryn—			
Contributions	0	13	2
Less expenses	0	0	4
	0	12	10
Saint Dogmells—			
Collections	4	2	0
RADNORSHIRE.			
Gravel—			
Contributions	0	19	0
Less expenses	0	0	3
	0	18	9
SCOTLAND.			
Dundee—			
Contribution	3	0	0
Dunfermline—			
Contributions	2	11	6
Less expenses	0	0	6
	2	11	0
Greenock, Nelson Street—			
Collection for *W. & O.*	1	0	0
FOREIGN.			
AUSTRALIA, SOUTH.			
Macgill, near Adelaide—			
Sun. School Children, by Rev. W. Barnes, Trowbridge.....	5	0	0
JAMAICA.			
Mount Hermon—			
Contribs. by Rev. Jas. Hume	12	10	0

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To the Religious Tract Society, two parcels of books, ,, ,,
To Mr. Piper, Hoxton, two parcel of books, ,, ,,
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To E. S. O., parcel Magazines and books, ,, ,,
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To the Dublin Tract Depository, parcel tracts, ,, ,,
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IRISH CHRONICLE.

JULY, 1863.

THE following article was prepared at the request of the Committee of the Baptist Union as one of a series on the state of the denomination in England, Wales, Scotland, and Ireland, and intended to be read at the *soirée* held at Regent's Park College on the 25th of April. Time having allowed only a portion of those addresses to be read on that occasion, they have been published by order of the Committee of the Union in the *Freeman* newspaper, from which this is reprinted by permission of the Editors. Though now given in the IRISH CHRONICLE, no one is responsible for the article but the writer himself.

THE BAPTIST CHURCHES IN IRELAND.

BY THE REV. C. J. MIDDLEDITCH.

IT is cause for pleasure that Ireland is deemed worthy of notice on this occasion. It indicates increasing interest in the welfare of the Irish people, and a higher estimate of the Baptist churches of that country. A kingdom must have made some progress when it is recognised among the family of nations; and the Baptist churches of Ireland must have made some advancement to be thus associated with those of Great Britain.

It is of the present state of the Irish churches we have now to think. One might be tempted to a wider range. We might descant on the influence of the Baptists in Ireland in the time of Cromwell; on the alarm excited by them, long ago, when, in the Presbytery of Antrim, "all the ministers were appointed in public to give warning to the people against the snares" laid by Cornwall and Verner. We might speak of the labours of Patient, who frequently preached before Fleetwood and Jones, and who, in 1653, built the chapel in Swift's Alley, Dublin—the first Baptist chapel erected in Ireland. The number of Baptists in the kingdom must have been considerable at that time, since complaints were publicly made of their "horrible schisms," and of the extent to which the government of the army and of the country was divided among them. Reference might also be made to the formation of the Baptist Irish Society, now drawing near to its Jubilee, and thus calling up afresh the honoured names of Fuller, Ivimey, Saffery, Christopher Anderson, and others. We might trace the history of that Society through the fifty years now so nearly completed. It is, however, of the present state of the Irish churches I have been requested to speak, and I shall not transgress the limits so assigned.

We shall speak very briefly of the position of the Baptist churches in Ireland in relation to the people generally, and in relation to other Protestant bodies; and then of their ecclesiastical polity, and their religious condition.

THE POSITION OF THE BAPTISTS IN IRELAND IN RELATION TO THE IRISH PEOPLE.

The fact that they are a very small minority, without any considerable social power, causes them to be overlooked by a vast portion of the community. Even the existence of such a body is unknown to multitudes, and unheeded by many others who may perhaps have heard their name. A considerable part of the people, attached to the several Protestant denominations by association and habit only, without any strong religious convictions, simply ignore the sect as having no position to entitle them to notice. Of the manner in which they are regarded by Protestant parties, who are really governed by religious conviction, notice will be taken presently.

The manner in which they are looked upon by the great bulk of the Roman Catholics who are acquainted with them is somewhat anomalous, though traceable to causes quite consistent with the apparently contradictory results. The Roman Catholics, since their Church is not the law-established Church of the kingdom, are, of course, influenced in their judgment of other bodies by their feeling in reference to the sect that does so enjoy the favour of the State. The voluntaryism of Baptist churches therefore exempts them, in some measure, from the hostility felt by Romanists against the Episcopalians and the Presbyterians on account of the national support which they receive; for Roman Catholics cannot see this granted to any but themselves without envy or hatred. Sometimes, also, Baptists may be regarded by Romanists as being

free from inconsistency, which they allege against other Protestants because of their denial of the authority of the Church, while they observe a ceremony for which, the Papists say, no authority but that of the Church can be adduced, since, as they tell us, there is no trace whatever of infant baptism in the New Testament. But, though, in this narrow social and ecclesiastical view there may be some reason for less opposition on the part of Roman Catholics towards the Baptists than to some other Protestant bodies, yet we must remember that theologically and religiously the Baptists are subject to scorn and hatred in common with all who hold evangelical and spiritual views of religion. The denial of sacramental and priestly power, and the maintenance of the sole and perfect mediation of Christ, awaken the hostility both of people and of priests; the people would not have their ease so disturbed, and their pride of ancient faith so sorely wounded; and the priests look with malignant eye on all that impugns their office, or imperils their authority. This hostility on account of religious sentiment must greatly diminish, if it does not entirely destroy, any favourable feeling on the part of Roman Catholics towards the Baptists, because of a voluntaryism which, with the Papists, is not spontaneous but necessitated; or because of freedom from inconsistency in a ritual service which Romanists assert to be entirely within the province and authority of their Church.

The Position of the Baptists in Ireland in relation to other Protestant Bodies.

The singular condition of Ireland gives to this position also a somewhat contradictory and anomalous character. The law-established Church, of course, sees in the Baptists adherents of the hated and dreaded voluntaryism: in this particular there is sympathy between the State-endowed Church and the Presbyterians. On the other hand, there is a sort of oneness between the Established sect and the Baptists in opposition to the Romish Church, which the Episcopal Church fears would succeed to the fond endearments of the conjugal union if she herself were divorced or deceased. Again, the denial of episcopal orders and succession by Congregationalists, as the Baptists are, causes them to be looked upon as men involved in an evil to which Presbyterians are subject, and for which Episcopalians have always resisted them. The love of State patronage, if not of control, causes the Episcopalian to join the Presbyterian in reprobation of voluntaryism; and jealousy for the order of their priesthood unites the Episcopalian and the Romanist in repudiation both of Congregationalism and of Presbyterianism, because they have no such succession of holy orders, secured by prelatical authority, as that in which Rome, and Canterbury, and Dublin, and Armagh rejoice. There are, however, men belonging to the Established Church whose Christianity triumphs over their law-sustained Episcopacy, and who can show that they love Christianity more than they hate Congregationalism, and more than they eschew voluntaryism. This fact is to be remembered and recognised with heartfelt pleasure. There are at this time clergymen of the Established Church in Ireland who will identify themselves with humble Baptist missionaries in a manner not often seen in England: and though sometimes sympathy may be produced by the presence of a common enemy, the Papal Church, in many others it is awakened by the nobler principle of love to their common Lord.

The Presbyterian body supplies examples of avowed hostility, silent indifference, and hearty co-operation in reference to the Baptists. The prevalent feeling is probably that of opposition. Sometimes that feeling may find expression in the form of contempt, as though Baptists were not worthy of Presbyterian notice; but, with all the affected contemptuousness of manner, there is evidently, in many cases, real alarm lest Baptist sentiments should spread. Nor is it surprising, however lamentable, or even censurable, that a body like that of the Presbyterians in Ireland should so regard the Baptists. To many of them they are as a new sect lately sprung up in that land—innovators on time-honoured systems. Even if some do wrong to their knowledge of ecclesiastical history, others are quite sincere in their expressions of astonishment when told of thousands of Baptist churches in England and America, and that some of these have existed for centuries. And then, Baptists are regarded as intruders. Long had the Presbyterian body been wont to look on Ireland, on the northern part at least, as being their *peculium*. True, they are not the State Church; but then the very fact that they have so established and entrenched themselves, without the name of a State Church, and despite the presence of a Church that is established by law, makes them the prouder of their position, and the more jealous for its maintenance. By some Presbyterians the Baptists are regarded as antagonists; they are so regarded because of their voluntaryism, which is a condemnation of the *Regium Donum*; because of their

Congregationalism, which disputes the connectionalism and general ecclesiastical polity of the Presbyterian body; because of their baptism, which sets at nought and repudiates the rite of infant sprinkling; and because of their maintenance of the spiritual nature of true religion, which is a practical protest against the hereditary and merely ecclesiastical notions of religion, so commonly espoused by Presbyterians. The one point of agreement, the rejection of "black prelacy," cannot atone for the innovation and the intrusion of a new sect in territory long held by supposed prescription; it cannot atone for a voluntaryism which says, "Your State pay is a wrong against Christ, as the State endowment of the Episcopalians is a wrong against the people." Much less can this common rejection of prelacy reconcile to the personal, individual, and spiritual nature of religion, which virtually declares to Presbyterians, "It is vain to call Abraham father. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. If any man be in Christ Jesus he is a new creature. Except a man be born again he cannot see the kingdom of God." The Presbyterian formalist cannot brook a religion thoroughly spiritual in its kind. There are, however, cases where, instead of hostility there is love; and where, instead of being shunned as innovators, intruders, and antagonists, Baptists are hailed as brethren, and welcomed as fellow-labourers. The manner in which our brethren are regarded by the greater portion of the Presbyterians need not excite our wonder; the instances of fraternal Christian co-operation may well be met in a corresponding spirit, in a land where there is enough for each to do, to prevent unseemly strife among the whole.

The cases of local relation between our brethren and other Protestant bodies are too few to call for observation here.

The Ecclesiastical Polity of the Baptists in Ireland.

It is natural that separation from a body so compacted as that of the Presbyterians, and so sunk in mere formalism as it used to be, should sometimes be followed by extreme views and practices of an opposite kind. Men breaking through rigid rules that restrain from all exercise of the public ministry without ordination by the prelate or the Presbytery would be very likely to assert the ministry of all the saints, or to deny the peculiar ministry of any. Revulsion from Popish priestism would be likely to beget the same opposition of feeling to any specific order of ministry in the Church. The plurality of elders, and open exhortation, as it is styled, have therefore obtained to some extent in the Baptist churches of Ireland; but in some cases where it was formerly observed it has lately been relinquished. The exposition of the Scriptures forms an important part of the public religious service, especially in the northern districts. The ordinance of the Lord's Supper is also very generally observed every first day of the week. In other matters of ecclesiastical order the churches of Ireland agree very nearly with the majority of Baptist churches in England; and, to their honour, it must be stated, that church discipline is, usually, well maintained among them, descending, however, occasionally, to minuteness of detail in church arrangements not often found in English practice. In doctrine the Baptist churches of Ireland, especially in the north, are thoroughly Calvinistic. Still they are almost, if not entirely, free from the hyper-Calvinism which has sometimes been the bane and reproach of churches in England. The Divine decrees are not so held as to involve the denial of human responsibility. In conversation with a Christian gentleman I once spoke of the suitableness of a minister for a particular station because of the clearness with which he taught the doctrines, and the fearlessness with which he enforced the responsibility. "Precisely so," was his reply, "for we are all Calvinists in the north, but I never knew a hyper-Calvinist here in my life." Well would it be if the same theological homœopathy had always obtained in England!

The Religious Condition of the Baptist Churches in Ireland.

The number of Baptist churches in Ireland, as hitherto ascertained, is about thirty. There are several other small communities that have not been associated denominationally with the Baptist body; but which are, nevertheless, well instructed in the important principles involved in the distinctive feature of the denomination. Scattered in different parts of Ireland, especially in the north, these churches have been doing service in the cause of Christ not unworthy of devoutest acknowledgment to Him from whom all gifts proceed. In places not altogether dissimilar to scenes among the Vaudois, houses for God have been reared, far away from the busy hum of the city, and distant too from any considerable number of clustered habitations, but whither on the Lord's day

morning, "the tribes go up" as "unto the house of the Lord," and there, led by some one of their own number, they offer praise and prayer, and meditate on the statutes of the Lord. These rural churches have never yet been enrolled in our lists of Baptist churches. It would be well if a complete list of them could be obtained: it would go far to convince the Baptists of England and Scotland that there is already existing in Ireland a measure of regard to the ecclesiastical polity of the New Testament which may well strengthen our confidence as to the future extension of right views of the ordinances and constitution of Christ's Church. But whether these churches be thus made known to sister churches or not, it is cause for pleasure that such do exist, and that among them the real purposes of church fellowship are being fulfilled.

The number of persons united in Christian fellowship in all these churches is unknown. The number in the seventeen churches connected with the Baptist Irish Society is 895. By the ministers of these churches and their assistants, the Gospel is carried to 74 out-stations. The number of persons who are under evangelical instruction in all the places where they minister is upwards of 4,000. During the year 1862, 94 persons were received into Christian fellowship; and in the three years, 1860-1-2, no less than 368 were thus admitted. Materials are not at hand to estimate the number received in 1859, the year of grace, as it has been termed; but the additions that year are known to have been very considerable. Two new chapels have recently been built; others have been improved and somewhat enlarged; and others are about to be erected. Nearly 900 children are also under instruction, either in day or Sunday schools.

It will thus be seen that in proportion to their resources the churches referred to are putting forth no inconsiderable amount of effort. Could the agency employed by the other churches be ascertained, it would be found that, relatively to population and resources, the efforts of the Baptists in Ireland may well enlist the sympathies of brethren in Great Britain, who are comparatively free from the fourfold difficulties felt in the sister country; viz., Intense and wide-spread Popery; strong anti-Protestant feeling embittered by State-Churchism; the want of self-helpfulness, increased, if not occasioned, by State pay, eating out the willinghood of the people; and religious formalism, fostered and strengthened by the three systems of State-Churchism, Presbyterianism, and Popery.

In considering the state of the Irish churches the question may naturally arise, What effect had the recent Revival on their permanent welfare? Undoubtedly in many cases hope has been greatly disappointed, but hope was sometimes unreasonably indulged. Conviction of guilt and danger was mistaken for conversion; but this was not peculiar to Ireland or the Irish Revival; it has marked the history of the Church in every age and in every land. In such cases disappointment must follow. But the Irish Revival was, after all deductions have been made, a remarkable season of Divine grace. Cases of backsliding have not been unknown; but where credible evidence of conversion was given, profession has commonly been well maintained. An increase was then made to the churches, not only in numbers, but also in spiritual power, for which many devoted men, well qualified to bear witness in the case, unhesitatingly affirm that they have abundant reason to render the tribute of praise to the omnipotent grace of God. In some cases the fine gold may have become dim—in other cases it has shone with permanent and increasing brightness. The wood, hay, stubble, have been destroyed, but gold, silver, precious stones, were also there: these have been tried and proved; and some real advancement has been made in rearing the glorious temple, built on the foundation that is laid, which is Jesus Christ.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from April 21st to May 21st, 1863.

	£	s.	d.
London—			
Annual Meeting, Metropolitan Tabernacle, by Messrs. Olney & Son	13	16	6
Suburban Meetings—			
Cross St., Islington, by Mr. Brooks	2	13	2
Ditto, Lee, by J. Warrington, Esq.	0	13	3
Hunter, Mrs., by T. Pewtress, Esq.	0	10	6
Page, Mr. W. W.	0	10	6
Brixton Hill, by W. H. Millar, Esq.	5	6	3
Metropolitan Tabernacle, by Messrs. Olney & Son	20	0	0
Norwood, Mason, Miss	2	0	0
Woolwich, by Miss Davis	2	4	10
Aberdeen, by Mr. A. C. Barker	1	12	6
Beaulieu, Burt, Rev. J. B.	1	1	0
Broomhaugh, by H. Angus, Esq.	2	8	4
Broomley, by ditto	1	0	0
Cambridge, Zion Chapel, by W. Johnson, Esq.	9	10	6
Canterbury, by Rev. C. Kirtland	2	4	0
Carrickfergus, by Mr. J. Weatherup	1	18	0
Dublin, by Miss Curtis	1	0	0
Haddenham, Bucks, by Rev. A. Dyson	1	9	5
Letterkenny, by Mr. W. Elliott	5	0	0
Margate, by T. R. Flint	2	2	0
Newtown, Limmavady, by Rev. A. Teasier	1	0	0
Reading, by Rev. J. Aldis	5	0	0
Tunbridge Wells, Burnett, Rev. A.	0	10	6

THE

BAPTIST MAGAZINE.

AUGUST, 1863.

CHARGE DELIVERED TO THE REV. W. H. McMECHAN, ON HIS DESIGNATION AS A MISSIONARY TO CHINA,

AT KING STREET CHAPEL, BRISTOL, JUNE 23, 1863.

BY THE REV. F. W. GOTCH, LL.D.

MY DEAR FRIEND AND BROTHER,—The duty which you have requested me to undertake this evening is one from which I would gladly have been excused, not only because I have of late shrunk from all public services, but further because I feel how incompetent I am to give you counsel and advice that may be of practical use to you in the strange and distant field of labour to which you are going. If you were about to take the charge of a Christian congregation in this land, I might be able to advise you in respect to matters not wholly beyond the range of my own experience; but I confess that I have felt great difficulty in choosing topics on which profitably to address you on this occasion. And yet, when I remember that I have been for the last eight or nine months in constant intercourse with you, and that thus I know more of your general disposition, Christian views, and habits of thought, than any one of my brethren who might have taken my place, I cannot feel surprised that you should have pressed this service on me; nor could I, consistently with the claims either of friendship or of Christian duty, refuse to undertake it. And, after all, diverse in innumerable respects as is the condition of China and its inhabitants from that of our own land and our own countrymen, there is an essential unity of man the whole world over: everywhere man is a sinner—everywhere Christ is able to save. I cannot, it is true, give you specific counsels or cautions; but there are universal principles on which all right counsel and caution must be based, and some of these I may be able to remind you of—such principles as glowed in the heart, and moulded the life, of the apostle Paul. I look upon him as the very model of a missionary—a human model indeed falling short of the perfect ideal which he set before himself, but perhaps for that very reason more available for us. Let me, then, ask you to turn to the impassioned words which he addressed to his converts at Corinth (2 Cor. ii. 14—16):—

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

Let us, my brother, seeking that the Spirit of all grace and wisdom may prompt my words and direct your thoughts, look at this song of triumph. It is the true missionary's hymn. With what strange, unearthly joy do its jubilant notes ring out from the midst of the "much affliction and anguish of heart," and "many tears," of which the apostle had spoken just before. How far-reaching it is; how wide-spreading. Notice how it lays hold of all time, of all places; how it lifts the soul to heaven; how its solemn yet triumphant strain glances downwards to the blackness of darkness; how it acknowledges God in all; with what perfect trust it acquiesces in his judgments, as well as confides in his mercy; with what tenacity of love it clings throughout to Christ; how the very language breathes forth the savour of his name like a sweet odour; how it identifies the joy and triumph of the Christian with the joy and triumph of Christ; and then how it falls back, as it were, from the height of rapture to the depth of humility: "Who is sufficient for these things?" It seems to me that a true missionary's life is the embodiment, the life-utterance, of this triumphal song.

You cannot but notice the startling contrasts, we might say paradoxes, which this language expresses or suggests. The apostle feels his insufficiency, yet sings the song of the conqueror; he acknowledges his failure, yet exults in his success; he is pressed down by sorrows, yet he pours out his heart in thanksgiving. And you will notice, too, that the weakness, the failure, the sorrow, are not merely counterbalanced and compensated by strength, success, and joy, in other directions, but there is a most intimate connection between the opposites thus brought together. His weakness *is* his strength, his failure no less than his success *is* his triumph, his tribulation *is* his joy. And this, he affirms, is his experience always and in every place. These expressions I think warrant the use I am now making of the words. If God *always* caused the apostle and his companions to triumph in Christ, if he made manifest the savour of his knowledge by them in *every* place, need we doubt that every faithful preacher of this glorious Gospel, at any time and in any place, in the present age and in the very land where you are hoping to labour, will share in the triumph?

I. Now, my dear brother, there can be no doubt that if God spares your life, and permits you to labour in the Gospel of Christ in China, you will deeply feel your weakness and insufficiency, you may be impatient of your want of success, you will certainly meet with trials and sorrows. All this is, in fact, what you anticipate. I desire to say something to you of these things before I present to you the encouragement which the apostle's words suggest.

(1.) You will, I am sure, most readily acknowledge your own weakness

and insufficiency. I do not mean merely that you will be ready to say that you can effect nothing of yourself, and that all the power is of God: that may with truth be said of the most ordinary transactions of daily life. Nor, on the other hand, do I wish to intimate that you have, or ought to have, so mean an opinion of your own powers as that you deem yourself wholly unfit for the work to which you believe God has called you: that would not be true humility, it would savour much more of presumption. You believe that God *has* in some sort fitted you for the high enterprise you are undertaking. Others believe it too. The Society which sends you forth thinks that you are, to some extent at least, qualified for the work to which we have just now in solemn prayer set you apart. And yet, my brother, how feeble are your resources for the great work which is before you.

Look even at the previous labour before any practical result can be expected: the wide ocean to be traversed, a very peculiar language to be learnt, familiarity with strange manners and customs to be acquired; all this involves no slight labour. True, it is labour that has been again and again undertaken, and accomplished too, by men who have no such high aim as you profess. Youth, health, energy, may effect all this and much more for the sake of fame and riches. But supposing all this done, and done without any such immediate inducements, what then? I fancy that then comes the real toil.

Let me suppose that you have acquired the ability of speaking to one or more of these men of a strange language, and that you try to make them feel what you feel—their need of a Saviour. You tell them of sin. And here let me say, never fear to appeal to men's consciences on this point. Do not go about to *prove* that they are sinners: you cannot prove it to them; they must *feel* it. You tell them, then, that they are sinners. Your language is to them uncouth. If they understand you, they are not willing to acknowledge, or, what is still worse, they *are* willing to acknowledge but plainly do not feel the force of what you say. You retire disheartened, and say, "Who is sufficient for these things?"

You tell them of Christ the Saviour. And let me here again say, do not wait till you think you have convinced men of sin before you speak to them of the Saviour from sin. Rather take for granted that they know that they are sinners, even if they refuse to say so, and set before them the love of Christ: depend upon it, the knowledge of his love will lead them to feel their need of pardon far more than anything else can. You set Christ before them; you urge them to cast themselves on him. They do not understand you, or they have saviours of their own, or they go away altogether indifferent; and you go away dispirited and heavy at heart. Now, my dear brother, lay your account at finding that your efforts are thus apparently ineffective; think of yourself as toiling thus day after day, week after week, month after month, yes, even year after year, without apparent result. Again, and with still deeper emphasis, you say, "Who is sufficient for these things?"

(2.) But let me go on with my picture. You find some gleams of brightness: some poor Chinaman receives your message, and then another, and

another. You gather round you converts. You are ready now to sing the apostle's song of triumph; and well you may. But some of them turn back; some who did run well are hindered; some whom you have taught so far as that they know that Jesus is the Saviour, reject him. With all your longing desire that they should be saved, you feel that they are perishing. Christ appears to be to them the savour of death unto death. Here I think is a harder trial still. They have received so much light and knowledge as to make them more guilty, and they love darkness rather than light, and will not come to the light, because their deeds are evil. In proportion as you are anxious that they should be saved, must be the anguish of your disappointment in seeing that they positively reject the blessings you offer them. "Who is sufficient for these things?"

(3.) And then there is yet another point of consideration. In all this care, and toil, and anxiety, you will be almost alone, cut off from Christian counsel and sympathy. It may be you will have one, and I pray God that for many years it may be so, ready to share all your joys and sorrows; yet recent events in the Chinese mission warn us of the uncertainty of all such hopes: there may be, moreover, some brother missionary near at hand, and I trust this too will be the case. Yet you will after all be cut off very much from Christian sympathy, and in its stead there will be around you the apathy of ignorance and irreligion, and the example of vice. Domestic sorrows may overtake you: your own health may fail. Thus dispirited and isolated, you will require to summon up all your Christian courage, and zeal, and faith, and love; and it may be that, like the apostle, despairing even of life, you will cry in the very bitterness of your spirit, "Who is sufficient for these things?"

II. But I have dwelt long enough on the dark side of the picture, and I gladly turn to the bright sunlight of thanksgiving and triumph. "Thanks be unto God, which always causeth us to triumph in Christ." Remember, as I said before, the apostle speaks of sufficiency amidst insufficiency, of triumph through defeat, of exulting joy under the pressure of sorrow.

(1.) "Our sufficiency is of God." If we really feel that we are labourers together with him, that it is his cause to which we are devoting our powers, we shall not be disheartened by a sense of our own inadequacy. Go forth in your own might, and you cannot but be confounded; for your struggle is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). It is God's armour, then, that you must take to yourself if you would withstand in the evil day; and just in proportion as you feel your weakness will you lay hold of God's strength. That is the power which is above every power, ever supplied to those who need it, and ever supplied, too, in proportion to their sense of need. And thus the paradox is true, "When I am weak then am I strong" (2 Cor. xii. 10). The more you are overwhelmed with a sense of your own insufficiency, the more *must* you depend on God for might; and the more you depend on him, the more

will he strengthen you; and the more he strengthens you, the more widely will you make manifest "the savour of the knowledge of Christ in every place." And thus your strength will be made perfect in weakness; and your words of complaint, "Who is sufficient for these things?" will form themselves into an expression of adoring gratitude; they will be linked with the triumphal thanksgiving. Not only that, they will express the occasion and cause of the thanksgiving—such triumph granted to such poor instrumentality! And as the song of triumph will rise out of the feeling of insufficiency, so will it sink back again into that same feeling; not so much, Who is sufficient to bear this burden of labour and toil? but, Who is sufficient to sustain the exceeding weight of this glorious triumph?

> "The more thy glories strike mine eyes,
> The humbler I shall lie:
> Thus while I sink my joys shall rise
> Unmeasurably high."

And this "joy of the Lord will be your strength."

(2.) But there are, as I said, heavier trials than those which arise from one's own feeling of incompetency. The apostle's experience is continually repeated in the history of every faithful minister of Christ. "Many," he says, "walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19). Ah, my brother, it needs strong faith to find matter of thanksgiving in such circumstances; and yet this is one part of the view which the apostle very distinctly has before him when he gives utterance to this song of triumph: "We are unto God a sweet savour of Christ, in them that are saved, *and in them that perish.*"

It does not become us to pass over this view of the effect of the Gospel with the easy (I had almost said flippant) remark, that secret things belong to God. That the Christian teacher may be the savour of death unto death is a reflection which will force itself at some time or other on the mind of every faithful minister of the Gospel, and must, I think, be felt most deeply by the missionary. We may find some alleviation of the weight of this burden by turning to the ancient oracles of God. The charge which God gave to Ezekiel was this: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him

warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezek. iii. 17—21). Is this no cause of rejoicing? The responsibility of each of us is measured by the capabilities and opportunities which God gives us. If we use these aright, even though the wicked man die in his iniquity, though our message be the savour of death unto death, we have delivered our souls. And well may we, my dear brother, with awful joy say, "Thanks be to God."

But this is not the only, nor indeed, I think, the chief consideration in the apostle's mind. Let me remind you again how the whole passage is penetrated with the thought of Christ. "Thanks be unto God, which always causeth us to triumph *in Christ*, and maketh manifest the savour of *his* knowledge by us in every place. For we are unto God a sweet savour of *Christ*, in them that are saved, and in them that perish." The triumph in which Paul rejoices is Christ's triumph. Now remember that this is the triumph of holiness over sin, of love over hatred, of infinite goodness over all malignity; and that it is only those who *will* not have him to reign over them to whom this triumph is the savour of death unto death. And do you not feel that the heavy pressure of the burden is lightened? You may not understand—you cannot—how it should be that the God of infinite compassion should leave men to "reap the fruit of their own way, and be filled with their own devices." But you may and should feel that you have no right to seek to understand it. And you may find satisfaction and repose in the thought that Christ triumphs, and that you triumph in him. The apostle's statement is indeed here presented with a boldness from which we are inclined to shrink. But why? Is it that our love to Christ would lead us to wish that all intelligent beings should unite to do him homage? Surely we may leave the vindication of his honour in his own hands. Is it the feeling of compassion for men perishing in their sins, the very feeling which most immediately and nearly urges you to go to them and tell them of the Saviour? But this, if it is the nearest, is not the highest motive to a life of missionary toil. Impress this motive on your own heart as urgently as you can. Let your spirit be moved even to its lowest depths when you see, not a city, but a vast nation—hundreds of millions of men—wholly given to idolatry. Still there is, I say, a higher motive than even their salvation—the glory of Him whose you are and whom you serve. And even your failure of direct success will not be without its triumph when, from the very depths of disappointment, you are led to more entire acquiescence in the will of God, and say with this same apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33).

And here let me turn aside for a moment to give one word of caution and advice. Do not be over-careful to mould according to your own

model the doctrinal views of your converts. Bring men to love Christ; make manifest the savour of his knowledge to them; and you need not be fearful respecting what I may call the metaphysics of Christianity. I am induced the more to say this because I know that you hold very firmly the doctrinal views which we are accustomed to call Calvinistic. Do not understand me as disputing or doubting these views. But I have a very strong conviction that wherever Christianity really lays hold of a people, and becomes, so to speak, indigenous, it must assume a form in accordance with, and indeed produced by, the mental habits of the people who receive it. You can no more make Chinese Christians assume, in all their modes of Christian thought, and expression, and action, the form of English Christians, than you can make them in their outward person and manner assume the appearance of Englishmen.

(3.) But to return. I have dwelt the longer on this more sombre view, because it seemed to require to be explained how these deep, grave tones could—like the deep notes of an organ, harsh, it may be, alone, and discordant when the counterpart is wanting, yet needful to the full outpouring of the wondrous harmony—form part of the song of triumph. Let us, however, turn now to the clearer side, the rich, full music and glorious harmony of which thrills every ear with rapture: "To the other the savour of life unto life."

This, after all, is the climax of the triumph, the key-note in this jubilant song. Take away this, and all becomes discordant. Mark how the apostle wraps up, as it were, the more sombre thought within this. It is not until he has spoken of the knowledge of Christ being made manifest, and being received, that he speaks of those that are perishing; and he will not close his thanksgiving with the sad thought that they are going forward to death, but inverting the order, he puts first the savour of death, and leaves the mind to rest in the contemplation of those to whom we are the savour of life unto life. Every Christian teacher whose efforts God has blessed knows, and no one else can fully realize, the deep and thrilling joy that results from having turned a sinner from the error of his ways. A bond of union altogether peculiar, stronger than death, unites the teacher and the convert evermore. They may be separated by distance, their intercourse may cease, they may be estranged by misunderstanding, or even by failure on either side in Christian duty, and yet if they are truly Christ's the bond remains unbroken, indissoluble. What Christian teacher has not with feelings of unutterable joy repeated the apostle's words, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. ii. 19, 20). And if it be so in this land, imbued as it is with Christian example and Christian teaching, where ten thousand influences unite in drawing the sinner to Christ, how shall we estimate the joy of him who, for the first time, realizes the fact that the word of salvation, heard from his lips alone, has been received into the heart, has become the savour of life unto life? That this joy will be yours, my brother, if God continues to you life and vigour, I do not doubt. And in the prospect of it do not

disappointments, and cares, and afflictions fade away into indistinctness? They are no longer a burden; they become the light afflictions which are but for a moment. You triumph *in Christ;* you may without presumption share *his* joy.

Go forth, my brother, to engage in this glorious warfare, strong in the Lord, and in the power of his might. You will be upheld by the sympathy and the prayers of those whom you leave behind: your friends at home will not forget you; those who have here endeavoured to aid you in preparing for the work, those who have been your companions in study, the Christian churches with which you have been associated and to which you have ministered, the Society which sends you forth, the well-wishers to the cause of Christ, as far as they hear of your labours and of your successes, all more or less will watch your course with interest. Nay, we may raise our thoughts higher: there is a larger, a more august assembly interested in your course. "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." "Seeing, then, that you are compassed about by so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset you, and run with patience the race that is set before you, looking unto Jesus, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2). It is his triumph which you are to advance, and in which you are to share. And it is he who has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21).

CAMBOZA; OR, SHAN-LAND AND THE LAND OF SINIM.

BY THE REV. M. H. BIXBY.

In the 49th chapter of Isaiah, and in the 11th and 12th verses, we find the following remarkable prophecy; viz., "I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

It has been conceded by the most eminent philologists and Biblical scholars that the word Sinim means China. With this interpretation, we understand the prophet to refer to a time when the vast empire of China will be converted to Christianity. It is now fifty-four years since Dr. Morrison entered Eastern China, and inaugurated there the era of missions. A small portion only of the seaboard has been occupied—a few out of many populous maritime cities; while the immense and densely populated interior remains unvisited and unblest.

It is estimated that not many more than two thousand living converts to a living faith can now be found in all that great empire. Nevertheless the word has gone forth from the mouth of Him who cannot lie or be mistaken, "These from the land of Sinim shall come."

The word Sinim, or Sin, or Chin, according to Chinese historians, came from a powerful family that reigned for many generations over a smaller kingdom in Western China, but afterwards extended their sway, not by conquest, but by colonization, until the kingdom reached its present size. The proper name is found in Sin, or Chin, with the *a* added when it is applied to a country: the *im* can be regarded only as the Hebrew plural. Sinim Proper, therefore, was situated on the western border of China as it now exists, the name extending of course with the growth of the empire.

No Protestant missionary, we believe, has ever penetrated to the original land of Sinim. None of "these" have yet come to our Shiloh. Not a ray of Gospel light has ever disturbed the darkness.

This, however, will not stagger the faith of those who firmly believe in the prophecy of the Bible. Many have come from far; some from the north, many from the west; and the time is not far distant, we believe, when these from Sinim shall come also.

Hitherto the approaches to China have been from the sea to the eastward.

The vision would for a long time tarry if Sinim Proper must wait until the missionary can pass up through the heart of the country from the east. But our text speaks of another way of approach, which, in the light of recent events, appears remarkable, and awakens the hope that even in our day the veritable land of Sinim may be visited by the Gospel. "I will make all my mountains a way."

It is well known that from the Gulf of Martaban, beyond the Sittonny and Irrawaddy rivers, running northward and eastward, there are various ranges of mountains which tower above each other as "Alps on Alps arise," until we reach the Himalaya, or the land of Sinim. When God says, "I will make all my mountains a way," in connection with the land of China, does he not mean that he will open a way for the introduction of the Gospel into China *vid* the mountains of Toungoo, Camboza, and Himalaya?

> "God is his own interpreter,
> And he will make it plain."

Let us view the subject in the light of recent events. "The works of the Lord are great, sought out of all them that have pleasure therein." In the first place it is worthy of remark, that among commercial men, and English gentlemen who are seeking the extension of commerce, a strong conviction has prevailed that China could be advantageously approached for the purposes of trade from the west, through Burmah and the Shan States. Accordingly, various plans have been devised for surveying the country, settling the routes, and making roads; and the time is not far distant, we believe, when at least a cart-road or tramway

will be opened to Western China. The King of Burmah, hitherto so unwilling to come under any kind of obligation, has been induced to sign a *treaty* with the British Government, which, we believe, will be very favourable to the project. Colonel Phayre receives, as he deserves, great credit for negotiating such a treaty; but we think he went to Maudelay at God's bidding no less than at the bidding of the Governor-General, and that the King's heart was in God's hand. The Chief Commissioner did it to secure temporal advantages. God did it to advance the interests of his kingdom. It is well known that commerce and Christianity have always gone, if not hand in hand, in close proximity to each other, and have been directly or indirectly mutual supporters; and there will not be an exception in this case.

While the commerce of Burmah was seeking to open a way to China through the Shan States, Christianity at the Antipodes, unconscious of the movement, was devising a plan for the evangelization of the Shans. And now the two interests, ever distinct yet united, are moving on in harmony towards the land of Sinim, to reap the one a harvest of gold, the other a harvest of souls. They recognise each other as friends and fellow-helpers, and nothing is more evident than that God guides both for his glory. The Shan missionary, bound in spirit unto Camboza, was preparing for an extended preaching and exploring tour; but funds were wanted far more than the distressed condition of his country would warrant him to expect from home. At this juncture an unknown gentleman in Leeds, England, wrote to him, inquiring if it was practicable to send the Gospel through the Shan States to the borders of China, and offered to furnish funds in aid of such an expedition, specifying the very towns the missionary had marked out as his probable route. It being difficult to obtain means of transportation over these mountains and streams, the missionary asked of Government the loan of an elephant, offering to furnish in return information respecting the country. This could not be granted, but 1,000 rupees were appropriated instead, with no other conditions than that the missionary should furnish reports of what he sees and learns of the country.

In this way he may hope to aid commerce, and perhaps add something to geographical discovery, without in the least infringing upon the sacredness of his calling. Without this aid it would be impossible, with the present state of things in America, to make any extensive explorations of the Shan States.

These appropriations, however, came too late in the season to enable the explorer to leave before December next, when the rainy season will have passed, and the entire dry season will be before him.

Nothing will be lost by the delay, but probably much gained. Important instruments can be secured, extensive preparations made, and reliable men found and trained for the expedition. Seeing a Divine hand in all this, we thank God, and take courage.

Let us see how the men are raised up. While the "balmy breezes

that blow soft o'er Ceylon's isle" were wafting the missionary to his newly chosen field, God's whirlwind was driving out a tribe of Shans from Camboza, who met their teacher at Toungoo, and settled down with him in that favoured province. Internecine strife has since driven out thousands more. It is probable that there are now more than 20,000 Shans in British Burmah. God has a purpose in sending them out here: is it not that they may be Christianized, and fitted to go back again with a higher civilization and a pure religion?

Two years have not elapsed since the Shan Mission was opened at Toungoo, and then by only one mission family; but, by the blessing of God, we have now a church of thirty members, when, twenty months ago, there was not one disciple to call Jesus blessed.

These members are all adults, most of them heads of families, and many of them men of intelligence, who, with suitable Biblical training, might be made useful as teachers and preachers. Six of them have already expressed a desire to preach the Gospel to their countrymen, and eight have entered upon a course of study: one of them is the eldest son of an hereditary chief. Since the new year came in twenty-five adults have applied for the ordinance of baptism, nineteen of whom have been received, while the others remain on trial. There is still a wide-spread spirit of inquiry, and we trust the spiritual harvest has but just begun.

Among the recent converts there are three men hitherto belonging to a class of religionists said to be quite numerous in the Shan country, who do not worship idols, priests, or relics, but simply *wisdom*. They appear to be a comparatively pure people, who adhere steadfastly to their religious principles, and are therefore called "*Sau-dees*," or men of established minds.

They have no priests, but simply teachers, who live, dress, and marry like other people. They have zayats for public worship, where they meet to read, preach, meditate, and pray; and they also worship daily around their rice-pots. When these men were told of a God who was the fountain and source of *wisdom*, they received the truth without demur, and after a short struggle with the doctrines of the Cross, which are contrary to all their ideas of merit, they embraced the Lord Jesus Christ as their Saviour and Lawgiver.

One of them is nearly seventy years of age; another, a young man of high birth, of more than ordinary intelligence, and educated both in Shan and Burmese, has entered upon a course of study preparatory to the work of the Gospel ministry. They are all of opinion that the *Sau-dees* need only to hear of God and Christ, to believe, as they have done, and be saved.

We have taken notes of twenty-four races, or tribes, living in Shan-land, who speak various languages or dialects; but as the Shan is the language of the country, it is probable that the greater part of them can be reached through it.

It is quite certain that there are many *Talaings* (ancient Peguans) in

Siamese Shan-land, who took refuge there many years ago, from Burmese oppression; and it was so ordained that the Shan missionary lived several years among the Talaings of Tenasserim, and has some knowledge of their language. The New Testament was translated into this language several years ago, by the Rev. James M. Haswell, of Maulmain, and we have also several excellent tracts.

The Burmese are quite numerous in some parts of Shan-land, and the Shan missionary speaks this language also, and has several interesting Burmese assistants, who are expecting to devote themselves to this field.

The Karens are probably more numerous in the Shan States than in British Burmah. In dress, habits, and language, they are said to be unlike the Karens of British Burmah, while they maintain the same separateness from Buddhism: many of them, it is said, speak more or less of the Shan language, and it is hoped something may be done for them.

We have heard of a tribe of Karens who are, in one respect, the most remarkable people in the world: *they do not love money;* they have the most positive aversion to gold, silver, precious stones, and all we call money. They will not allow it to remain on their persons or in their villages, and will flee from it as from a viper. They live on the products of their own hands, and abstain as much as possible from intercourse with other tribes. For our part we should like to see a people who are free from "the root of all evil," but have supposed it would be necessary to go to heaven to find them.

Let us not suppose, however, that these Karens do not belong to Adam's race: there is abundant proof of the *Fall.* They *worship devils.* Their hatred of money arises not from purity of heart, but fear of enemies. With nothing to tempt the cupidity of their neighbours or rulers, they dwell in peace and tranquillity. The Gospel is, no doubt, as applicable to them as to every other class of people, and we hope, sooner or later, to give them the "joyful sound."

In a recent visit to the Karen Mountains we fell in with a mixed company of Shans and Red Karens, belonging to Kapogyll, a powerful independent chief of Karen-nee. At first they were shy; but after a little effort on our part they were drawn to us, became friendly, accompanied us to town, attended our worship, witnessed a baptism, visited our dwelling, and in various ways placed themselves under religious instruction. They expressed a strong desire to have us go home with them, to live as their teachers, and promised us protection and support. When they found this was impossible, some of them expressed the intention of going home to get their families, and come back to us, that they might study into these marvellous things. We were pleased to observe that the Shans could speak Red Karen, and *vice versa.* They related to us the following, relative to the religious belief of the Red Karens.

They do not worship idols, do not believe in a plurality of gods, but have some indistinct idea of one living *God.* Once a year they assemble around a tall staff or post, each with a living fowl in hand. During a lively dance around the post each plucks off the head of his fowl and

sprinkles the blood on the post. This is done as worship to the great God above. How pleasant it would be to tell them of the blood of sprinkling that speaketh better things! Some of the tribes of Karen-nee (*nee* means red) have already asked for schools, teachers, and books; and we have reason to believe light is spreading among them. Thus God is making his mountains *a way*. The great ingathering which took place under the labours of Sau Dumoo and the Rev. Mr. Harris, in Shwuzg-geen and San Quala, and the Rev. Mr. Whitaker, in Toungoo, should not be overlooked in this connection. These Shwuzggeen and Toungoo Mountains are literally covered with churches: in the Toungoo Mountains alone there are more than 4,000 disciples, while not less than 20,000 have been brought under religious influence.

This ingathering is all the more remarkable for having occurred mainly under the labours of native Karen preachers; though they were under the careful supervision of a most devoted and excellent missionary, who travelled and laboured with them, and laid down his life in the service, the Rev. D. Whitaker. The name which has been the most before the public in connection with this work is no more entitled to the credit of it than Americus Vesputius is entitled to the honour of the discovery of America.

This is a painful statement to make, but the public have a right to know it, particularly those who furnish money for the Karen Mission. The Toungoo Karen Mission is now passing through a severe trial; but it will come out by-and-by purified and better prepared for the great work of the future.

The Rev. E. B. Cross, a missionary of nearly twenty years' experience, is in charge of the Karens in Toungoo, aided by an efficient band of Karen preachers. He received into his training-school last term more than one hundred young men, who are preparing for the work of teaching and preaching; and no doubt many of them will go to the "regions beyond," and become instruments in the hand of God of making the "mountains a way." With ample means their numbers might be greatly increased. The churches could supply the young men, and the fields beyond need the labourers. If any of the friends of missions wish to aid the Toungoo Karen Mission, let them send their funds to the Rev. E. B. Cross, Toungoo, British Burmah.

A few days since an intelligent Shan came to us from a place in the Shan States, called "the Twelve Mountains." These mountains, with many smaller ones in the vicinity, are inhabited by Shans, Toungoos, and Karens, the latter predominating. He informed us (and the state-ment was corroborated by others) that about eight years ago a Karen stranger came among them preaching a new religion, which had wrought a great change among the people. The substance of his teaching was as follows: "It is sin to worship idols, or priests, or relics, or Gaudama; it is sin to take life of any kind, to steal, rob, drink spirits, or get angry; it is duty to worship the great God above." They are said to be an upright and peaceful people, far superior to their neighbours in their principles and practice, and are therefore called

Thoo-daus, or divine men. The time when this preacher came among them, the nature of the doctrines which he proclaimed, and the results which followed, indicate that he probably fell in with some of the early Karen preachers, perhaps with Mr. Whitaker himself, and, getting an imperfect idea of the Christian system, and mingling some of Buddhism with it, introduced a new religion indeed.

The movement is a remarkable one, and is to us another proof that God is "*making these mountains a way.*" Camboza is a vast field, white for the harvest; pray ye, therefore, the Lord of the harvest to send forth more labourers into his vineyard, and let us hope and labour for the opening of a wide door and effectual through these mountains to the land of Sinim.

Tbungoo, British Burmah,
April 20th, 1863.

Mr. Bixby has six or eight intelligent native converts, and a native female Shan, whom he wishes to employ amongst their own people when he can obtain the necessary means. Contributions towards this object will be thankfully received, and forwarded to Mr. Bixby, by John Hill, Esq., Uxbridge Road, Ealing, Middlesex.

UNPUBLISHED LETTER OF ROBERT HALL.

ARNSBY, *March*, 1805. *Friday.*

MY DEAR SIR,—A distance of eight miles from a post-town, and the difficulty of conveying a letter, must plead my apology for not replying sooner to your very obliging favour. Be assured as there is none whose friendship I more value, so there is none whom it would more pain me to appear to have treated with the smallest shade of disrespect than yourself. I feel myself sensibly affected with this fresh instance of your kindness, and of your worthy relation Mr. Smith. I am afraid, however, it will not be in my power, at present, to comply with your kind proposal, as I have almost promised my friends at Cambridge to be with them some time in the next week. Mr. Toller has engaged to supply them two Sabbaths, and supposing it would be a satisfaction to me to hear him and enjoy his society, they have settled his visit at such a time as to afford me that opportunity. On account of the previous appointment I am under a necessity of declining, for the present, Mr. Smith's most kind invitation, but nothing can prevent me from feeling a deep sense of the delicacy and politeness with which it has been made. That I have some small interest in the esteem of good men, produces in me a mingled sensation of humiliation and delight; for next to the approbation of God, there is surely nothing which produces a more exquisite satisfaction than the friendship of the good, among whom, truth compels me to say, none who know them will refuse to assign a distinguished place to Mr. Gutteridge and the circle of his most intimate friends. You will

be so kind as to remember me most respectfully to Mr. S. and family, and assure him how much I feel myself gratified and honoured by his friendly proposal.

I cannot cherish a sufficient sense of that gracious Providence which has raised me from the deepest abyss of woe, and perfectly restored me. May I ever retain a recollection and impression of the unutterable goodness of God, who has redeemed my life from destruction, and crowned me with loving-kindness and tender mercy. Motives to gratitude rise upon me in proportion to my past sufferings, which I never reflect upon without a secret horror. Let me, my dear Sir, seriously beg that you would let me have an interest in your prayers, and that when you are favoured with the nearest access to the throne of grace you would sometimes intercede for me, that I may have grace to make a suitable return for the inconceivable mercy conferred upon me in turning my captivity, that I may not resemble the Israelites who sang the praises of God for a time, but soon forgot his works. Good Mr. Philip Henry observes, "It is a great loss to lose an affliction." As the Lord has been pleased to make me a most distinguished monument of his, what solicitude ought I to feel that I may come purified out of the furnace. For this purpose let me once more entreat an interest in your prayers. You will not fail to remember me most respectfully to your excellent lady, and assure her how welcome would have been her threatened intrusion, whose conversation is the delight of every circle she honours with her presence.

P.S.—I beg to be remembered to all my friends as if named.

JOSEPH GUTTERIDGE, Esq.,
Denmark Hill, Camberwell,
near London.

[*Although this letter does not bear Mr. Hall's signature, its genuineness is beyond all suspicion. The late Mr. J. J. Smith, of Hamper Mills, Watford, was the gentleman so respectfully mentioned by the illustrious writer. The affecting references to the distressing malady under which Mr. Hall had so recently suffered, and to the influence of that affliction upon his heart, render this brief epistle a valuable contribution to our knowledge of the mingled goodness and greatness of this distinguished man.*—EDS.]

"IN THE SPIRIT, AND NOT IN THE LETTER."

BY THE REV. H. STOWELL BROWN.

THERE are three passages in which St. Paul draws a broad distinction between the spirit and the letter (Rom. ii. 29; vii. 6; 2 Cor. iii. 6). In the first of these the letter means the ordinance of circumcision; the spirit, that purity of heart which the ordinance of circumcision was

designed to symbolize. In the second the letter means rigid conformity with the literal requirements of the law; the spirit, the habit of worshipping God in spirit and in truth. In the third the letter means the law; the spirit, the Gospel.

It is not our intention to enter further into the investigation of these texts, but we shall endeavour to draw from them a somewhat comprehensive principle, and to show how important that principle is.

In much of our ordinary speech these terms, letter and spirit, are employed, and we recognise a strong distinction between them. We speak of the letter and of the spirit of a law; and, without this distinction, the *summum jus* is, in many instances, certain to prove the *summa injuria*. In all ironical speech it is, of course, most essential to distinguish between the letter and the spirit; for, without this distinction, the irony is not irony, but plain untruth. So with all hyperbolical speech: if the distinction between the letter and the spirit be not observed, the hyperbole is simply a lie. This distinction, therefore, is one with which we are all practically conversant. To whom are we indebted for it? So far as it is expressed in these particular terms we seem to owe it to St. Paul. Stanley, commenting on 2 Cor. iii. 6, says, "We now frequently contrast 'the letter' and 'the spirit;' yet it is this very passage which has made that contrast familiar to us." Why, in any case, the letter should be one thing and the spirit another, the statement one thing, its meaning another, we cannot stay to inquire. The difference may arise, in part, from those imperfections which seem inseparable from all human speech. Nothing is more common than the maxim, "Say what you mean;" but, in many cases, nothing is more difficult than to "say what you mean," exactly what you mean, that, and neither more, nor less, nor other; and often, when we have honestly done our best to say what we mean, the etymologist, pulling our words up by the roots, shows us that we have said something very different from what we meant. But as we know that all sensible people recognise the distinction between the letter and the spirit, we feel that we need not be so very exact; we feel that, although in irony and in hyperbole we may say a thousand things which in the letter are utterly false, there is no fear of our being misunderstood. Our veracity will not be called in question because we term some blockhead a wiseacre [wise-sayer], or because we say, concerning some popular preacher, that all the world is running after him.

Obviously, then, this distinction between letter and spirit is very commonly observed, and must be very commonly observed; otherwise, however carefully we weigh and measure our words, we shall give and receive a thousand false, absurd, and mischievous impressions. Much and very much of what we say to others, much and very much of what others say to us, must be taken "in the spirit, and not in the letter." The object of this paper is to show the importance of observing this distinction in handling Scripture. The fact that Scripture is the word of God does not by any means guarantee a perfect conformity of letter with spirit; for, though it be the word of God, it is written in the lan-

guage of men; and the language of men is no safe medium of thought, excepting with this distinction between the letter and the spirit. If we take man's word always in the letter, we shall often be misled; and if we take God's word always in the letter, a similar result will ensue. It is much to be able to say, with regard to anything which we wish to establish as a truth, "Thus it is written;" but "Thus it is written" is not always enough. Thus it is written, "Ye strain at a gnat, and swallow a camel;" thus it is written, "The poison of asps is under their lips;" thus it is written, "Ye are the salt of the earth;" and thus it is so written in a thousand passages, as to necessitate the observance of this distinction, "In the spirit, and not in the letter." In fact, so much of the Scripture is metaphorical, that it seems perfectly correct to say that there is probably no other book in which it is of so much importance to distinguish between the spirit and the letter.

It is not difficult to show that from the neglect of this distinction much error has sprung, is springing, and is likely still to spring. Let us notice a few of those cases in which, through taking the letter rather than the spirit, men have been misled to their hurt. The Jewish people furnish many illustrations of this serious and most injurious mistake. Thus, standing by the letter of their Scriptures, the Jews regarded themselves as the children of Abraham, and thought that the plea, "We have Abraham to our father," would save them from the wrath to come. Now just observe how clearly and beautifully Paul sets forth the spirit of Abrahamic descent as contrasted with the letter: "Know ye not that they which are of faith, the same are the children of Abraham;" "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If the Jew had seen the spirit of this relationship, he would have learned that physical descent from the great patriarch was nothing; that, though Abraham was, according to the letter, the father of the Jews, according to the spirit he was the father of the faithful. The spirit would have led the Jew to the faith that saves; the letter led him to the presumption and the folly which destroy.

Consider the manner in which the Jews understood the prophecies concerning Christ. They did not recognise their highly metaphorical character. Blinded by worldliness of soul, charmed with the pictures of material plenty, power, and splendour under which Christ and his kingdom were set forth, they clung to the letter; and the consequence was that when Christ came they would not acknowledge him; he was not at all such a one as their literal views of prophecy had led them to expect. Had they diligently studied the spirit of those predictions, had they given to every scene and circumstance in the prophecy that nobler meaning which their acquaintance with figurative language ought to have suggested, then, when Jesus appeared, they would scarcely have failed of perceiving that, so far from being unlike the promised Christ, he was precisely the person whose coming had been foretold. Thus we may well say, with reference to the interpretation of those prophecies, "The letter killeth, but the spirit giveth life."

But now let us see how this distinction between letter and spirit

affects us, how far we have observed it or not observed it, and with what results. Notice, for example, the ordinances of baptism and the Lord's Supper. With regard to each there are passages which, taken in a strictly literal sense, most certainly uphold the dogmas of baptismal regeneration and the real presence: "Baptism doth also save us;" "The washing of regeneration;" "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" "Arise, and be baptized, and wash away thy sins." Press these passages literally, and it will be hard to escape the dogma of baptismal regeneration in its grossest form. "This is my body; . . . this is my blood;" "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you;" "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Insist upon the letter of these passages, and surely these consequences follow, that the body and blood of Christ are verily and indeed present in the bread and wine, and that unless a man partake of this ordinance he cannot be saved. We all know how widely this interpretation by the letter has prevailed and still prevails, not only in the Roman Catholic Church but in many Protestant communions also; and we all know what huge mischief this interpretation by the letter has wrought; how it has filled people with superstitious fears and equally superstitious hopes; how it has encouraged them to live and die in sin, sustained by the belief that, having been baptized, they are born again, and that, having partaken of the Lord's Supper, they are in a state of certain salvation. Our readers do not need to be informed concerning the spirit of the passages just quoted, but it will be seen that volumes might be written on the mischief which has resulted from neglecting to apply to these ordinances the great maxim, "In the spirit, and not in the letter."

When we look at some of our Saviour's precepts, at some of the very noblest of his precepts, we find that to accept them and act upon them in the letter would be a course productive of most undesirable results. For example, "If any man come to me, and hate not his father, and mother, and wife, and brethren, and sisters, he cannot be my disciple." The letter of this statement would destroy every one of those natural affections the preservation of which, in all their purity and strength, we know to be one of the highest Christian duties. "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." Here the letter is destructive of all secular comfort: it is dead against the acquisition and possession of any kind of worldly property. And multitudes have acted upon the letter of these statements; have not only forsaken their kindred, but also taken upon them vows of poverty, and shut themselves up in monasteries and nunneries, thinking thus to comply with Christ's will. The spirit of such words is plainly this, that Christ should be the supreme object of our love, and that we should not suffer either natural ties or secular pursuits to stand in the way of our faithfully and lovingly serving him. So again: "Labour not for the meat that perisheth;" "Take no thought for the morrow." Here the

letter would destroy all industry and enterprise, and reduce us to sheer beggary; but the spirit of such injunctions is obviously this, that we are not to allow our hearts to be engrossed by worldly things, and that we are not to distrust the providential care of God. The letter encourages imprudence, idleness, recklessness: the spirit, on the contrary, encourages a higher regard for things spiritual than for things temporal, and a feeling of strong and unwavering confidence in God. Our Saviour has given us precepts intended to check and keep under control the passion of resentment: "Whosoever shall smite thee on thy right cheek, turn to him the other also;" "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." These precepts, acted upon in the letter, would often do more harm than good, even to the offender. Our Saviour himself did not observe them in the letter. Sometimes, when his enemies would have smitten him, he went out of their way; and on one occasion, when an enemy did smite him, he remonstrated with the assailant, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" The letter of these commandments would allow violence, injustice, and cruelty to go on unchecked, would overturn all the foundations of society: the spirit of these commandments simply seeks to cultivate a meek, a quiet, a patient, a forgiving disposition. Christ, instructing his disciples as to the manner in which they should behave when brought before kings for his sake, says, "Take no thought what ye shall speak; for in that same hour it shall be given you what ye shall speak." A fanatical adherence to the letter has actually inferred from this passage not the mere needlessness, but the positive sinfulness of all study on the part of a Christian minister: he is to depend upon the inspiration of the moment. But if this be the right method of interpreting our Saviour's words, then let us all put our Bibles on the shelf, and never take them down again. We cannot need Scripture if something equivalent to Scripture be given in the form of personal inspiration whenever it is required. The letter of this passage makes every Christian minister, makes every Christian man, infallible. But surely the spirit of our Lord's words is simply this, that his servants, under the circumstances referred to, ought not to be anxious. The letter says, "Don't think:" the spirit says, "Don't be afraid."

So very strong is the distinction between the spirit and the letter, that it may often be our duty to transgress this in order to our obeying that. For example, the letter is, "Give to him that asketh thee; and from him that would borrow of thee turn not thou away." But in many instances we should act not only imprudently but cruelly if we were either to give or to lend. To many persons we evince the greatest kindness by resolutely refusing to do either the one or the other. When Christ gives us these precepts the spirit of his words is obviously this: be as kind to thy neighbour as thou canst. But every one knows that, often, the greatest kindness is to decline compliance with the needy man's request. Thus, in order to our observing the spirit, we may have to transgress the letter. Although our Saviour, inculcating humility, says, referring to his own example, "Ye ought also to wash one another's

feet," it would, perhaps, be difficult for pride to find a higher gratification than a literal compliance with this injunction would afford; for pride is never so proud as when showing how very humble it can be. In like manner, there are some men who, if they took the lowest place at a feast, might well be suspected of having done so simply in order that their pride might be gratified by hearing the host say, "Friend, come up higher."

It is well worthy of notice that, in many instances, one passage of Scripture shows us the spirit in contradistinction from the letter of another. There are passages, indeed, which are mutual checks upon the abuse of the letter of each. Thus, compare these: "Let not thy left hand know what thy right hand doeth;" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here the spirit of the latter command checks that extreme secrecy which the letter of the former enjoins, and which would withhold from the world the benefit of a bountiful man's example; and the spirit of the former command checks that ostentatiousness which the letter of the latter might encourage. If from the letter of the precept, "Freely ye have received; freely give," any one infers that a paid ministry is unscriptural, let him remember that He who imposed that restraint upon the cupidity of Christian ministers also imposed this restraint upon the shabbiness of Christian people: "The labourer is worthy of his hire." "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." The extreme Calvinist finds his views confirmed by the former of these clauses: the extreme Arminian derives equal confirmation of his views from the latter. If each were to read his favourite portion in the spirit suggested by the other part of the text, both would perhaps see reason to moderate their opinions. He who, from the fact that Paul speaks of bishops as existing in the church at Philippi, infers the wrongfulness of what is termed "the one man ministry," will do well to remember that in each of the seven churches of Asia there was only one person called the angel of the church. On the other hand, he who would exclude all but one from ministerial work in the church will do well to notice the plurality of bishops in the church at Philippi. We have spoken of the great importance of distinguishing between the letter and the spirit: our readers may be ready to ask how is this distinction to be drawn? Our reply is, that in most instances, and probably in all very important instances, the letter of one passage has its spirit in some other; or, if such other passage cannot be found, the great principles which pervade the word of God will show us in what sense any particular statement, whether of doctrine or of precept, is to be understood.

There are probably few errors, whether of creed or of conduct, for which the letter of some passage of Scripture might not be pleaded; and perhaps the undue strain put upon this text and that has originated and still preserves most of the diversities of opinion which distract the Christian Church. Had all Christ's people attended, we do not say less to the letter, but more to the spirit than they have done, greater

unanimity would have existed than we now observe. Were we all to study well the spirit, many of the objections of sceptism would be answered, many of the strongholds of superstition would be demolished, many of the excesses of fanaticism would be rectified, many of the difficulties which perplex earnest Christians would be removed; and the Scripture, interpreted by common-sense, would be found to be at one with itself, with the laws of the human mind, and with the best interests of the human race.

THE INFLUENCE OF STATE AND VOLUNTARY CHURCHES UPON OUR LIBERTIES.

BY THE REV. T. POTTENGER.

(*Continued from p.* 427.)

THE restoration of Charles II. was disastrous to commerce, freedom, and religion. The king himself was licentious, the court was impure, the Church was unfaithful, and the people were corrupted; in some instances, ecclesiastical preferment was bestowed at the solicitations of abandoned women, and the flood-gates of vice were thrown wide open. Though shameless in his private life, the monarch was head of the Church and defender of the faith. In Scotland he was a Presbyterian; on this side of the Tweed, an Episcopalian; but in heart a Roman Catholic, or, perhaps, an Atheist.

Soon after his restoration the Church regained her ascendency, and at once resumed the familiar work of persecution. The penal laws were revived against Nonconformists, slavish doctrines were preached in royal ears, and liberty, driven from the senate and the sanctuary, found a refuge in conventicles and prisons. With the sanction of Charles and the bishops, an attempt was made to force Episcopacy upon Scotland at the point of the sword, and atrocities were committed which may well excite our indignation and horror. The glens, the moors, the mountains, of that glorious country heard the moans of dying patriots, and the shrieks of mothers over their murdered sons.

In England the Nonconformists were shut up in prisons, ruined by fines, and put to death without justice or mercy. Laws of extreme severity were passed against them in rapid succession. Clarendon carried things with a high hand in Parliament, Sheldon had his spies abroad in search of men who prayed without a book, and refused to come to church. The clergy hunted for conventicles, the universities taught the sin of schism and the Divine right of Charles, and, in the words of Lord Macaulay, "the principles of liberty were the scoff of every grinning countess, and the Anathema Maranatha of every fawning dean."

Yet even in those times of oppression and sorrow liberty had many advocates who would not surrender the rights of conscience, or acknowledge the rule of men in things which pertained to the kingdom of God. Some of them pleaded for civil and religious liberty without any limitation. Foremost in their ranks stood the Baptists, who had published "A Plea for Liberty of Conscience" as early as the year 1614. In this Plea they maintained that "the liberty they sought was as old as the word of God itself; and though there have been strugglings in all ages to make good this blessed birthright to all peaceful people, yet through the potency and subtlety of popes, bishops, and ministers, that preferred the advance of themselves before the good of the people, we have been deprived of this blessing, next to the manifestation of God's love and goodness to us, the most excellent and desirable in the world." Thus wrote the Baptists 250 years ago, and we honour them for publishing these noble sentiments at the risk of incurring the wrath of the King and the malice of the Church. They led the van of the army which fought and won the battle of freedom, against monarchs and bishops, against wealthy patrons and rich imcumbents. In common with many others, they had to choose between the preservation of their liberties and bondage to the priesthood; between the defence of their civil rights and political servitude: they made their choice in the fear of God, and succeeding generations have reaped the advantages. Throughout the whole of this reign the compact between the crown and the mitre was a menace to civil and religious liberty; and if the Nonconformists had not stood in the breach against regal exaction and clerical insolence, England would have been a province of France and the heritage of the Pope.

James II. was a Protestant in name, but a Romanist in heart; the head of the Church by law established, and yet a secret friend of the Papacy; in religion, a bigot; in the Government, a tyrant; a man of arbitrary principles; and in disposition, cruel as a tiger. He encroached upon the privileges of Parliament and tried to subvert the laws of the land; he offered to seceders from the National Church a doubtful kind of liberty, under the name of "Indulgences," which permitted them to meet for public worship without fear of molestation. He sent Lord Russell to the scaffold, ordered Mrs. Gaunt to be burnt to death, and made sport over the bloody assize of Jefferies, in the West of England. *Some* of the Nonconformists thanked him for his offer, and re-opened their houses of prayer; but *the majority* suspected a snare, and waited till they could obtain their rights in a constitutional way rather than receive them as a favour from a man devoted to Rome. The Quakers said to him, "We are told thou art not of the persuasion of the Church of England, no more are we; wherefore we hope thou wilt grant us the same liberty which thou allowest thyself: which doing, we wish thee all manner of happiness."

James plunged into a contest with the Established Church which led to curious scenes and strange results. He had a right to expect unconditional submission from the prelates to his measures, inasmuch as they

had declared, *ex cathedrâ*, the Divine right of kings to be the doctrine of Scripture, and the creed of their Church. He might have said, the Nonconformists will oppose me both on political and religious grounds; their principles of civil government and their love of spiritual independence are fatal to my wishes for an absolute monarchy; the spirit of Sir John Eliot dwells in their breasts, and the blood of Oliver Cromwell runs in their veins: but I can rely upon the obedience of the bishops and the submission of the clergy, who were the champions of prerogative and the defenders of absolutism during the reigns of my father and brother. From the pulpit and from the press, in the halls of their colleges and in both houses of Convocation, they affirmed that the will of the King was law, and threatened all contumacious persons with exclusion from heaven. But the monarch did not know the men with whom he had to deal; it was easy enough to obey when the course of legislation tended to the exaltation of their order, and to the persecution of Dissenters; but "when he laid his hand upon them, they cursed him to his face. He touched the revenues of a college, and the liberty of a few prelates, and the whole profession set up a yell worthy of Hugh Peters himself."

This contest presented an extraordinary spectacle to all thoughtful men in the land. Bishops resisting the will of the King, disputing his authority in courts of law, and practically giving up the theory of non-resistance! Bishops pleading scruples of conscience as a reason for disobedience to the head of their Church! When the Nonconformists urged the same plea, Dr. South told them the remedy was "*the axe or the gibbet;*" but these holy fathers did not wish to feel the edge of the former, or to be suspended upon the latter. They denied the right of private judgment to Bunyan and his brethren, but demanded it for themselves. In one reign they denounced the Nonconformists as rebels, in the next they punished them as traitors, and now they follow their example in both respects. Venerable advocates of liberty! Noble examples of consistency!

In this memorable contest, Sancroft was the leader of his Episcopal brethren, a man who had shown no mercy to Dissenters, who had done all in his power to make the Established Church an instrument of political oppression, and to exalt prerogative above the laws of the land; this was the man who led on the bishops in a legal opposition to the decrees of his royal master. In Baptists, or Independents, such a course would have been consistent with their opinions and worthy of all praise; but on the part of the prelates it involved the renunciation of old theories about unconditional submission to the chief magistrate, and even the adoption of the principles for the avowal of which they had sent many of their fellow-Christians to prison and to death. James might well say, "I did not expect this from the Church of England!"

The reign of James was short and bloody. Patriots died on the scaffold, juries were packed, judges were corrupt, liberty existed on sufferance, and the nation was on the verge of ruin. Happily, he was the last of the Stuarts; and the facts connected with the history of his

family prove that the alliance between Church and State "is more fitted to the spirit of an arbitrary government than to the genius of a free people."

During the whole period of the Stuart dynasty a sharp controversy was carried on between the advocates of irresponsible government and the friends of liberal institutions; between those who pleaded for uniformity in worship and those who demanded freedom of conscience. Among the former were the monarchs, the nobles, the judges, the bishops, and the clergy; these had at command the army, the navy, the Church, the courts of law, and the resources of the nation. On the other side, the Nonconformists stood almost alone; nor did all of them hold the advanced opinions which are so common among us at the present time; but what they wanted in numbers, in rank, and in wealth, they made up by the purity of their principles, by the justice of their claims, by the ardour of their patriotism, and by their solemn determination to separate the things of God from the things of Cæsar. In this unequal contest, victory inclined first to one side, then to the other, and at times the issue seemed doubtful; but in the end law prevailed over prerogative, the maxims of constitutional government were settled upon a sound and lasting foundation, and the battle of freedom was won for ever. These results are due to Nonconformists rather than to Churchmen, our enemies themselves being judges, and the controversy reads us a lesson on the comparative influence which the voluntary and compulsory systems of religion have upon our liberties, both civil and religious. It is true that all the people have not yet become voluntaries in religion, nor has the State Church ceased to lift its head high in disdain above professors of every other name; but more than half of the nation have adopted the voluntary principle, and in the colonies of Great Britain the separation of Church and State has already taken place. Religious equality for every citizen is but a question of time, and all the vested rights and clerical immunities which stand in its way, must fall before the tide of public opinion and the might of just legislation.

The year 1688 brought to our ancestors what they loved to call the "Glorious Revolution," and the accession of William III. Then a new era dawned upon this long-oppressed country; the doctrine of Divine and indefeasible right was abandoned by the majority of public men; and the acknowledgment of the people as the source of power became general. Over these changes none rejoiced more fervently than the Nonconformists, who had suffered so many wrongs under the Stuart dynasty, and no class in the nation rendered more willing service to the King and his Government. The Revolution secured them political freedom and religious *toleration!*—inestimable blessings, as they thought, compared with the persecution they had endured, and the reign of terror under which they had been accustomed to live. Yes, they were thankful even for toleration, although it was but a crumb from the table of the rich Church which fared sumptuously every day. Yet the small mercy of toleration was better than the dread of spies or the fear of dragoons; and the right to meet in public for the worship of God was all that a liberal Government could wrest from the grasp of the hierarchy.

When the first outburst of joy had abated, the Nonconformists presented to William and Mary an address of congratulation on the auspicious circumstances which had placed them on the British throne, and they declared their readiness to make any sacrifices that might be necessary to preserve the Protestant religion and to establish liberty on a solid foundation. Though assailed by slander and misrepresentation both from the pulpit and the press, these conservators of political and religious freedom never swerved from their loyalty, nor failed in their duty to the reigning monarch. They could distinguish between a king who governed according to law, and a tyrant who set law and justice at defiance. "We are bound," they said, "to honour the king; but if a prince once break his coronation oath and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince as the prince has to the legal obedience of the people."

The Church of England made a merit of her attachment to the throne, and claimed all the loyalty in the land: what course, then, did the High Church party pursue at the period of the Revolution? When William began his reign as a constitutional monarch, both bishops and clergymen refused to acknowledge his government, and some of them corresponded with James in the hope of his return to Whitehall. They preferred the King *de jure* to the King *de facto*, and the persecutor of Nonconformists to the friend of toleration.

They boasted of their loyalty to James, but were disloyal to William; they preached against treason in one reign, and acted the part of traitors in the next; they pleaded for the Divine right of kings under both of the Charleses, then withstood James in Westminster Hall, and now formed plots to embarrass and dethrone the Prince of Orange. Sancroft, the primate, refused to assist at his coronation. Ken and other bishops declined the oath of allegiance. Many of the clergy prayed with their faces towards St. Germains, and a large number of them would have hailed the return of the hated Stuart with tumultuous joy. These men, it has been said, "preferred the civil and ecclesiastical despotism of the Stuarts, the absurdities of Popery, the butcheries of Jefferies, and the persecutions of the Puritans, before the glorious Revolution." At this crisis the Dissenters stood between James and the throne with a menacing aspect, and with their hands on their swords, displaying a courage worthy of their noble ancestry, and an unbending resolution to hand down to their children the liberties they had won, or to perish in the attempt. The Church would have sold those liberties, the Nonconformists saved them.

Anne was trained in the principles of the Established Church, and with high notions of her prerogative. Her reign was an interesting period in our social improvement. Poetry, eloquence, philosophy, and politics, were cultivated with much assiduity and success. Pope, Addison, Steele, and Swift, engaged public attention by their writings, which abounded in wit and sarcasm, in controversy and scandal. In the court, in the senate, and in the clubs, party feeling ran high, and the strife of factions waxed fierce. Churchmen who had united with

Dissenters to bring about the Revolution began to revive the supremacy of the Church and the Divine right of kings. It was understood that these notions were agreeable to the Queen and popular with a strong party in the nation. The old cry was raised of "The Church in danger!" the alarm-bell was rung with the vigorous hands of rectors and deans, the fears of the people were aroused, and the embers of persecution fanned into a flame. At election dinners and religious festivals the toast of "Church and Queen" was drunk with due honour; the *Church* first, and then the Queen. The Archbishop of York, in the House of Lords, made great lamentation over the evils that might arise from the increase of Dissent, and the holy man proposed that the judges should be consulted upon some short and easy way of putting down the academical institutions of the Dissenters.

While things were in this state the Government passed into the hands of men holding High Church and Tory principles. An outburst of intolerance soon followed. The immediate cause of this was silly enough: one Dr. Sacheverel had published two sermons against the Toleration Act, against Dissenters, and against religious liberty. The doctor was impeached and condemned, deprived of his gown, and his sermons (of which 40,000 copies were sold) burned by the common hangman. His trial, which lasted three weeks, occasioned a degree of excitement at which the men of this age can but marvel; the business of Parliament was suspended, Westminster Hall was crowded with fashionable men and beautiful women. The Queen herself was a spectator of the scene, and a supporter of the valiant divine. The doctor was regarded as a *martyr* to the Established Church, not the martyrdom which the good men of old suffered on the gibbet and in the fire, but the more agreeable martyrdom caused by sumptuous feasts and sparkling wines. This son of the Church, who wished for the *crown* rather than the *death* of a martyr, was attended to the bar by the Vice-Chancellor of Oxford, and more than a hundred clergymen of distinction. Private favours were sent to him from royal hands. Maids of honour courted his smiles, and old women craved his blessing. The sentence of the court was received by his friends as a victory, which they celebrated all over the country by bonfires and illuminations; the doctor was conveyed through the West of England in triumphal procession, amid the beating of the drum ecclesiastic and the ringing of bells; while some venerable ladies of the Establishment concluded that the millennium had come at last! "Behold, how great a matter a little fire kindleth!"

"During many generations," said Lord Macaulay, "every violent outbreak of High Church feeling (with one exception) has been unfavourable to civil liberty;" and the fanaticism which the trial of Sacheverel stirred up from one end of the land to the other was employed for the persecution of Dissenters. An attempt was made by means of an old law to exclude them from any part in the work of education, *even of their own children*, or as much as to keep a dame school. This was the object of the "Schism Bill," A.D. 1714, which was to have been followed with another for the purpose of taking away

their right to vote in elections, or to sit in Parliament. A traitor, a libertine, an infidel, might have been made a teacher of youth by taking the oaths and prostituting the Lord's Supper to worldly interests; but a Nonconformist, however learned and devout, could not instruct his own children without exposing himself to ruinous fines, or to the cell of a common prison.

With indecent haste the High Church party pressed the Bill through Parliament, in the hope of its becoming the law of the land. At the same time the Dissenters rallied around the altar of liberty in a bold spirit and with the bearing of veterans in so good a cause. Without a struggle, at least, they would not submit to the yoke which intolerance had prepared for them and their children. As soon as possible they laid their complaints before the Queen, but she gave no heed to them. Then they petitioned against the Bill in numbers which astonished their enemies, but it was carried by a majority. Only five out of the whole bench of bishops entered a protest against the measure; the weight of Church influence was in its favour. Failing to win *men* in a just cause, the Nonconformists made their appeal unto *God;* meetings for prayer were held all over the country; and a deliverance was wrought for them in a way that no one could have foreseen. *On the very day when the Bill was to have received the royal assent the Queen died,* and our fathers escaped from the snares of Episcopal bondage, a deliverance which they regarded as an answer to prayer, and for which they rendered fervent thanks to their gracious Deliverer. On the part of Churchmen it was a bold attempt to strangle liberty, and to render the Toleration Act of no effect. And now, at the distance of a century and a half, we pronounce it a scandal and a shame that the great majority of the bishops gave their votes and influence to support a measure which would have disgraced the age of Hildebrand, or the name of Bonner.

As Christians and patriots, we cannot be too thankful to Almighty God who did not permit the Bill to become law; and our admiration is due to the Nonconformists who stood forward at the critical moment with stout hearts and strong wills in defence of our dearest rights. They struggled

> "In confirmation of the noblest claim,
> Our claim to feed upon immortal truth,
> To walk with God, to be divinely free,
> To soar, and anticipate the skies."

It would extend this paper unduly to trace the conflict for liberty which has been carried on from the accession of George I. to the present time. Let it *now* suffice to say, that during this remarkable period in the history of Britain, men of High Church principles have continuously resisted Dissenters in their efforts to procure civil rights and free consciences. For more than a hundred and fifty years, for example, the Test and Corporation Acts remained in force against them, and every attempt to repeal or modify those laws proved in vain. Our fathers could not hold any office under Government until they had received the Sacrament in some parish church, and given their word that they would

not destroy the venerable institution called the Church of England. In Parliament and on the hustings the cry was, "No surrender!" and "Down with Dissent!" Many of us can remember the time of their repeal, and the agitation which it produced among all classes of people, the talent and eloquence by which they were exposed and denounced, the discussions in the House of Commons, the meetings of Nonconformists, and the watchword at elections. In imitation of their fathers, the school-boys shouted, "Church and King," or, "Civil and Religious Liberty;" and sometimes their *shouts* ended in *blows*. The contest was sharp and long; resistance on one side was as stubborn as the assault on the other; but at length the stronghold of bigotry was carried by storm amid the applause of millions and to the great benefit of religion. Then the temple of Freedom was thrown open to all men without regard to creed or position, and the victors passed through its gates singing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

BIRTHS, MARRIAGES, AND DEATHS.

EVERYBODY knows that the corner of every newspaper specially attractive to all ladies is that adorned with the above heading. Why is this? "Idle curiosity," says one; and intimates that the sex is somewhat redundantly supplied with that quality. But what can account for such a curiosity? Does it not emanate from instincts at once sagacious and wholesome? And is it not an evidence of the natural accuracy of such instincts in pointing out, and fixing upon those great crises of our earthly history which can never be really thought of without interest and advantage? We must be allowed to plead guilty to a good deal of sympathy with our lady friends in this matter; and we think a worse subject than this might be selected for a few lucubrations in the pages of our denominational monthly. Begin we, then, at the beginning, with

BIRTHS.

And the first and most obvious thing that strikes us about these is their *inevitableness*. None of us could help being born. If we could have foreseen what sort of a thing life would be, by what sort of experiences it would be accompanied, to what startling risks it would be exposed, and what sore loss and damage it would frequently sustain, had we been permitted the slightest option in the matter, there is no doubt that we should have declined the honour of coming into this world at all. Yet it must be admitted that there is something quaint about the notion of a whole generation refusing to be born! It would be a sure way of putting an end to the marriages and deaths, and to many other things, agreeable and disagreeable, under the moon.

Another thing placed equally beyond the control of our choice was the

kind of *parents* of whom we had the privilege (allowing it to have been a privilege) of being born. Whether tall or short, handsome or plain, healthy or sickly, white or coloured, amiable or repulsive, educated or ignorant, kind or cruel, religious or irreligious, we positively had no discretion in the case, and knew very little about it till we found ourselves in their arms. And let not the reader hastily conclude that this is an idle and useless remark. If he will well consider it, it may help to make him humble, thankful, and kind. He might have been that baby-beggar given to that beggar-mother, whom he passes so thoughtlessly in the streets, and made to appeal with an eloquence all the more pathetic for its devoutness to every passer-by for a little much-needed alleviation of its own and that mother's wants. He might have been assigned to the most deformed, or the most diseased, or the most guilty and wretched pair that were ever permitted to multiply the population and increase the misery of this planet. That he was not so, should make him grateful. That others have been so, should make him compassionate and charitable. *Pride of birth* is one of the most senseless and irrational of all man's irrational and senseless feelings.

Nor had we any choice as to the *kind of things* we should be, when born. Many strange-looking little creatures come into the world. We might have been amongst the strangest of them. If we *are*, it is not our guilt. If we are *not*, it is not our merit. Misshapen, or diseased, or dwarfed from our birth, we might have gone through life the scorn of the heartless and unthinking, mortified and wounded at every turn. Should not that young lady, stepping forth there, radiant with health and beauty, the observed of all observers, sometimes pause to reflect that all the difference between herself and some poor, sickly, deformed sister is attributable to causes brought into operation before either of them were born? Or that young man, glorying in his strength, shall he exult without thankfulness over that puny, ill-formed, and stunted brother, who looks up to him with admiration, not always perhaps unmingled with envy? The charities of life would certainly be promoted by considerate advertence to the "accidents" which may have made each life what it is.

Neither was it entrusted to us to select the *circumstances* in which we would be born. If it had, there can be little question as to what those circumstances would have been. For one thing, every one of us would have been born at least with a silver spoon in his mouth, and, of course, the whole of our environment would have been of an equally satisfactory character. None of us would have chosen poverty or obscurity for himself; we should all like to have seen the light in mansions, or halls, or palaces: nor is it easy to see who would have submitted to the labour of building them, or of waiting on us, or supplying our wants in them. No man would choose to be a doctor, much less a mason or a labourer; no woman a nurse, much less a cook, or a dairy or scullery maid. The world would literally have died of its own dignity, and been starved by its gentility and grandeur. Whether the walls of a cottage or of a castle first echoed the sound of your mother's anguish and the tones of your

own helpless wailing, the arrangement was wholly independent of your election, and you shall neither be praised nor censured on account of it. But should not the thought of this draw one extremity of society nearer to the other, filling up all the interval with sentiments of esteem, good-will, and affection? If the whole social ladder be but one, with some occupying the lowest and some the highest rungs, let us remember that we did not select our own place on it, and that the highest is dependent on the lowest far rather than the lowest on the highest.

Still another matter respecting which we were not consulted in this business was the *country* in which we were born. As to that matter, however, most of us are perfectly satisfied. We English people at least think that we were favoured in the last possible degree in that respect. Perhaps a Kamtschatkan or a Greenlander thinks the same. But had it been otherwise, it would have made no difference. The thing was never submitted to our choice for a moment. Suppose it had, and a map of the world had been placed before us for the purpose, previous to all experience and local attachments founded on experience, I suppose we should all have hit on the same spot, which, while it must have led to most inconvenient crowding, would have left vast spaces of the earth's surface without an inhabitant. Would it not be well, then, to learn to admire the wisdom which has taken all this out of our hands and fixed the bounds of our habitation without taking us into consultation at all? And should not such a fact strike at the root of all those narrow, national prejudices which depress or lift up a man in our esteem because he has been born under such a parallel, or happens to be divided from or placed near to us by such or such a geographical boundary? My reader might have been a Hottentot or a Negro for anything he had to do in determining the question. The proud Southern planter might have been the swarthy slave whom he is ruthlessly robbing of every right dear to him, instead of the oppressor suffering under the burden of long accumulating guilt.

Similar statements might be made as to the *age* in which we were born, and the *circumstances in reference to religion* by which we were surrounded at the time. All this has had far more to do with our character, opinions, state, and prospects, than we are apt to think. That we were born in a Christian rather than an ante-Christian age, since, rather than before the Reformation, in the nineteenth instead of the eighteenth century, now, and not a hundred years hence, must altogether be attributed to the absolute decrees of that Sovereign who works all things according to the counsel of his own will. To the same will it is owing that we were given to Christian instead of Mohammedan or heathen parents, and to Protestant rather than Roman Catholic, and, perhaps, to Baptist instead of Pædobaptist parents. The due consideration of this would make us just and forbearing towards others; not blaming where we ought to pity, nor accounting that a fault which at most is rather to be regarded as a misfortune.

After all, birth is the introduction to a life which is left very much in our own power. It is a treasury filled with glorious possibilities.

Ushering us on to a stage where some of the noblest actors have performed, furnishing us with appliances of endless self-development, and inviting us to action by all the motives that can influence sentient, rational, and moral beings, the fault must be altogether our own if our career prove a disappointment, and if we have to retire from the scene dishonoured and undone. With us it must be left whether we spend eternity in cursing or in blessing the day in which we were born. Were we capable of tracing the after history of all the immortal creatures brought into this world of sin, the contemplation would be so overwhelmingly sad and melancholy that we should gladly turn away from it to find relief in any other exercise of our thinking powers.

Marriages.

There is nothing in our mortal lot of half so much importance to us as the event which unites us for life to a fellow-creature. With it are connected either our highest earthly satisfaction and felicity, or our profoundest disappointment and grief. The general subject, however, is altogether too wide to be treated in the space at our disposal. All we can hope to do is to cast a glance over such marriages as are with greater or less frequency coming under our own observation.

And first, as to *early* marriages. Were Nature interrogated on the question of the desirableness or otherwise of these, there can be little doubt with respect to the answer which the kind mother might be expected to give. She has, in fact, given her answer, and is giving it every day in the fond yearnings of ten thousand young human hearts. Were Virtue questioned on the subject, her reply would emphatically corroborate that of Nature, and see but little to be pleaded on the other side. We think, too, that the verdict of Religion would be symphonious with those of Nature and Virtue; so that in the mouths of three such witnesses every word would be established to our mind. Of course, Nature, Virtue, and Religion would take counsel of Prudence, and agree to nothing without her consent. Far be it from us in such a matter to recommend abandonment to mere impulse, or to encourage the young to annul the dictates of experience and wisdom. But the great obstacles to early entrance on conjugal relations are generally found in the exorbitant demands of over-refinement, and the unreasonable but imperative claims of position and respectability. To these the heart's dearest affections must be sacrificed; and on this altar of cruelty not a few of the fairest and most promising have been immolated. How much better that two young people should struggle on and do battle with hardships and difficulties together, while they are yet strong, and ardent, and hopeful, rather than wait till all difficulties have been smoothed away, and they have become too cold, calculating, and selfish to contribute what they otherwise might have done to each other's happiness. If the present writer had not a wholesome fear of stirring up a very hornet's nest of all the sage parents with marriageable daughters who read this journal, there is a great deal more that he

would like to say on the subject. But as it is now universally agreed that discretion is the better part of valour, he will turn from this to a hardly less touching point, having a word or two to say on

Marriages of *Affection*. "Marriages of affection!" exclaims some innocent; "are not all marriages, then, marriages of affection?" Alas, poor innocent! They ought to be so, indeed. At the very least, marriages without affection are very wicked and very hateful things. Two human hearts to throb together, perhaps for a long lifetime, and all their throbbings, instead of a sweet music, to constitute a hideous dissonance and an incessant jar! Could such matches have been made in heaven? Let not the loving skies be blasphemed even by the thought. We think we know where they *were* made, and must be allowed to deem them worthy of the place. To be sure, very happy marriages have been ventured upon where the affection has been far below the boiling-point; and the question as to the minimum between that point and zero which would justify so momentous a step may be very difficult to decide. Any how, there should be *some* to forge the sacred tie, to light the household fires, and to hide the multitude of sins which otherwise are sure to be revealed to wedded eyes. The more the better, we should think; and certainly this earth presents no spectacle more refreshing or more beautiful than that of a young man and woman, moved by ardent, disinterested regard for each other, thus blending their destinies together for life. It is the likest thing to Paradise brought back that we ever witness in this sin-stricken and woe-bestridden world.

A less pleasant sight awaits us now. The most comprehensive charity cannot deny that there are such things as marriages of *interest*, the motives to which are purely of a selfish character. Mammon is the most formidable rival that Cupid has ever had. Few are the breasts impregnable to his golden shafts. Even the blind divinity himself is sometimes obliged to borrow his rival's arms, and finds his arrows fly all the higher and pierce all the deeper when furnished with a golden tip. And some little mixture here may be allowed in a world where all is mixed. When, however, interest and convenience are the only points taken into account, where the motives are merely worldly and mercenary, and the heart with all its emotions and yearnings utterly ignorant, it appears to us that no energy of reprobation could be too vehement in scouting such transactions from the sacred haunts of love, and that no retribution can be too severe for those who thus profanely dare to desecrate a bond ancient as man's primal innocence, and pure as the atmosphere of Eden itself.

A word on *second* marriages may not be out of place. Some persons are very hard on these. We think that severity both inconsiderate, unkind, and unjust. If it was not good for the man to be alone before he enjoyed the comforts of wedlock, it certainly cannot be good for him afterwards. And, no doubt, the same may be said with equal truth of the other sex. But can a man or a woman *love* the second time? No, if the first gush of romantic attachment be referred to. Yes, if a real,

wise, and lasting affection be intended. There are numberless examples of it; and not a few in which those who loved best the objects of their earliest choice also love best the object of their second. Experience seldom corresponds to theory on these subjects; and we venture to believe that experience, so far from counselling loneliness to either widow or widower, would recommend that the greatest earthly loss which either man or woman could sustain should be as far as possible repaired in due time by a selection prompted by affection and sanctioned by wisdom and prudence.

Another question remains to be glanced at, that of *mixed* marriages. These are of two kinds; those in which the parties to them are converted and unconverted, and those in which they belong to different religious communions. The former are by implication absolutely prohibited in the New Testament. "Only in the Lord" is the universal law here. We are not unaware how often that law is broken, but it is never broken with impunity; while in many cases the breach of it involves life-long penalties most painful to contemplate. The maintenance of personal piety is no easy task under the most favourable circumstances; but if we take an enemy to that piety into our bosom and our heart, what are we to expect as the result? Every one's observation will tell him what to expect, and well for him if he allow such observation to influence him as it should. As to the other class of mixed marriages, but little need be said. In themselves few will deem them desirable. They generally lead to discord, or compromise, or, as is most common, both. If the convictions of both parties be equally deep, and their minds equally strong, each will go his and her own way, which will be at least a tacit and practical protest against each other. If the one be inferior to the other in intellect and principle, then the stronger will draw the weaker in his or her train; the conscience of the latter being discounted altogether. There is no supreme law to appeal to here, but most persons will be of opinion, that all things being equal, the Christian will act wisely who refuses to marry far out of the pale of his own belief.

A passing reference may not be thought out of place to that large number of persons whose names never figure amongst the "marriages" in the issues of the daily or weekly press. The people who never marry at all, belong to two classes—those who *can not*, and those who *will not*, though they can. It is no reproach to the ladies that many of them are necessarily doomed to a life of celibacy. So greatly are their numbers in excess of those of the opposite sex at a marriageable age that some of them actually must go without husbands. Many of them also, with whom this is not a necessity, choose to go without them; and perhaps a larger number of men (mistaken, miserable things as they are!) choose to go without wives. With the grounds of the choice on either side we have at present nothing to do. We merely indicate the fact, and regard it as one amongst the literally innumerable effects and evidences of the Fall! The only unfallen pair the world ever saw, married; *ergo*, had all their descendants remained unfallen they would, if possible, have

married too. Hence those who approximate nearest to man's pristine uprightness are ever the most sure to go in search of participation in wedded bliss.

DEATHS.

It is not the writer's fault that the subject must close with this. It is where everything earthly closes. We are all born and married for the grave. The journey which divides our first cry from our last groan is but a brief one, though the sound of marriage bells and marriage welcomes greet us on the way. Pity that this should be an unwelcome theme, since death, too, is both a birth and a marriage all in one. And how much more important is it to die well than to marry well, securing for ourselves a good settlement beyond the skies. The final crisis should be the crowning circumstance of life, conveying us at once to a kingdom and a throne. "The righteous hath hope in his death;" and such hope as lifts him up above its terrors, making him feel that for him to die is everlasting gain. Nor can it be out of place here to remind the reader of another birth, the absolute necessity of which has been insisted upon by the great Authority himself; and of another marriage, which the soul should contract with One who is the chiefest among ten thousand and altogether lovely; and of another death, namely, death to sin and the world, which every one of us must undergo if we would triumph in the last encounter with the great terror, and not be vanquished and triumphed over for ever. May each reader then realize the blessedness of being born again of the Holy Spirit, being espoused to Emanuel, and of knowing that he is dead, and that his life is hid with Christ in God.

"MY TIMES ARE IN THY HAND."

PSALM xxxi. 15.

FATHER, I know that all my life
  Is portioned out for me,
And the changes that are sure to come,
  I do not fear to see;
But I ask thee for a present mind
  Intent on pleasing thee.

I ask thee for a thoughtful love,
  Through constant watching wise,
To meet the glad with joyful smiles,
  And to wipe the weeping eyes;
And a heart at leisure from itself,
  To soothe and sympathise.

I would not have the restless will,
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord, on whom I wait.

So I ask thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side;
Content to fill a little space
If thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to thee,
More careful—not to serve thee much,
But to please thee perfectly.

There are briers besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere.

In a service which thy will appoints,
There are no bonds for me;
For my inmost heart is taught "the truth"
That makes thy children "free;"
And a life of self-renouncing love
Is a life of liberty.

Hymns and Meditations. By A. L. W.

Reviews.

Annals of Evangelical Nonconformity in the County of Essex, from the Time of Wycliffe to the Restoration; with Memorials of the Essex Ministers who were Ejected or Silenced in 1660-1662, *and Brief Notices of the Essex Churches which Originated with their Labours.* By T. W. DAVIDS, Pastor of the Congregational Church, Lion Walk, Colchester. London: Jackson, Walford, & Hodder. 1863.

THE Essex Congregational Union displayed great wisdom in requesting Mr. Davids, "in the beginning of last year," to prepare a history of Nonconformity in that county; for, though we do not suppose that any member of that body knew how rich was the mine to be worked, every well-informed Englishman is aware that the history of Protestantism in England, and not merely of Nonconformity, is largely involved in that of the eastern counties. Mr. Davids informs us that "at the time" he "had made little or no special preparation for a work of the kind;" and that "since" then he has "had to collect and arrange the necessary materials amidst the constant interruptions incident to an important pastoral charge, ... not to speak of other public duties." We can but congratulate him upon the facility with which he has performed this gigantic task, and presented us with this handsome volume of 633 pages. Had he lived in the middle of the seventeenth century, and enjoyed as good a digestion as he evidently now does—for there is not a *spiteful* sentence that we remember in his book—we might have had from his pen a goodly array of different-sized volumes to lie on our shelves by the side of the works of Baxter, and Goodwin, and Owen; but in these degenerate times, we are afraid that his industry may find other employment, and that he may content himself with the dainty diet of an industrious *helluo librorum*, instead of seeking the reputation which he might easily win as an author. If this spasmodic effort be not followed by some more elaborate work prepared at his leisure, and giving the fruits of his matured thoughts, neither his own denomination at large, nor his more intimate friends, ought to be satisfied.

In a few graceful sentences Mr. Davids acknowledges the generous co-operation which he has received on all hands. Ministers belonging to the Established Church have been as ready as their Nonconformist brethren to assist him in his researches, and to answer his inquiries. Literary men, with their accustomed liberality of feeling, have been willing to communicate the results of their inquiries; and with commendable generosity, the Deputy Registrar of the Commissary Court of the Bishop of London, and Consistory Court of Rochester for Essex, and Registrar of the Archdeaconries of Essex and Colchester, has allowed him to search the various "Act Books" in his custody, and to make extracts from them. It is a gratifying sign of the times that historical inquiries are thus facilitated by the learned and candid of all parties, and that a community of feeling is displayed in the republic of letters, which, if it cause a sigh over the bitterness and alienation of Christians, may well make us hopeful that better acquaintance with each other may foster the unity of spirit enjoined by our Lord upon his disciples. But above all other helps to historical students must be placed the immense collections of MSS. to be found in the various public libraries and offices of this country, and to which Government authorities and other trustees grant a liberal access. It is only

due to Mr. Davids to state that his book abundantly proves the diligence with which he has used the materials thus placed at his disposal.

That his book bears traces of the haste with which it has been composed is as frankly admitted by the author as it is likely to be felt by a fastidious and critical reader. Yet if it lose somewhat of polish here and there, in consequence, it gains perhaps vigour and directness of statement. But then, it must be admitted, the rapidity of the narrative presupposes a knowledge of the times treated of, nearly equal to that of the writer. We have found ourselves obliged now and again to stop and turn back a few pages, to make sure of the year to which allusion is made, and to preserve a clear view of the facts put upon record. A little more "leisure" would have enabled Mr. Davids to have supplied the needful assistance to his readers; and we hope that he will secure that "leisure" before the *second* edition is published.

And now that we are pointing out what would be a manifest improvement, let us add our hope that the publishers will provide a more accurate reader for the press than has been employed upon this edition. It is vexatious to meet with *wrong dates*, as in the case of Young (p. 223, note *), who "was made Canon-residentiary at Exeter" in 1660, ... "was made Dean of Exeter in 1662," and of whom it is added, "he died in 1633." We have marked other mistakes of the same kind, and as obvious as this, in our copy. Sometimes we have an error in a *name*, through similar inadvertency; as, for example, *Gulielmus* Eyre (p. 161), and *Thomas* Eyre (p. 237). In other cases the *page* of a reference is given, and *not* the book to which it belongs. To take Appendix to chap vii., p. 1, for such specimens of carelessness, we read (p. 219, note ‖), "see p. 463;" (p. 220, note **), "see p. 424;" (p. 224, note *), "see p. 450;" and we might run on with a considerable list. Sometimes we have a well-known series of volumes referred to without a *specific* reference for the specific fact to be confirmed; as, for instance, "State Papers Dom. Ser. 1660-1661." In other cases the reference is omitted altogether, as (in note ‖, p. 270) when "the return in 1650" is referred to, and "Lansd. MSS. 459" is omitted as the specified return; whilst these symbols follow in the present case, which it is to be hoped Mr. Davids can interpret, for we cannot: "See N *." And, by the way, in almost every instance we have *Lands.* or *Landsdowne*, instead of Lansd. or Lansdowne. Wherever Mr. Davids has called attention to the strange spelling of a name by the appropriate "*sic*," the careful reader of the press has inserted a full stop (*sic.*), to compel the reader to rest awhile. And what must be especially vexing to so good a scholar as Mr. Davids, in no one instance that we remember is a Latin epitaph correctly printed in his book. When a gentleman of little "leisure" publishes a volume like the present—which is worthy, so far as concerns the information it conveys, to find a place in every well-furnished library in England, and in every country where the English language is spoken—it is anything but creditable to the publishers that such blemishes as we have pointed out should be abundant.

There is a deficiency in this volume which we hope Mr. Davids will be able to supply in his next edition—an index of *names*. That apology for an index which is to be found at the close of the volume is useful so far as it goes; but it is utterly insufficient for all ordinary readers. We should like to see references to the mistakes made by Calamy and Palmer in their compilations, as well as to the inaccuracies of Walker, which are so fairly pointed out; and we should be not less glad to have a list of the "lecturers" who were so extensively useful in fostering the growth of a manly piety amongst the denizens of Essex. Mr. Davids could not better employ his early "leisure" than in preparing for his numerous readers, *and publishing in a separate form*

for the use of the purchasers of this first edition, such an index as he knows how to appreciate when in search of a fact which cannot be instantly traced to its original voucher.

We could wish this volume to be a household book, not only amongst the Nonconformists, but amongst the Episcopalians, in Essex. It is written in so candid and truthful a spirit, and with such competent knowledge of the subject, that it may be safely used as an authority. In only a very few instances have the ecclesiastical leanings of the author betrayed themselves in slight exaggerations; as, for instance, when he refers to the times of the Commonwealth, and to "*the ascendency*" which was then "transferred to the Independents," and adds (in temporary forgetfulness of a few facts to the contrary), "who had *always* declared themselves in favour of *liberty of conscience*" (p. 315). In similar obliviousness, he says of the Triers, "Any interference with the *rights of conscience* would have been illegal" (p. 317); and of the times of the Commonwealth in general, "*Religious liberty* was now predominant" (p. 319). We wish these statements represented the facts of history; but, unhappily, they do not. And now that Mr. Davids will have comparative "leisure" to modify them and to make them accordant with his accurate knowledge of the state of the times, we are sure he will do so. It is strange to observe the fantastic tricks which are played upon us by our fancy when we are almost, but not quite, asleep through sheer exhaustion; and if the truth were known and told, we dare be bound for it that the paragraphs we have just referred to were written by the light of "midnight oil." *Bonus Homerus dormivit.* We can be amused by his pleasant dreams.

Every student of Nonconformist history will echo our hearty thanks to Mr. Davids for the invaluable Appendices to Chaps. IV. and VII. of his "Annals;" whilst pious readers of the "Memorials" will close each biographical notice with regret that it is so condensed and so brief. In these Appendices, we have first, "A survey of sixteen hundreds in the county of Essex, containing benefices, 335; wherein there are of ignorant and unpreaching ministers, 173; of such as have two benefices apiece, 61; of non-residents that are single-beneficed, 10; preachers of a scandalous life, 12; *summa totalis*, 225." To this imperfect return Mr. Davids has appended biographical notes of great interest and value. He has also done excellent service by similar notes to "the Sequestrations" [of "scandalous," and other ministers, in 1644], with "extracts from the minutes of the County Committee, and other documents, showing the reasons why they severally took place;" and also to "the division of the county of Essex into several classes, together with the names of the ministers and others fit to be of each classes," and by adding "some account of the incumbents who are not mentioned in the 'classes.'" In the second part of the volume, entitled "Memorials," he has given us admirable notices, first, of 116 "ministers silenced or ejected in the county of Essex;" secondly, of 33 "ministers formerly settled in Essex, who were ejected or silenced in other counties;" thirdly, of 7 "ministers, natives of Essex, who were silenced or ejected in other counties;" and lastly, of 25 "ministers, silenced or ejected in other counties, who afterwards settled or laboured in Essex." The mere enumeration of the numbers of these worthy men will, we hope, be sufficient to stimulate the interest of our readers, and to make them eager to possess themselves of the volume, which gives a faithful epitome of their lives.

The structure of the volume forbids specimen extracts, or we would gladly transfer to our pages some of the "Memorial" lives before us. It may be more to the purpose to express our hope that now the ground is fairly broken

by Mr. Davids in Essex, some equally energetic and competent men will undertake and prepare a similar task for Suffolk and Norfolk. A volume not less bulky nor less interesting than his might be devoted to each county, and the history of Nonconformity in England would, we are confident, be considerably elucidated. The way would then be prepared for a philosophical survey of the growth of Protestantism in the eastern counties; and we, with our present imperfect information, know enough to assure our readers that, so far from the interest of the narratives themselves, or of the conclusions to which they point being local or ephemeral, it would connect itself at many points with the controversies of our times, and with the development of religious liberty in our own country and throughout the world.

An Essay on the Improvement of Time, and other Literary Remains. By JOHN FOSTER, Author of "Essay on Decision of Character." With a Preface by JOHN SHEPPARD. Edited by J. E. RYLAND, M.A. London: Jackson, Walford, & Hodder. 1863.
Bunyan Library. Vol. X. Heaton & Son.

ESSAYS of distinguished excellence are very rare productions. We do not, of course, mean such brief papers as we have in the "Rambler" or "Spectator," but full and exhaustive treatises upon the subjects to which they relate. These must embody the results of profound thought, clothed with all the graces of style and composition, and rendered still more interesting by felicity of illustration. The historian may rely upon his fidelity in the treatment of facts, and the scientific author upon the interest of the subjects themselves; but the essayist must be chaste and yet eloquent, philosophic in his views yet popular in his diction, and able to employ with effect, practical imagery, yet so as not to lessen the gravity by which all moral teaching should be characterized. The most dull and heavy books in the world are works of this class, when unenlivened by imagination and unpolished in expression, for the same reason that a poor sermon is the most unattractive and oppressive of all public discourses. The qualifications, therefore, for the writing of an essay do not meet in ordinary men, so that whenever one that comes up to the standard makes its appearance, we recognise it at once as proceeding from the highest order of mind.

The truth of these remarks each of our readers may verify for himself by reckoning up the number of first-rate writers in this department. He will soon, very soon, find himself at the end of the list; for unless our memory is at fault, they may be counted upon the fingers of one hand. Yet we believe that many have been capable of such work who never have been drawn to it by their own inclination. But its difficulty may be conceived of, by the fact that in our own day many prizes of considerable amount have been offered for "best essays" on particular subjects, without eliciting one that posterity will not willingly let die. They have enjoyed their little day of popularity, and are slowly but surely sinking into oblivion.

It would be an impertinence offered to the readers of the BAPTIST MAGAZINE to enter upon a general reivew of the merits of John Foster. These must be already perfectly familiar to the members of the denomination of which, in the last age, he was a distinguished ornament. It will be admitted by all that in his class of composition he stands unrivalled. The nearest approach to him perhaps made by the author of the "Natural History of Enthusiasm,' but the differences between them are so considerable, that almost the only point of resemblance is that both are excellent. It is unnecessary to make an invidious

comparison. Isaac Taylor, as well as John Foster, will be read when the whole tribe of prize essayists is forgotten.

The present work, although it now for the first time issues from the press, is one of Foster's earliest productions. He entered upon it, in the first instance, with ardour, but from some cause or other, which is not explained, it ultimately lost its interest in his esteem, and became a task to which, as he says, he was driven by self-flagellation. The history, as given by Mr. Ryland, the editor, is an interesting one, which, however, we will not transcribe, because we hope our readers will soon have the volume in their own hands. We have been much gratified also by perusing the preface of our venerated friend Mr. Sheppard, of Frome, who writes of his former pastor and friend in a tone of affectionate solemnity that does honour both to his heart and to his head. The companions of men whom time has invested with colossal proportions may well recall with pride, as well as tenderness, the associations of their youth. They enjoyed a privilege and an honour which we of the present day can only regret did not fall to our lot.

With regard to the essay on "The Improvement of Time," which occupies the greater portion of this volume, we cannot regard it as of inferior value to any other of Foster's productions; for although it has not received the last touches which the author might have given it, yet the subject is one of the most noble upon which he could have exercised his powers, and the work likely to prove of incalculable use. Nothing can be said in its disparagement, except that it falls short of literary perfection. On this point we quote Mr. Ryland's closing words:—

"Though in point of literary merit this posthumous volume may not hold an equal rank with the more finished performances that were published during the author's lifetime, and subjected by him to repeated and careful revision, yet it is presented to the public with the firm conviction, that in elevated views of religious truth and a profound acquaintance with the human heart, it is not unworthy of being associated with them, and that like them, it will powerfully tend to impress on thoughtful and cultivated minds those principles of action which are indispensable for the present life and for the great futurity beyond."

The volume before us contains, besides the essay, notes of sixteen sermons, and two full discourses, to which are added some letters not before published, which will be perused with interest. We are sure that it would be quite superfluous on our part to urge our readers to possess themselves of this new treasure, which has been too long withheld from the world. It is enough that we have called their attention to it, and written these few words by way of introduction.

Romanism and Rationalism, as Opposed to Pure Christianity. By JOHN CAIRNS, D.D. London: A. Strahan & Co. 1863.

MANY sermons and lectures are likely to do good to those who hear them which do not deserve to be printed. We are inclined to class this amongst the number; not because we are indifferent to its substantial merits, but because it was evidently prepared for the ear rather than the eye. A good preacher sets off his words by his delivery, and whilst doing so, suggests to his hearer trains of thought which run parallel to his discourse, and confirm it; but when he prints his sermon, and his sentences are to be taken as they stand, he loses every extrinsic advantage, and must be content to be measured

by the scheme of his discourse. Dr. Cairns could hardly compose a lecture devoid of interest; and we have no doubt that this was listened to with the highest gratification by young men in Edinburgh and Glasgow; but it can only be commended from the press as containing hints as to the counteracting tendencies of Romanism and Rationalism within the sphere of Christian sects and churches, in relation to Christianity "as a system of revelation, as a system of mediation, as a system of morality, and as a system of association." Many things are well put, but Dr. Cairns could have given us a much better and a much more complete lecture on such a subject than this, and we wish he had done so.

Brief Notices.

The Life of Our Lord upon the Earth, in its Historical, Chronological, and Geographical Relations. By the Rev. SAMUEL J. ANDREWS. London: Alexander Strahan & Co. 1863. Pp. 543.—The design of the above work cannot be stated better than in the author's own words. He says, "The purpose of this book is to arrange the events of the Lord's life, as given us by the Evangelists, so far as possible, in a chronological order, and to state the grounds of this order; and to consider the difficulties as to matters of fact which the several narratives, when compared together, present, or are supposed by modern criticism to present. As the necessary foundation for a chronological arrangement, the dates of the Lord's birth and death, and the duration of his public ministry, are discussed in brief preliminary essays. The geographical discussions are all limited to the sites of places directly related to the narratives. No more notice is taken of the general history of the time than is necessary to explain the occasional references of the Evangelists." Such a plan and object will, we think, be quite sufficient to recommend this work to many readers. The author has given the results of much diligent research. He has removed many chronological difficulties, and has determined some questions of place. No one, perhaps, will acquiesce in all his conclusions, and it would be too much to expect that in an attempt of this nature, any man should achieve a perfect success. But he who contributes anything towards the further elucidation of the Gospel narrative, performs a service for which every student of Scripture will be thankful.

My Ministerial Experiences. By the Rev. Dr. BUCHSEL, Berlin. London: Alexander Strahan & Co. 1863. Pp. 290.—We have read Dr. Buchsel's narrative with much interest. The tone and spirit are admirable. A moral earnestness breathes through it which is peculiarly impressive. The book is precisely what its title-page imports, and is calculated to be very useful among the rising ministry. As a book it is more than usually attractive in appearance. The rapid sale of the first edition is a sure sign of public estimation.

Life Thoughts. By the Rev. W. MORLEY PUNSHON, M.A. London: John Wesley, 49, Paternoster Row. Edinburgh: J. Menzies. Pp. 215.—This little volume is full of brilliant and profitable things. It consists, as we are informed, of extracts from the "Note-books" of three of Mr. Punshon's hearers. Few persons will need any other recommendation than the fact that these are some of the preacher's best passages.

The Man of God; or, Spiritual Religion Explained and Enforced. By OCTAVIUS WINSLOW, D.D. Second Thousand. London: John F. Shaw & Co., 48, Paternoster Row, and 27, Southampton Row. 1863. Pp. 283.—Dr. Winslow is certainly a very prolific author, and exercises his ministry as effectively from the press as he does from the pulpit. But through the press he addresses a far more numerous audience. To how many Christians he has been the means of imparting comfort and strength, it would be impossible to calculate. The work before us is of a kindred character with most of his other productions, and bids fair to enjoy as extensive a circulation. We commend it heartily, as we believe that wherever it goes it must do good.

Christ the Lord, the Revealer of God, and the Fulfilment of the Prophetic Name "Je-

hovah;" with a Reply to Bishop Colenso on the Name "Jehovah." By THOMAS TYLER, B.A., Author of "Jehovah, the Redeemer God." London: Hamilton, Adams, & Co., 33, Paternoster Row. Edinburgh: J. Menzies. 1863. Pp. 160.—The object of Mr. Tyler is to prove that the name Jehovah in the ancient Scriptures had a prophetic character, and designated the "Redeemer God." The former treatise upon the same subject was briefly but favourably noticed in this Magazine; but in that treatise the proofs were derived exclusively from the Old Testament; here the argument is pursued through the books of the New. The question cannot but be interesting to every lover of Divine truth and to every careful student of the sacred records. Mr. Tyler has not written only for the learned. He has sought to render his work intelligible to those who may not be versed in the original languages of Scripture.

Pastor Gossner; his Life, Labours, and Persecutions. By the Rev. Dr. PROCHNOW, Berlin. With Preface and Introductory Chapter by Mrs. Weitbrecht, with engraved Frontispiece. London: Morgan & Chase, 3, Amen Corner, Paternoster Row, E.C.—It is truly refreshing to meet with biographies like that which is now before us. Gossner was one of those from whom we may learn how much may be accomplished by a single man in the compass of a life. His exertions in the cause of Christian missions were truly wonderful, and will be read with special interest. And the following we give as a specimen:—"The courage and faith of Gossner were great; from his sixty-fifth to his eighty-fifth year, at an age when most men withdraw from active labour, and after much previous suffering, he sent out 140 missionaries, sixty of whom were married. Fifteen of these were clergymen, several more were schoolmasters, and many of both these classes had held appointments in their native land; the remainder were artisans of a superior class. Of the theologians, most had studied at Halle, under Professor Tholuck." What a stupendous work for one man! He carried on the necessary correspondence entirely himself. Communications arrived from Africa, India, Australia, the South Sea Islands, and America, with their sad or joyful news, their questions or complaints. He bore them all on his heart before the Lord, and asked him for the answer.

Indifference, a Sin in the Cause of Christian Missions: a Sermon preached in Surrey Chapel before the Directors and Friends of the London Missionary Society, May 13th, 1863. By JAMES SPENCE, D.D. London: John Snow, Paternoster Row. 1863. Pp. 40. Price 6d.—This is an excellent discourse, worthy of the great and important Society on behalf of which it was preached, and worthy also of the well-deserved reputation of Dr. Spence. Our Independent brethren have generally surpassed us in this one respect, that their annual sermons are more effective than ours, and have almost always deserved and called for publication. This is as it should be. The great body of subscribers are scattered through the country and cannot be present to hear, and they have some sort of right to a sermon that they can read. Incalculable good results to the missionary enterprise from the circulation of such carefully prepared and yet popular addresses. In the course of years a complete collection of them becomes deeply interesting; and we heartily wish that our preachers were chosen rather for their competency than for any other consideration whatever.

Hebrew Servitude and American Slavery: an Attempt to prove that the Mosaic Law furnishes neither a Basis nor an Apology for American Slavery. By the Rev. JOHN KENNEDY, M.A., F.R.G.S. London: Jackson, Walford, & Hodder. 1863. Price 1s.—Mr. Kennedy has written to prove what few English Christians would deny; but still his argument will not be altogether useless even in this country, for too many are apt to confound things that differ, and imagine that slavery, under all conditions, must be the same thing. Something is done when it is shown that Hebrew servitude and American slavery are essentially different. Mr. Kennedy is a very able man, and whenever he takes up his pen we are sure of some instruction. We only wish that we could disseminate this tract by tens of thousands through both divisions of the States of America.

The Law of Christian Liberality: A Sermon at Lewisham Road Chapel, March 8th, 1863. By EDWARD DENNETT. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row. 1863. Price 2d.—Dedicated to the Rev. Joshua Russell, Mr. Dennett's "honoured colleague in the ministry." We rejoice to see a co-pastorate distinguished by harmony and mutual affection, which does honour to both parties standing in that delicate relationship. Mr. Dennett's sermon ought to be read extensively, for although Christian liberality is exercised it hardly recognises any law. There is but little *systematic* giving, and if Mr. Dennett can persuade all men to contribute to the cause of God in proportion to their incomes, he will do a good service.

The British Controversialist and Literary Magazine. London: Houlston & Wright,

65, Paternoster Row. 1863.—Having noticed this literary journal on a previous occasion, we have only now to add that the present volume is fully equal to its predecessors. Among the subjects discussed are the questions, Was the Pentateuch written by Moses? and is it historically true? The affirmative articles display much ability.

The Christ of Revelation and Reality; being a Series of Discourses. By P. Hately Waddell, Minister of the Gospel, Glasgow. Edinburgh: Adam & Charles Black. 1863.—We are weary of reading works in which the surest truths of Scripture are handled in a vague and uncertain manner. We cannot tell at all what Mr. Waddell believes; but he has a great dislike to doctrinal confessions, inveighs against "the insatiable gluttony" of our logic, and is of opinion that in the Church of Christ, for centuries at least, the principle of faith has practically disappeared. We can only say that we believe nothing of the kind, and we are sure that a writer who starts from such assumptions is not to be trusted as a teacher of Christianity. No doubt many things in the book are true and profitable, but as a whole we cannot commend discourses which are based upon the supposition that Christianity has been for generations a lost idea.

The Religion of School Life. Addresses to Schoolboys. By D. Cornish. London: Wm. Freeman.—We have had ample proof in our own experience of the great value of the Sunday evening home service in a well-managed boarding-school, especially where such service has been conducted by a judicious and talented principal. We have no doubt Mr. Cornish's addresses, as orally delivered, secured the attention of his youthful hearers, but we question whether they will be as well received in a *printed* form. Such addresses should be decidedly extemporaneous.

Was he a Hero? London: Wertheim, Macintosh, & Hunt. — An attractive, touching, and instructive story. One of the best of books for children.

Old Margie's Flower Stall; and other Stories. Edinburgh: W. Oliphant & Co. —This unpretending little book contains three short tales, written in a superior style of language, and conveying important religious instruction in an inviting form.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

Hemsby, Norfolk.—On the 14th of June, a new chapel was opened in this village, as the centre of a mission district, including a population of about 4,000 persons, chiefly employed in agriculture and fishing. The expense incurred by the purchase of the ground and the erection of the buildings, has been borne chiefly by Mr. Francis Clowes, of Norwich, who has also purchased a house for the use of the minister. The services were conducted by the Rev. Messrs. Alexander, of Norwich, and Price and Tritton, of Yarmouth.

Wandsworth, Surrey. — The new chapel at East Hill, Wandsworth, was opened on May 31st, when three services were held, the preachers being the Revs. R. E. Forsaith, of Orange Street Chapel; J. W. Genders, pastor of the church; and F. Tucker, B.A., of Camden Road Chapel. On June 1st, a public meeting was held; J. Stiff, Esq., presided. The Revs. P. H. Davison, of Wandsworth; W. Ball, of Wandsworth; C. J. Evans, of Putney; Joseph Payne, Esq., and the Rev. C. H. Spurgeon, were the speakers. Sermons were also preached by the Rev. C. H. Spurgeon, and by the Rev. W. Brock, of Bloomsbury Chapel. The amount realized by the opening services is over £200, to which Mr. Spurgeon and the church at the Tabernacle have generously added £100, making a total of £300. The entire cost is about £3,000, including £500 paid for the site, which is freehold. One-half the amount has been received.

Rhyl, North Wales.—On June 25th, the newly-erected English Baptist chapel, Sussex Street, Rhyl, was opened for Divine service. The want of accommodation for public worship being severely felt in the summer, when visitors flock to this favourite watering place, a few friends courageously resolved to take the initiative in the erection of a new chapel. They have accordingly provided a beautiful freehold edifice, with large school-rooms, and a lecture-hall in the rear. The ser-

vices were conducted on Thursday by the Rev. Hugh Stowell Brown, on Sunday by the Rev. N. Haycroft, and on Tuesday, in the morning by the Rev. C. Vince, and in the evening by the Rev. W. Brock.

KINGSTON-ON-THAMES.—The anniversary services in connection with the Baptist chapel were held on Tuesday, June 16th, when two sermons were preached by the Rev. C. H. Spurgeon. The congregations were very large, and the collections amounted to £30. Between the services about 150 persons sat down to tea. The Rev. Henry Bayley presided, surrounded by many of the neighbouring Dissenting ministers. Through the kindness of the Independent friends these services were held in their chapel, the new Baptist chapel being now in course of erection.

CORNWALL ROAD CHAPEL, NOTTING HILL.—On July 1st, this new chapel was opened for public worship, when sermons were preached by the Revs. W. Brock and W. Landels. After a munificent entertainment, to which Sir Morton and Lady Peto had invited 200 guests, the meeting was addressed by Sir Morton Peto, S. Morley, Esq., the Revs. Dr. Campbell, W. Brock, W. Landels, W. G. Lewis, W. Roberts, J. Offord, and J. A. Spurgeon. On the following Lord's day the Rev. J. A. Spurgeon commenced his ministry in the new chapel in the morning, and the Rev. W. G. Lewis preached in the evening.

REGENT'S PARK COLLEGE.—The annual meeting of the college, Regent's Park, was held on Wednesday, July 8th; G. B. Woolley, Esq., in the chair. Forty-four students it seems have been connected with the college during the year. Since the last annual meeting six students have settled: Revs. T. G. Rooke, B.A., at Frome; C. O. Munns, at Bridgewater; H. von der Hyde Cowell, B.A., at Taunton; T. H. Pattison, at Middleton; J. R. Wood, at Barnstaple; and J. Parsons has gone to commence a new church in South Australia. Three students are also leaving at the end of the season, and hope soon to find fitting spheres of labour. The examinations at the close of the session were conducted by Dr. Hurndall, Dr. M. Foster, Revs. Mr. Pratten, R. H. Marten, B.A., J. H. Millard, B.A., W. Webster, M.A., T. S. Baynes, LL.B., and the Right Hon. Joseph Napier. The reports were on the whole highly satisfactory. The preaching services conducted by the students during the session amounted to nearly 900. A very admirable address was delivered to the students by the Rev. S. G. Green, B.A., President of Rawdon College. The subject was, "The Christian Minister as a Teacher of Bible Truth."

RAWDON COLLEGE, YORKSHIRE.—The annual meetings of the Northern Baptist Education Society were held at the college, Rawdon, on the 24th of June. A very large number of friends, chiefly from Yorkshire and Lancashire, assembled on the occasion to testify their continued interest in the prosperity of the institution, and to do honour to Dr. Acworth, the retiring President. The general meeting of subscribers was held in the afternoon, when the report was read, and the usual routine business transacted. It appeared that twenty-three ministerial students had enjoyed the advantages of the institution during the past year. Three were now about to leave, viz., Mr. Perkins, to settle at Ebenezer Chapel, Coseley; Mr. Clough, to enter upon the pastoral charge at Malton; and Mr. Thomson, who was hoping for missionary service. Six candidates were about to be admitted, after examination, as probationers, raising the number for the ensuing session to the complement of twenty-six. Great changes had taken place in the department of the tutorship. Dr. Acworth had tendered his resignation, which, after an attempt to induce his withdrawment of it, had been accepted. an address from the Committee, in acknowledgment of his long and noble services, being engrossed and presented to him. The Rev. Samuel G. Green, B.A., classical tutor, had been unanimously chosen President. The third tutor, the Rev. Thomas Pottenger, who had also occupied the post of Financial Secretary, had also resigned, from an honourable desire not in any way to embarrass the action of the Committee in regard to the future, and a vote of warm acknowledgment of his valuable services had been passed. A classical tutor had not yet been selected, out of several candidates who had appeared, sustained by high recommendations. In the course of the proceedings the Rev. A. Maclaren, B.A., of Manchester, moved, and G. Foster, Esq., of Sabden, seconded, that the appointment of the Rev. S. G. Green to the presidency be cordially confirmed, which was carried unanimously. At the close of the business Mr. Thomas Bentley, one of the senior students, read an interesting and thoughtful essay on "The Example of Christ." The company then adjourned to tea, and to promenade the beautiful grounds of the college, reassembling a little before six in a spacious tent, when H. Kelsall, Esq., of Rochdale, took the chair. After devotional exercises, and an eloquent address from the Rev. Dr. Godwin, full of interesting reminiscences of the past history of

the college, the Rev. J. P. Chown rose to present a testimonial to Dr. Acworth, in the name of a large body of friends in all parts of the kingdom, who had thus combined to express their sense of his worth. The testimonial consisted of a magnificent bust of Dr. Acworth, by Mr. Matthew Noble, wrought in pure Carrara marble, and standing on a pedestal bearing the inscription, "The Rev. James Acworth, LL.D., President of the Northern Baptist Education Society from 1836 to 1863. Presented by his friends." As a work of art, the sculptor's name is a sufficient guarantee of the surpassing excellence of the bust. As a likeness it is, moreover, admirable. Mr. Chown, with great appropriateness and affection, addressed the Doctor —his old tutor—asking his acceptance of this memorial, and placing further in his hands a purse of 500 guineas, as another part of the testimonial. Dr. Acworth replied in a strain of great pathos and power, giving his reasons for relinquishing office, expressing his undiminished interest in the college, and gratefully acknowledging the gift, by which the affection of his many friends had been expressed. At the close of the Doctor's speech, the Rev. Samuel G. Green rose to present, on behalf of the students then in the college, a gift, consisting of a handsome travelling dressing-case, in rosewood and silver. Dr. Acworth again responded with much feeling. A resolution was afterwards passed of acknowledgment to Mr. Noble for the more than artistic zeal, as well as for the brilliant ability, with which his task had been accomplished. After a vote of thanks to the Chairman, the crowded and enthusiastic assembly dispersed. We understand that a surplus of the testimonial fund remaining beyond the value of the above-mentioned gifts has been since presented to Dr. Acworth in another form. The heartiest good wishes of many former pupils, and other attached friends, follow him into his comparative retirement. We rejoice to know that his energies are still very vigorous. May they long be employed in various ways for the Master's service!

RECOGNITION SERVICES.

BRYMBO, NORTH WALES.—Recognition services were held June 28th and 29th, in connection with the settlement of the Rev. J. Jones, late of Bala, as pastor of the Baptist churches at Brymbo and Moss. The Revs. J. D. Williams, of Bangor, A. J. Parry, Cefnmawr, W. Roberts, Rhos, and W. Thomas, Liverpool, preached.

DOLTON, NORTH DEVON.—A recognition meeting was held in the Baptist chapel, Dolton, on the 29th of June, when the Rev. J. W. Webb was publicly welcomed as pastor; the Rev. W. Norman, of Hatherleigh, the Rev. J. Rockey, of Petrockstow, and other ministers, addressed excellent counsels to the pastor, the church, and the congregation.

MISCELLANEOUS.

CANTERBURY.—On June 16th the foundation-stone of the new Baptist chapel in this city was laid by Sir S. M. Peto, Bart., M.P., in the presence of a large concourse of persons. The contributions in connection with the laying of the foundation amounted to about £90. The following ministers took part in the services: Revs. B. C. Etheridge, Ramsgate; C. W. Skemp, Eythorne; Cresswell and Ward, Canterbury; and A. Ibberson, Dover. In the evening, the Rev. W. Brock, of London, preached in the Music-hall. A great effort is being made to open the chapel free of debt. Above £450 remains to be obtained, and it is hoped that Christians in all parts of the land will respond, so that the denomination may have a chapel worthy of the ancient city.

IRELAND.—The following, with some slight alterations and corrections, is taken from the *Waterford Mirror*, July 8th:—"On Thursday evening last," says a correspondent, "I witnessed an interesting ceremony in the Baptist chapel in this city. The Rev. Stewart Gray, who for the last four years has been connected with the Primitive Wesleyan chapel here, was baptized by the Rev. Thos. Evans. The Rev. Joseph Browne having delivered an address, Mr. Gray then said, 'I feel it due to myself, and that section of the church in which I have exercised my ministry, briefly to give my reasons for the step I am now taking. Lately, a deep impression of the supreme and sole authority of Christ in his own Church has been wrought in my mind; first, from the fact that religion is a Divine thing, that cannot be derived from earth, but must come down from heaven; secondly, from observing this principle rigorously maintained under the Jewish economy, so that not a pin, nor a knop, nor a flower of the tabernacle was left to be invented by man, nor a ceremony to be performed except in the exact Divine order. When Aaron's sons infringed this principle by offering with strange fire, they were visited with terrible and immediate judgment. Carrying out this idea, I believe we must not go beyond the New Testament for anything connected with the order and government of the Church of

Christ. To attempt to "decree ceremonies" is not the province of the Church, but is a mark of the apostacy. The application of these views to my own position and circumstances has led me to take a painful step, that is, to sever my connection with that body of Christians with which I have hitherto been united, and involves a considerable pecuniary sacrifice. First, that body denies to its ministers the right to administer the ordinances of Baptism and the Lord's Supper, and says to them, "Your commission is not to form *churches*, but religious *societies*, whose members are to go where they please for these ordinances." If we come to the New Testament we shall not find that Christ's commission will tally with this. All his ambassadors are empowered not only to preach, but to receive those who believe their preaching into the Church by baptism, and to edify them, not alone in word and doctrine, but by the commemoration of the Lord's death in their social fellowship. I find, then, that the legislation of the Society in this particular is not in accordance with the legislation of Christ. He commits to his messengers the Gospel of the kingdom with the commission, "Go and make disciples." He has given to them the ministry of reconciliation, by which they are to persuade men. Those who are persuaded to accept the salvation offered them, are to be baptized into the name of the Father, the Son, and the Holy Ghost. Thus John made disciples. He preached the doctrine of repentance: those who repented and "brought forth fruits meet for repentance," he baptized. And thus "Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)." I find, then, that the true minister of the Gospel must not only preach, but baptize those who believe his preaching, and thus bring them into the fellowship of the disciples of Jesus. As my former commission absolutely prohibited me from forming or edifying the Church upon this principle, I had no alternative but to obey God rather than man. As early as the first year of my ministry, while reading the New Testament with some degree of critical attention, I discovered that baptism can only be applied to those who believe with the heart unto righteousness. But, I said to myself, "I am young, and my theological views comparatively unformed; besides, this view is so peculiar, I shall no doubt find something in the works I read to justify the almost universal practice of the churches in the baptism of infants." But in those works (all of which were in favour of infant baptism) I failed to discover any Scriptural foundation for the practice, and was consequently but confirmed in my former views. However, not being authorized to baptize at all, I treated the subject as a matter of indifference. I did not then see, as I now do, that nothing can be indifferent which has been enjoined by the authority of Christ. But it is sometimes asked, "Why exclude infants from the Church?" I answer, I know of nothing from which the unbaptized infant is excluded to which the baptized infant is received. Not from heaven, if called away in childhood: it has not sinned actually, and cannot be the subject of judgment: the Atonement meets the case of all such. It is not excluded from the watchful care and instruction of the Church; and when capable of voluntary and intelligent profession of Christ, is to be received, according to Christ's appointment, to fellowship in all Church ordinances. But how different this from the ordinary ceremony of sprinkling infants! The indispensable qualifications in the subject for baptism are, first, reception of the truth—impossible to an infant; faith in an atoning and risen Saviour—incomprehensible to an infant; voluntary profession and discipleship—of which an infant is utterly incapable. If these be at all the Scriptural requirements in the subjects for baptism, then infants cannot by possibility be included. Here, then, are two things—the baptism of believers, and the sprinkling of infants. They are not alike, they are essentially different; for the one we have the clearest Divine authority, for the other *none*. The one is Christ's *ordinance;* the other *no ordinance*, being nowhere ordained. But I am asked, "What good will it do you to be baptized? Will it make you a better man?" I answer, I do not depend upon outward forms or ceremonies for that. All spiritual blessings come to us through the reception of the truth. "Sanctify them through thy truth: thy word is truth." I do not depend upon water—much or little of it—for salvation, but in Christ. But, in the first place, I consistently believe and teach the doctrine of believer's baptism; and I think it of some importance to be consistent, to bring my practice into harmony with my convictions. Secondly, I believe this ceremony is not without a meaning. The very fact of its being somewhat revolting to the flesh—representing the element of death—requires a sincere conviction of the truth, and a willingness to take up the cross, and is thereby a guard of the purity of the Church, and draws a more distinct line of demarcation between her and the world.

Thirdly, it is the requirement of my Lord, who went down in the water for me; yea, for me he passed through the baptism of death. Shall I, therefore, refuse to follow him? as it were, to pass through this death into the risen life of my Lord and Saviour?'"

MINISTERIAL CHANGES.

The Rev. James Clough, of Rawdon College, has accepted the unanimous invitation of the church at Malton.—The Rev. W. H. Cornish, of Hook Norton, Oxon, has accepted the unanimous invitation of the church at Stafford.—The Rev. F. Perkins, M.A., of Rawdon College, has accepted the unanimous invitation of the church meeting in Ebenezer Chapel, Coseley.—The Rev. J. H. Millard, B.A., having relinquished his charge at Maze Pond, London, after a pastorate of five years, has accepted the unanimous invitation of the church at Huntingdon to return to his former sphere of labour.—Mr. J. Light, late of Dolton, Devon, has accepted the unanimous invitation of the church at Blackfield Common, Hants.—The Rev. D. Pledge, after a pastorate of nine years, has resigned the charge of the church at Union Chapel, High Wycombe.—The Rev. E. Stenson has resigned his charge at Sutton St. James, and is open to invitation. Address, "Kislingbury, near Weedon, Northamptonshire."—The Rev. J. H. Lummis, late of Ford Forge, has accepted the pastorate of the Baptist church, Hamsterley, Durham.

RECENT DEATH.

MR. E. R. TIDDY.

The late Mr. E. R. Tiddy was born in Cornwall, in the year 1816. He had the misfortune in early life to lose his father. During his boyhood and youth he at different times experienced convictions of sin. These, however, passed away, leaving little if any impression. It was not until some time after his coming to reside in London that his conversion took place. There was nothing striking or extraordinary in the circumstances. It seems to have been effected through the instrumentality of a pious female friend, whose advice he sought under feelings of shame and sorrow for having spent a part of the Lord's day in an excursion on the river. Soon after the settlement of the late Rev. W. Fraser at Regent Street, Lambeth, Mr. Tiddy, who had from an early period in his life been convinced of believer's baptism, was baptized. He immediately with characteristic energy began to work in the Sabbath-school. For a long time after becoming a Sabbath-school teacher he resided at a distance of four miles from the school; and it is worthy of mention that he was never once late in his attendance. At the resignation of the Superintendent of the school, Mr. Tiddy was unanimously elected to the office. Owing to failing health he was obliged to resign the office at the end of seven years. On his retirement the teachers presented him with a handsome testimonial. For nearly seventeen years Mr. Tiddy was engaged in the service of the Baptist Mission as a clerk in the Mission House at Moorgate Street. It may be truly said that he had his heart in his work. Though the work was mainly of a mechanical and routine nature, yet he dignified it and made it sacred by the spirit in which he performed it. During the last few years of his life he many times went to the office when he ought to have stayed at home. His extreme debility and difficulty of breathing, owing to chronic bronchitis, for a long period before his death made the slightest exertion a painful labour. Yet he never allowed himself the least relaxation. The Rev. F. Trestrail, who preached the funeral sermon, bore the highest testimony to Mr. Tiddy's conscientious and self-forgetful discharge of his duties at the Mission House. "Often," said Mr. Trestrail, "did I see that he was dreadfully suffering. And I have now the gratification that I was able sometimes to lighten his labours. I have many times told him to leave the work and go home." Though for years a confirmed invalid, his last illness was short. On the morning of Lord's day, Feb. 1, he attended worship as usual, and was anticipating with pleasure being present at the Lord's Supper in the afternoon. This satisfaction was not realized; in the afternoon he felt too unwell to leave the house. During the next two days he gradually became weaker; and on the morning of Monday, Feb. 9th, he fell asleep in Jesus.

Mr. Tiddy was naturally reserved; he did not at any time speak much about himself. Those friends who had the closest intimacy with him knew but little of his religious experience. They knew that he was a Christian by his Christ-like life. His religion was of the life, and not of the lip only. Now and then, however, he did allow a few words to escape involuntarily, so to speak; for "out of the abundance of the heart the mouth speaketh." But few as the words were, they expressed much, and showed how fervent was his love to, and how vital his faith in,

the Lord Jesus Christ. He lived religiously, for he enjoyed religion in his soul. His few and infrequent utterances, and his blameless, self-denying life, together testified that he knew and felt the power of the "love of Christ," which constraineth us.

E. T. G.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

NEW QUERY.

In reading Matthew Henry on Leviticus, I find, chapter xvii. verse 7, this remark, "The word (devils) signifies *rough* or *hairy goats*, because it is probable that in that shape the evil spirits often appeared to them to invite their sacrifices, and to signify their acceptance of them."

What reason is there for supposing that devils appeared to the Israelites in the form of goats, or in any other form? Do they ever appear in visible shape to men?

S. J. H. W.

STANLEY OF READING.

P. 388.

Erratum. Instead of "under date of July 18th, 1602," read "July 18th, 1692."

THE MISSIONARY HERALD.

CHINA, A FIELD OF MISSIONS.

AN ADDRESS DELIVERED BY THE REV. N. HAYCROFT, A.M., IN KING STREET CHAPEL, BRISTOL, JUNE 23RD, 1863, AT THE DESIGNATION OF THE REV. W. H. MACMECHAN AS MISSIONARY TO CHINA.

THE attention of the religious world has, in recent years, been directed to China, as a field of missionary labour presenting unusual claims. The extent of the country, the vastness of its population, the peculiarity of its civilization, our comparative ignorance of its laws, literature, domestic and social economy, and the intense jealousy which, for ages, kept China sacred from the intrusion of foreigners, had long united to awaken an interest in its welfare. For sixty years the Gospel has been hovering on its outskirts, unable to penetrate the interior. Agents of the London, and other Missionary societies, have been labouring to gain access to the people; and if success was denied them, they have at least accumulated the materials for future conflict with its errors, and laid the foundation of future triumphs. In more recent years, our country's wars with China have combined, with the iniquities of the opium traffic, to deepen the solicitude of British Christians respecting it, and Divine Providence has removed the last barrier to their zeal, by the imperial consent, guaranteed by treaty, for the free movement of Europeans, and the toleration of Christian teaching, in all parts of the empire. All religious denominations seem to have regarded this event as a Divine admonition to organize a mission in that country if, as in our case, they had none, or if China had already occupied their attention, to augment the number of their agents. The opening of China to the western nations, has seemed to the religious world a voice from the Holy One, distinct and authoritative as a thunder-clap from Sinai,—"Arise ye, go up, and possess the land."

Although the late Dr. Marshman, who played so prominent a part in India in the heroic age of Missionary enterprise, had longed for years to commence a mission in China, and spent eleven years of the best portion of his life in translating the Scriptures into its language, it is only of yesterday that the Baptist Missionary Society entered on the field to which his eager foresight had been silently, but urgently pointing their regard. Four years only have elapsed since Mr. Kloekers and Mr. Hall were accepted as our representatives in China, the latter of whom has, in the mystery of Divine providence, been since removed by death. Last year Mr. Laughton was despatched to the same sphere of labour, and now our beloved friend, Mr. MacMechan, is going to strengthen our little band in their herculean enterprise; soon, we trust, to be followed by others,

and yet others, as Christian liberality shall increase, till our society shall have many labourers in China,—"Messengers of the churches, and the glory of Christ."

China proper has a length of 2000 miles, a breadth of 1300 miles, and a superficial area of 1,300,000 square miles. The Chinese empire includes a much larger territory, having a length of 3500 miles, with an area of 5,300,000 square miles. It is forty-four times as large as Great Britain and Ireland, and larger by one-fourth than the whole of Europe. It includes a great variety of country. In some parts there are ranges of mountains of great extent and elevation, stretching up to the limits of perpetual snow; in another part is an extensive plain 700 miles long by 400 broad. The excessive population has been fatal to reptiles and wild beasts, and the alligators have perished through the traffic on the rivers. The valleys are rich and fertile. The cultivator of the soil is enriched with the productions of the tropics, as well as of the temperate and frigid climes. The rivers are among the largest on the globe, and the whole country is intersected by canals. The people are possessed of a vast internal commerce, with manufactures, arts, science, and all the elements of a peculiar and complex civilization.

The population of China is shown, by the annual census for the purpose of taxation, to exceed 400 millions, an enormous mass of people, thirteen times the population of Great Britain and Ireland, though the average to the square mile is less than in England. China has one-third more inhabitants than the whole of Europe; the latter having only 270 millions, the former 400 millions. Nearly a quarter of a million persons die in China every week, and twelve millions every year. It is computed, that nearly one-third of the world's population, and at least two-fifths of the heathen world, have their domicile in China.

The traditions of the Chinese carry them back to a fabulous antiquity, whose claims to credibility disappear under the scalpel of modern inquiry. The period of Confucius, B.C. 550, must be regarded as the commencement of authentic history; all beyond that, up to B.C. 2100, is full of the marvellous, and everything antecedent to the latter period is purely mythological. The first historical character in Chinese annals cannot be placed earlier than B.C. 2204, or 104 years after the deluge, about the age of Peleg, when the linguistic separation of mankind occurred. Nearly all investigators admit the Chinese to be the most ancient nation now existing. While Britain was inhabited by painted savages; before Rome was founded, or Greece had emerged from barbarism; before Herodotus wrote, or Homer sang, or Troy was taken; anterior to Nineveh, whose vanished magnificence is now receiving a resurrection; coeval with, if not anterior to, the rise of old Egypt, whose strange hieroglyphics are fast becoming a history, whose temples and pyramids remain, the colossal monuments of an extinct civilization,—a civilization as different from ours as the geological epoch when the saurian monsters swarmed, whose fossil relics enrich our museums, was different from the present condition of our planet;—back amid the hoar antiquity of patriarchal times, the era of China's origin must be dated. And when we remember the unchangeableness of oriental character and habits, it is not extravagant to imagine that the peculiarities of its domestic and social economy have descended but slightly changed from the period of the patriarchs, and that in the lan-

guage, customs, genius, and spirit of the people, we have a fossilized specimen of primeval civilization.

The government is, through all grades, literally a paternal despotism. The power of the emperor is absolute, and every device is employed to preserve the impression of awe. The highest minister of state can, in a moment, be degraded and beheaded. According to the Chinese proverb, "it is safer to sleep in a tiger's den, than to bask in the sunshine of Imperial favour." As the emperor is father of his country, so the viceroy is father of his province, the mandarin is father of his city, and each parent is the father of his household. The same despotic rule pervades the whole structure of Chinese society; the same punishment is inflicted for offences against a parent as for crimes against the sovereign, and the period of mourning is the same for both. The country is divided into eighteen provinces, each province into ten departments, or counties, and each department into ten districts, or hundreds. The general government is conducted by tribunals, or boards, which divide amongst them the labour of administration, and whose mutual adjustment presents an elaborate and complex system.

Advancement to power and dignity is in China dependent solely on educational merit, and is decided by competitive examination. There is no nation which holds education in such honour; it is the sole pathway to distinction. Wealth and connexion have no influence on promotion, which is awarded only to literary attainments.

The educational system is elaborate, extending over many years. At periodic examinations honours are conferred on the successful candidates, who pass from one literary grade to another, until the more distinguished have attained the highest rank. All Chinese who have taken the second literary degree become thereby ennobled. From among such as have won the third degree, equivalent in importance to our English L.L.D., the district magistrates are chosen; and there is not a magistrate in the empire who has not gained these three literary honours. The matured scholars who have reached the fourth, or highest degee, are eligible to the highest offices of state, become the directors of public affairs, and are the guardians of the national literature. Among all classes who can meet the necessary expense, education is general, and eagerly sought as the sure road to eminence and wealth; but the larger portion of the people are unable to avail themselves to any extent of the national colleges, from their inability to maintain their children through the long period which successful study would require. At present, in Canton, not one in ten persons can read, in Hongkong, not one in twelve, and in the country districts, there it reason to believe, not one in twenty or twenty-five.

Christianity has not in China to combat the obstacles presented in India by caste. The only caste in China is that produced by education; but this is free from religious prejudices, and instead of being exclusive, is open to the attainment of all. The highest offices of state, and the highest grades of nobility, are within the reach of the humblest citizens; they can be acquired only by superiority in literary attainments. The Chinese know nothing of the caste of hereditary aristocracy. Not having the wisdom of western nations, they are unaware that when merit has raised a man to eminence, his posterity to the latest generation are thereby qualified to become legislators to the empire. Honours are amongst them

never transmitted to descendants; every man must hew out his own niche, chisel his own statue, and win his own patent of nobility. Whilst thus ignoring the deserts of posterity, they have rushed to the opposite extreme; on the principle that a man's progenitors have in some measure combined to produce in him the qualities which have raised him to distinction, his virtues being a crystalization from theirs, his honour justly belongs to them. When a Chinese, therefore, attains nobility, all his ancestors are ennobled.

The language of China differs from western tongues by being purely monosyllabic, and destitute of inflexions. Its written characters consisted originally of hieroglyphics, or symbols, each character picturing a distinct object or act. A circle with a dot represented the sun, a crescent the moon. The character for "sun" also denoted "day," that for "moon," "month;" the "sun" placed above a horizontal line represented "morning;" a modification of the character for "moon" denoted "evening;" and the two characters "sun" and "moon" combined, expressed "brightness," "clearness," and then "intelligence." About 2000 characters were thus formed. The same character represented many different meanings, which are distinguished from one another by diversity in the tone of pronunciation, or accent. While the written language is one over the whole empire, the spoken dialects are so distinct that the natives of one province are unintelligible to those of another. This apparent anomaly is best explained by considering the Chinese characters as occupying to the spoken language the same relation as our common numerals to the languages of Europe: as the figures 1, 2, 3, &c., present the same meaning to every European, although they are known in every language by a different designation, so the Chinese characters, as for "man," "house," "tree," "sun," represent to the eye of every reader the same object, and are thus everywhere intelligible, although the people of different provinces may not attach to any one character the same oral sound. To master the written language, has been commonly considered a gigantic enterprise; but closer acquaintance with the principles of its construction has shown that the difficulty has been greatly exaggerated. A complete knowledge of the Chinese characters is, for all practical purposes, within the range of ordinary intelligence and industry, while the spoken dialects are so simple in their structure, that they can be acquired more easily than any European language.

The existence of this one written language throughout the empire, furnishes a valuable means of promoting the Gospel among the educated classes, by the circulation of the Bible, and Christian literature. But, as the mass of the people cannot thus be reached, it is contemplated to print, in the Roman character, versions of the Scriptures in the different provincial dialects, and to employ the Roman Character in teaching, as a far speedier and surer method of widely diffusing a Christian literature among the people than to employ the unwieldly hieroglyphics, which are so esteemed by the educated. There is happily, in China, a growing desire to become acquainted with European literature, and such is the enterprise of the people, that translations of English works may ere long be published by the Chinese themselves as commercial speculations. Printing by wooden blocks is in China so inexpensive, that a work of 1500 leaves can be sold for half-a-crown; a translation of "Dick's Natural Philosophy" has been

brought out for a few pence; and, ere long, even the Chinese New Testament may, as Gutzlaff hoped, be printed and sold by native booksellers as a matter of trade, and at a much lower price than it can be by Europeans.

The Chinese have long possessed many arts which are of recent discovery among the western nations. Agriculture is in such high repute, that from the earliest ages the emperor has set an example of industry to his people by personally, in public, holding the plough once a year, while the empress does the same with the loom. The magnetic compass is of great antiquity; in a Chinese dictionary of A.D. 121, the definition of a loadstone is, a "stone with which a direction can be given to the needle," and a notice of its use has been traced in a work written B.C. 1120. They have made little progress in astronomy, geography, or mathematics. Their paintings are often beautiful, usually exquisite in colour, but nearly always destitute of perspective. Their porcelain and silk manufactures are very ancient. The use of gunpowder, and the invention of printing, were well known in China long anterior to their discovery in Europe.

The Chinese may be divided, as to religion, into three classes, the sect of Confucius, the Rationalists, and the Buddhists. There is in China no state-endowed religion for the nation; all religions are supported from their own lands, or by the voluntary principle. There are a few state ceremonies of religion, which are performed at stated times by the emperor or his representatives, and which are prescribed and arranged by the Board of Rites, but no priesthood or religious worship is imposed on the people at the public expense.

The Religion of Confucius may, in a limited measure, be considered the orthodox or state religion of China, since both the emperor and most of the educated classes belong to it. This system is more a philosophy than a religion. Confucius taught his disciples political and domestic economy. He places the foundation of all government in self-discipline. The five cardinal virtues are benevolence, righteousness, politeness, wisdom, and truth. He inculcates reverence for parents while living, and their worship when deceased. Filial piety is the basis of social virtue. Ancestors of remote antiquity ought to be honoured. Neither he, nor his followers, appear to believe in a personal God, but they believe in presiding powers of nature, in fate as the arbiter of events, and in a principle of order which is termed the "soul of the world." His followers pay to Confucius divine honours. There are, in China, 1560 temples dedicated to him, in which, at spring and autumn, sacrifices are offered to him at the expense of the government. The learned, in China, believe in spirits and demons, who rank next below ancient sages and heroes. The maxim of Confucius is the key to the religious spirit of his followers; "Respect the gods," (*i.e.*, pay them due honour,) "but have as little to do with them as possible." They appear ignorant of a future life, and regard the rewards of virtue and vice as confined to the present state, and not so much affecting the individual as his children and descendants.

The Taou, or Rationalists, are a sect founded by a contemporary of Confucius. Its originator is said to have existed from eternity, and to have more than once become incarnate, and to him is ascribed the creation of the world. The members of this sect seek to promote virtue by abstraction from the world, and the repression of all natural desires. Perfect virtue consists, with them, in the absence of all sensation and

emotion, an incapacity to be affected by external objects. Some of them retire to the mountains, and renounce human intercourse. They affect to despise wealth, fame, and posterity, urging that since at death all distinctions terminate, the time spent on them is wasted. Some of them study alchemy, and seek after the philosopher's stone, and the elixir of immortality. They profess to have intercourse with demons. The principal of this sect is supposed, like the Lama of Thibet, to be immortal. He appoints and removes the deities of the various districts just as the emperor appoints and removes his officers, and no tutelar deity can be worshipped, or is supposed capable of protecting his votaries, till the warrant has gone forth, under the hand and seal of this demon-ruler, authorizing the god to exercise his functions in a given region. They believe in amulets and charms, have ceremonies of purifying houses after a death, and of purging districts from disease by sacrifices. They worship a variety of idols, some of which are imaginary incarnations of the eternal reason, others are rulers of the invisible world, or presiding deities of districts, and among the rest are the three pure ones, who are first in dignity,—the "pearly emperor," or "supreme ruler," "most honourable in heaven," the god of earth, and the god of fire,—with lares and penates, genii and inferi, or divinities without number.

The religion of the majority of the people is Buddhism, which for eighteen centuries has exerted a commanding influence. According to its teaching, the chief good consists in absorption into Buddha, the unconscious universal and impersonal deity; in other words, the hope of the perfect is annihilation. The nearest approach to perfection here is to be attained by the abstraction of the mind from material objects, the gradual obliteration of all sense and feeling, and a total indifference to objects of human interest,—an existence, if possible, without looking, speaking, hearing, feeling, smelling, eating, or breathing,—and by the practice of virtue. The truly meritorious attain the chief good immediately after death; but those whose merit is imperfect will have to pass through a series of transmigrations, till their defilement has been removed. Their chief virtue is compassion to animals, many of which are rescued from the slaughterhouse, and preserved in temples. Buddhism has obtained such influence over the Chinese, that the empire is full of its temples, and swarms with its priests. These renounce family connexions, have taken the vow of celibacy, shave their heads, live together in monasteries, abstain from animal food, and are supported by the voluntary contributions of the people. The Buddhists, in general, worship the three Buddhs—the past, the present, and the future,—Kwantzin, the god of mercy, the goddess of the small-pox, the patroness of barren women, the god of wealth, and other kindred divinities. They have no sacrifices, but offer prayers and adorations. They observe the full and the new moon, keep 162 fast-days every year, and have morning and evening prayers.

As the precepts of Confucius enjoin annual sacrifices to deceased parents, and it is supposed that the deceased are regaled with the flavour of the viands presented in their honour, the Buddhist priests have availed themselves of the national customs to increase their own influence. Their aid is called in at funerals, that the souls of the departed may be released from purgatory, and be enabled to avail himself of the offered viands. It is not uncommon for the priests to get up public services for departed

spirits who are supposed to be in "tribulation," and to solicit subscriptions for this purpose as a benevolence.

The nearest western approach to the Buddhistic system is the Roman Catholic Church; indeed, the resemblance of Romanism to Buddhism is in many features so extraordinary, that it is impossible to doubt that ancient Roman paganism, from which the usages of the Romish Church were derived, was, in many points, closely allied to Buddhism. Among the priests of Buddhism the tonsure, professed poverty, celibacy of the clergy, monastic institutions, secluded habits, and peculiar dress of the priesthood, the use, in their worship, of the rosary, candles, incense, holy water, bells, images, and relics, a belief in purgatory, with the possibility of praying the human soul out of its fires, the offering up of prayers in a strange tongue, with incessant repetition of prayers, the pretension to work miracles, the character of their altar-pieces, the titles of their intercessors,—such as the "goddess of mercy," the "holy mother," the "queen of heaven,"—with the image of a virgin having a child in her arms, are so many striking coincidences, that the early Romish missionaries to China were greatly troubled at the resemblance between Chinese worship and their own, and some of them gravely reported that the author of evil had induced these pagans to imitate the customs and constitutions of the holy mother Church in order to expose her ceremonies to shame.

The Chinese, as a whole, acknowledge no personal deity, yet they have "gods many and lords many" belonging to every sect, and it is as easy, in China, to find a god as a man. They discover gods in everything, and, consequently, gods are to be met with everywhere. Their temples, houses, streets, roads, hills, rivers, even their carriages and shops, are full of idols; every room, niche, corner, door, and window, is plastered with charms and amulets, the emblems of idolatry, so that while the people acknowledge no God, they are literally overrun with gods, as Egypt with the plague of flies, and find it their greatest burden to support and worship their numerous pantheon.

The great virtue of China is reverence for parents. This is a national characteristic: their greatest mark of respect to a stranger is to address him as "old and venerable father." Their national vanity is extraordinary; they designate their country "the flowery land," "the region of eternal summer," the "land of sages," the "celestial empire," while foreigners are styled swine, monsters, and devils. There is an artificial politeness sedulously cultivated among all classes, particularly the educated. The ceremonious usages for every class of society are carefully drawn up and superintended by the Board of Rites. The peculiarities of their social intercourse would appear grotesque to Europeans. Their taste in dress, their notions of personal beauty, and their laws of etiquette, are so opposed to all our western usages, that the attempt to describe them would awaken sentiments not appropriate to the present solemnity.

As might have been expected, a false religion has left the people the victims of a false morality, and the existence of a refined civilization has in no way lessened the profound ignorance of God, or the need of Christian evangelization. The character of the people is as false, fraudful, cruel, revengeful, and licentious, as is usual among orientals. Concubinage is common. Divorce is inflicted for trivial causes. Female infanticide is prevalent. The drowning of a daughter is deemed a less atrocious offence

than treading on a piece of printed paper. It is alleged that ten or twelve infants are picked up every morning in Pekin alone, and that the foundling hospitals are usually filled with female children. The habits of the people are unfavourable to domestic morality; in one room twenty feet square, a dozen or more persons will eat, drink, work, trade, and sleep, while everywhere the population is dense, food scarce, and wages low,—in the south only fourpence a day.

We need not further allude to the vices of the Chinese, for many of them are not peculiar to oriental nations; they exist, or others equally degrading, to an appalling extent in our own country. If we lament the opium-smoking of China, we should deplore yet more the dram-drinking of England, for there is reason to fear that where opium has "slain its thousands," dram-drinking has "slain its ten thousands."

In this brief sketch of the country and people of China, we have omitted the rebellious provinces, partly from the space a reference to them would require, and partly because our brother's sphere of labour will be at a distance from them, while those districts present just now no promising openings for missionary labour.

The willingness of the Chinese to receive books and tracts is a matter of great thankfulness. By these silent messengers, Christian principles can be unobtrusively diffused, and will penetrate to districts and circles otherwise beyond the reach of the evangelist.

Now that the whole country has been opened by Divine Providence to the philanthropy of British Christians, it remains for us to shew that we appreciate our responsibilities by "sending forth more labourers into the harvest." Long had the English Churches desired access to the heart of the empire, professedly to carry to its myriads the word of salvation; now that the avenue is open are they prepared to enter it? Christian brethren are offering themselves for the work; are the Churches willing to send them? or are they to be refused for lack of funds? In this sanctuary at this moment is an educated man, fully equipped for the work, and accepted by our Society for the East, who must be detained from his chosen sphere for twelve months because there are no resources yet provided from which the expense of sending him can be defrayed; and the Committee are placed in the painful difficulty, either of incurring an inevitable deficiency,—which they deprecate as a wrongdoing, and which always creates discontent among their supporters,—or to refuse men eminently qualified who offer themselves for service, and thus, perhaps, incur the displeasure of their Lord. Solemn is our responsibility as Christian Churches, that there are men willing to become the ministers of Christ unto the Gentiles, but their noble impatience must be checked, their apostolic ardour curbed, their faithful utterance gagged, and the heathen, meanwhile, perish in ignorance of the Gospel, because of our parsimony or indifference. But this must not be. No! Blessed Saviour, this will not be. Loving hearts, devoted to Thee, will not be chilled in their holy fire by the selfishness or coldness of thy purchased people. The "silver and the gold" is thine, and, under the inspiration of thy love, thy people will lay it on thine altar, a grateful offering to thy glory.

We need not allude to those inferior considerations which should not be without some weight with us as British Christians when we think of China. It should not be forgotten, how many of the comforts of domestic

life we derive from the East, and what an amount of wealth and commerce China has yielded to the sons of Britain. It should have some influence with us that Englishmen, called Christians alike by the Chinese and by themselves, have long conducted with China, and forced upon its reluctant government, for gain, the iniquitous opium traffic; that again and again has China, for different reasons, been made to feel the superior power of British arms; that the influence of this country with China is great, and our commerce with it rapidly increasing; that British sailors and tradesmen have often presented to the Chinese melancholy illustrations of the religion they profess,—and the way of the missionary has been blocked by obstacles raised among the people through the conduct of Englishmen; that there is in China one third of the world's inhabitants, all ignorant of God, without the knowledge of salvation, without sabbaths, sanctuaries, Bibles, without hope of everlasting life; and that now, for the first time in its history, it opens its arms to the Christian teacher, and bids him traverse the land to its innermost recesses, and its uttermost extremities. These are considerations which ought to affect us as British Christians; in return for the benefits we have received from China, and the evil our countrymen have inflicted on it, we should pour upon its moral deserts the river of life, and increasing its volume, and accelerating its current, till the whole land shall be covered with its renovating waters. But high above all these considerations, rise imperious in their influence on our hearts, the command of Christ, the remembrance of his love, the knowledge of man's necessity, the magnitude of our own privileges, and our responsibility at the supreme tribunal. Yielding ourselves to the mighty spell of Christian duty, and the love of Jesus, we call on you to bear China in the arms of your earnest faith and prayer to the throne of the heavenly mercy, and to augment the number of your representatives on its soil. The Gospel which has accomplished such triumphs elsewhere, is destined, in this yet larger sphere, to demonstrate its Divine character and origin, and, eventually, the Church of Christ shall be able to raise, over the myriads of China, just as over the coral reefs of the Pacific, the pæan which an apostle sang of the early times, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

While we do not for a moment counsel the diminution of efforts in other lands, for, alas! there is everywhere need of missionary labour, we cannot but press the claim of China as of greater magnitude and urgency than has yet been allowed. As British Christians, we have neglected our duty to God with regard to China, and the time has come for us to show sincere repentance by a larger spirit of self-sacrifice, and by more fervent supplication. Brethren, pray for China; send forth more labourers to China. Let your heart's deepest sympathy and brotherly regard accompany our young friend to his distant sphere. Let him be cheered amid his toils by the assurance of your prayers, and your promise soon to send others who shall participate his labours. If he perish there, we will say of him, that it was a noble thing to have it in his heart to go. If he be spared to labour there, he must look to God and to your prayers for success. Should we see him again in the flesh, may it be to hear from his lips the story of many years' toil, and the marvellous triumphs of Divine mercy by his means. If we see him not again, may his course be one of fidelity and

zeal, which shall endear his memory to thousands of his adopted people, and leave his name fragrant and bright in the annals of the missionary enterprise. And when we meet him in the skies, and together recount our earthly labours and sufferings, may it be with the blessed conviction, as to ourselves, that we did all that our resources enabled us to assist him and his brethren in their high enterprise,—that if China with her myriads do not become a province of Messiah's empire, the failure is not due to our selfishness or neglect,—and as to him, may we find that the magnificent imagery of the Hebrew seer has been in his case completely verified, —"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

NOTES OF A TOUR IN HOOGHLY, BENGAL.

BY THE REV. W. SAMPSON, OF SERAMPORE.

It may not be uninteresting to some of the readers of the HERALD if I put down a few notes of a tour I was enabled to take, in company with three of our native preachers, during the last cold season, through portions of the Hooghly district. I have been for a long time since desirous of making some such trip as this, but circumstances have hitherto prevented.

THE PREPARATION.

We purchased for the work a couple of second-hand tents, one for myself, and one for the preachers. They were somewhat out of condition, but when put into repair, answered our purpose as well as though they were new, and will last us for many years for the same kind of work. Three hackeries, the common country cart, a very primitive structure, consisting of a strong frame of bamboos laid upon an axle-tree that connects two wheels that approximate more or less to roundness, but are never, even by accident, quite round, were needed to carry our things—one took the tents, another my boxes, &c., and the books, and the third the preachers' things. Anyone unaccustomed to that style of travelling would have laughed had he seen the gipsy-like appearance the whole turn out assumed. We might purchase rice and a few vegetables in the different villages we visited; but, with that exception, we were obliged to take all necessaries with us. Packed in, therefore, with our boxes, you might see a camp-chair and table, tea-kettle, saucepan, frying-pan, &c., &c.

Preliminaries, then, being thus settled, we started on Wednesday morning, Dec. 3rd. There accompanied me the three native preachers that are now regularly employed in Serampore and its neighbourhood, Puddo Lochan, Haran, and Bhugwan. The first day we reached Singhur, a village about seven miles from Baidyabutty, a village on the banks of the Hooghly, about two miles above Serampore. As we had outwalked the hackeries, which could not get on, under the most favourable circumstances, at more than two miles an hour, we had to wait till they came up. When they arrived we at once set to work, got the tents up, and made ourselves as comfortable as circumstances would admit of. Numbers of the people, attracted by the unusual sight of the tents, came and stood around, and made eager inquiries as to the object of our visit. We told them our wish was to go as far through the district as we could—to visit any schools we might meet with—to distribute tracts on subjects connected with the Christian religion—to sell copies of the gospels, and to preach to the people everywhere salvation through the Lord Jesus Christ. I was not a little surprised to find that the people, so far from expressing anything like disapprobation of our visit, seemed to welcome us, and that gladly. Before we had been there a couple of hours, we were invited to visit schools in the neighbourhood; and as

it was partly our object to see as much as we could, what was actually being done in education as well as in other matters, we promised to go. The English schools in that neighbourhood had been but very recently established—one, in fact, had only been opened three days, and the other but six months. The school-room of the latter was built on a plan not unusual for this country, but perhaps the most inconvenient for a school that could well be conceived. It consisted simply of a verandah round a square-built house. The house was inhabited, the verandah all around it was enclosed with small split bamboos, and in it the school was held. As it was very narrow, it was impossible to bring all the boys together, or for any one in one part of the school to see what was going on in another part. I sat down with the senior class, heard them read, and asked them a few questions in English and arithmetic. Then we spent some time in talking with them about Christ: we told them the narrative of his life, the purpose of his death, &c.; and while I and one of the preachers were thus engaged with the first classes, another preacher was in another part of the verandah similarly engaged with another class, and the third was outside preaching to some twenty or thirty that the news of our visit had attracted to the spot. It would have been impossible to have got more attentive audiences, and we spent the greater part of the morning as thus described.

SCHOOLS.

I may perhaps just say at once here all that I have to say about the schools I saw. Our halting places on the first tour were Singhur, Hurrepal, Tarkessur and Nalukol. On the second tour we halted at Chanditollah, Mussahot, Durupi, Chapadanga and Sealikhollah. Education seems to have spread very much more in the latter district than in the first. The schools in the former district, with the single exception referred to above (and there the teachers had notice of our coming, so that they were prepared for our visit), seemed as schools utterly valueless. There were a few pathshalas (answering very much to a mere dames' school in England), and a few English schools. We only met with one purely vernacular school that aimed at being at all above the most ordinary pathshala. Most of the English schools seemed to be conducted by men who had picked up the merest smattering of the language, and who had not the slightest notion of conducting a school efficiently. We found ten, a dozen, or twenty boys, for instance, assembled in schools that professed to have 60, 70, or 100 on the list. The people told us that we saw the schools in their every-day condition; and one master, on our remarking on the very few present, compared with the number on the register, very naively told us,—"Oh, sir, we expected you yesterday, and then all the boys were present; but they did not think you would be here to day, and so they have not come." In the district visited on the second tour, however, we found two or three very good schools, one of them, indeed, that at Jonge, being quite a superior one. Throughout the whole of the districts there seems a great thirst for education. Schools might with great advantage be established in many places that are now totally destitute, and if Christian teachers could be procured, and a mission society were to make that its work to establish schools throughout the whole district, it would be one of the most efficient means of bringing the population under Christian influence. It is a matter of question whether purely vernacular schools would answer. The desire for learning English is so strong, the advantages of it are so apparent, that if schools were established with anything like efficiency, large numbers would flock to them; and I have no doubt, from what the scholars are in the habit of paying for the wretched schools now provided, at least one half of the expenses might be expected from school fees.

METHOD OF WORKING.

And now as to preaching. Our plan was, immediately on pitching our tents, to make inquiries as to the days on which the hauts were held in the neighbour-

hood. These hauts are exactly the same as our markets in England. We always made a point of attending these hauts, and we could always get congregations there, varying from 200 to 500 persons. Perhaps two out of every three afternoons were thus spent. Our mornings were occupied in going about through the villages preaching to congregations if we could get them, or to a single family or half a dozen persons, if no more could be got together. We never had any difficulty in procuring listeners: we were not only tolerated, but welcomed everywhere.

One afternoon, when we had no intelligence of any haut being held, we went out, scarcely knowing in what direction to wend our way. We thought we would go to a village a mile or two distant, but ere we had left our tent for more than a quarter of a mile or so, we passed by a house. The door of the compound, or enclosure round the house, was open, and sitting down there, we saw a venerable old man talking with a couple of others. The preachers said, "Let us go in and talk to them." I feared that the old man would feel that we were intruders, but we went in, and at once he welcomed us—sent into the house to bring out a chair, perhaps the only one the house could boast, for me to sit on, and a mat for the preachers; and when our brethren told him we had come for the purpose of talking to him about the religion of Christ, he at once said "Lagon," and listened with the most marked attention. The door-places and windows of the house were besieged by the females, who remained the whole time, and as one after another passing by entered the compound to hear what was going on, we continued talking, both preaching and answering the questions that were put, long after the sun was set. Sometimes in the mornings, or on those afternoons when no haut was held near, as we got into some farm-house, where the labourers were engaged in stacking the sheaves of rice or in thrashing them out, and calling the farmer and the labourers around us, we sat down on the grass or on mats they spread for us, and talked to them for an hour or so on the love of God in Christ. Sometimes we stopped in the fields, as the men were ploughing or weeding potatoes, or watering the ground, and spoke to them for a longer or shorter time words as appropriate as we could make them to their condition, or sometimes on the village green we sat, numbers flocking round to hear the word of life.

(*To be continued.*)

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Kerry reports the decease of Golab, a native preacher, who was employed by him at Howrah, since which he has conitnued to labour with Mr. Morgan. He was a good man, and died stedfastly and calmly looking to Jesus, as his only Saviour. Mrs. Kerry has now ten children in her school at Intally, but is hindered for want of funds. She is assisted by a native teacher, brought up by Mrs. Sale.

KHOOLNEAH.—Mr. Anderson has taken charge of this station, to enable Mr. Johnson to visit the Sunderbunds, and to settle for a time among the native churches there. He will reside at Cheela: three schools have been established in these remote and dark jungles, and the work is proceeding favourably.

ALLAHABAD.—Mr. Joseph G. Gregson has removed to this station to take charge of the newly formed church, for whom a chapel is about immediately to be built. Some very handsome donations have already been contributed towards it by the friends at Allahabad, Monghyr, and Dinapore, one being the sum of £500. While at Dinapore, Mr. Gregson suffered from an attack of illness, but is now recovered.

BRITTANY.—Mr. Bouhon reports that much attention has been drawn to the gospel in Guingamp by addresses at three funerals, and that a very hostile inhabitant of the town has since solicitously sought instruction in the gospel. A priest has taken occasion to preach against the truth both in Morlaix and Guingamp.

MORLAIX.—Mr. Jenkins writes very cheerfully of the progress of the work. A tradesman of the town appears to be a sincere convert, and there are other persons inquiring the way to God. At Guingamp Mr. Bouhon meets with so much encouragement, that it is probable some steps will be taken for permanently occupying it.

NORWAY.—Mr. Hubert writes to say that he has safely arrived at his destination and commenced preaching to his countrymen. He visits the sick daily, sells the scriptures, and preaches twice in the week, besides three times on the Lord's Day. He meets with much opposition, but struggles onward trusting in the Lord.

CHEFOO, CHINA.—We are happy to learn that Mr. and Mrs. Laughton have safely arrived at this interesting station. He has commenced the study of the language, and has viewed with the deepest sorrow the dark and perishing condition of the people. Mr. Bruce still discourages the settlement of Protestant missionaries in Pekin.

HOWRAH.—Mr. Morgan writes that he has recovered strength, and by the blessing of God has been able to renew his labours in the mission chapel.

CUTWA.—Mr. Reed has engaged the services of two native christian widows to visit persons of their own sex. They have been well received, and entreated by both Hindu and Mussulman women to come to them at their own homes. The bazaar preaching is well attended; some young inquirer frequently visits the mission house.

KANDY.—Mr. Waldock was most warmly welcomed by all classes, the native visitors immediately gathering to receive him. At the earnest request of many persons he has consented to have an English service on the evening of Sunday. The attendance is very encouraging. A new school has been commenced at Gidahawatte, near Matelle, chiefly at the request of the headman of the village, a member of Matelle church.

BAHAMAS, NASSAU.—Mr. Davey has availed himself of an opportunity to visit the United States in order to recruit his strength. He hopes the native brother who will partly supply his pulpit during his absence, will eventually be found suitable to become his assistant.

HAYTI.—In the early part of the year, Mr. Webley and Mr. Baumann made a journey of about 700 miles to visit the northern part of the country, where exists a number of small Baptist communities. Since their return Mr. Baumann has left Jacmel to commence a new station in the capital, Port au Prince. When we last heard from him he was in Jamaica, on his way to his destination.

TRINIDAD.—We regret to learn that by accident the chapel at Mountserrat has been burnt down. The people show every disposition to rebuild it immediately, but will require some assistance from sympathizing friends. The chapel in San Fernando was approaching completion, Mr. Gamble had spent the dry season in frequent visits to the stations in the interior.

JAMAICA, MOUNT PETO.—It is with pleasure that we report the acceptance of the pastorate of the churches at Mount Peto and Gurney's Mount, by the Rev. C. E. Randall. The chapel at Mount Peto is only half finished and funds are greatly needed for the purposes of completing it.

HOME PROCEEDINGS.

In the notice of the Northamptonshire meetings, in the last number of the Herald, it should have been stated, had we known it in time, that, as the Rev. G. Pearce was unable, in consequence of other engagements, to be present at all the meetings, the Revs. T. Hands of Luton, and D. Katterns of Hackney, kindly gave their valuable aid in advocating the claims of the Society.

During the past month, the Rev. George Pearce has visited New Mill, Tring; and the Rev. T. Hands, Tewkesbury and Westmacote. The Rev. F. Trestrail has, with Revs. J. Allen, of Ceylon, and W. G. Lewis, of Bayswater, taken the Stroud and Nailsworth district. The former has also been present at the Triennial Con-

ference of the pastors and delegates of the German churches, held in Hamburg, where he met the Rev. W. Walters and Mr. H. Angus, who had been deputed to attend the conference by the Northern Baptist Association, and by the church meeting in Berwick-street, Newcastle-on-Tyne. In our next number we intend to furnish a brief notice of this conference, which was deeply interesting. Some of the statistics which were read at one of the sittings, showed how rapidly these churches are spreading, in spite of the fierce opposition with which some of them have to contend. They are fast becoming a great spiritual power in Germany; and it is mainly owing to their activity and zeal that there is any religious movement or life at all.

By the first mail steamer in July from India, Rev. G. Rouse arrived in this country. The voyage had proved most beneficial to his health, and we are happy to have to state that the treatment which his medical advisers in Calcutta deemed necessary, and which they thought he would sustain better after the voyage, than in India, has not been adopted, at least for the present, in the hope that change and rest may render it unnecessary. Mrs. Rouse, who could not leave with him, will follow shortly, and judging from the favorable accounts received from her, may even now be on her way. The necessity for their return has been a sore trial to them both, and a great disappointment to the Calcutta brethren and to the Committee. Mr. Rouse was entering on his labours in connection with Mr. Wenger with great interest, and with prospects of enlarged usefulness. This event is one of those in the course of Providence which challenges our faith, and to which we must all bring a devout spirit of resignation. But we feel assured that whilst our friends will sympathise with the Committee in this severe disappointment to warmly cherished hopes, they will not fail to sympathize also with Mr. and Mrs. Rouse, to whom it is by far the severer trial.

We regret to state that the receipts which have come to hand since the commencement of the financial year have not been equal to those of the corresponding period of the past year, while the expenditure has gone on steadily increasing. Nor could this be helped unless the Society's operations were curtailed, and all offers of missionary service declined. In this respect the aspect of our affairs is becoming somewhat serious and critical. We must again reiterate the Committee's appeal for renewed exertions, and we trust that the pastors will do what they can to stir up the churches to a more prayerful regard to their responsbilities.

At the quarterly meeting of Committee, the application of the Rev. J. Edwards on behalf of the Grande Ligne Mission, for a continuance of the grant of £150, which, on the representation of Pasteur Le Fleur when in England, was voted for three years; the request for aid from the Rev. Messrs. Graves and Schilling of Canton, whose supplies had been almost wholly cut off by the war in America; and a request signed by Rev. T. Lomas and other friends in Leicester for assistance to Rev. Mr. Phillips of Lagos, west coast of Africa, whose orphan school was reduced to great straits from the same cause; were declined on account of the state of the Society's funds. Thus through want of means, not only are cases deserving of sympathy and help set aside, but even our own operations are seriously affected. We trust that our readers will seriously ponder these facts.

We have to announce that the Rev. and Mrs. McMechan sailed for China in the ship "Polmaise," on the 21st ult. May their passage be pleasant and safe! They will have the comfort and advantage of the society of other missionaries during the voyage.

We are also glad to be able to announce the safe arrival of the Rev. A. Saker in far better health than was expected, considering how severly he had suffered. The Rev. R. and Mrs. Smith landed at Cameroons, after a rapid but most pleasant passage, on the 29th of May, the day before Mr. Saker's departure.

DESIGNATION AND VALEDICTORY SERVICE.

A public service in connection with the departure of the Revs. J. Sale, and I. Allen for India, is intended to be held at Bloomsbury Chapel, on the 3rd instant, when Mr. Underhill will speak of India as a field of Mission labour, Dr. Steane will commend the brethren to the Divine blessing and care, and the Rev. N. Haycroft, A.M., of Bristol, will give an address. Other ministers are expected to be present and take part in the service, which will commence at 7 o'clock.

PROPOSED CALCUTTA SCHOOL.

The amounts already received in donations and subscriptions for Mrs. Sale's school have encouraged her and those with whom she is acting, to engage the services of Miss Wheeler, of Aylesbury, and late of the Stockwell Training Institution; and she will accompany Mr. and Mrs. Sale, who will sail about the 10th August. Mrs. Aldis has sent up £11 4s 6d from Reading; Friends at Camden Road Chapel have contributed £47 15s 4d; Mrs. Hopkins on behalf of the ladies in Birmingham, has handed in £19 19s, being an instalment of various sums collected, amounting to £50 3s 5d; Mrs. Underhill and Mrs. Trestrail have received, including what was contributed by those present at Lady Peto's, £63 14s, making £173 13s 10d. We understand that £107 3s. 10d. have been collected in Liverpool, and there have been sent £15 from Devizes; £5, Camberwell; £4 16s by Mrs. Green; and £5 15s additional by Mrs. Underhill; while many other donations and subscriptions may be expected from friends to whom circulars have been sent. The Society for promoting Female Education in the East will render effective aid, and it is expected that this important undertaking will not, in any way, be a charge upon the ordinary funds of the Mission. When the arrangements are completed as to the contributions, we will endeavour to find room for the particulars of them.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st, 1863, to July 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Chandler, J., Esq.....	2	10	0
DONATIONS.			
Special Donations in liquidation of Debt.			
Gurney, Joseph, Esq...	50	0	0
DONATION.			
W. R.	100	0	0
LEGACY.			
Adams, the late Mrs., of Stoke Devon, by Caleb Trotter, Esq., and other Executors	100	0	0
LONDON AND MIDDLESEX.			
Alfred Place—			
Collection	1	13	8
Bloomsbury—			
Contribs. S. Schools, *for Schools at Amboises Boy*.....	5	0	0
Do. for do. Jessore	5	0	0
Camden Road—			
Contribs. on account	5	1	4
Do. Sun. School....	2	4	11
Chelsea, Paradise Chapel—			
Collection	3	10	0
Do. for *W. & O.*....	0	10	0
Hackney Road, Providence Chapel—			
Contribs. Juvenile, by Y. M. M. A.	4	17	11
Shacklewell—			
Contributions	10	10	3
Shepherds Bush, Oaklands—			
Contributions.....	5	11	0
Tottenham—			
Collection	10	13	1
Less expenses....	0	16	0
	9	17	1
Trinity Chapel, Southwark—			
Contributions	5	0	0
CAMBRIDGESHIRE.			
Cambridge, St. Andrew's St.—			
Contribs. on acct....	55	7	0
Do. Zion Chapel—			
Contribs.....	24	12	2
Do. S. School	5	7	6
Caxton—			
Contributions	5	19	0
Chesterton—			
Contribs. S. School ..	2	16	10
Chittering—			
Sunday School	0	18	8
Cottenham—			
Contributions	24	1	8
Histon—			
Collection	3	2	0
Landbeach—			
Collection	2	17	0
Melbourn—			
Contribution	1	1	0
Shelford—			
Collection	6	4	4
Waterbeach—			
Contributions	3	15	6
Willingham—			
Collection	5	9	4
	141	12	0
Less Deputation expenses, Printing &c.	7	8	10
	134	3	2
CORNWALL.			
Helston—			
Contribution	1	0	0
DEVONSHIRE.			
Torquay—			
Contribs. for *Meerut*..	0	10	0
HERTFORDSHIRE.			
Markyate Street—			
Contributions	7	17	8
Do. Sun. School....	0	18	1
	8	15	9
Less expenses ..	0	4	0
	8	11	9
Rickmansworth—			
Contributions	6	8	6
Tring—			
Collections	7	0	4
KENT.			
Lewisham Road—			
Contrib. for *Rev. J. C. Page, Barisal* ..	1	0	0

	£	s.	d.
LANCASHIRE.			
Liverpool—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	41	13	6
Less expenses ..	0	10	0
	41	3	6
NORTHAMPTONSHIRE.			
Blisworth—			
Contributions	8	17	7
Do. for *China*.....	0	10	0
Brayfield on the Green—			
Contributions	1	14	3
Brington—			
Contributions	6	0	0
Bugbrook—			
Contributions	10	13	6
Guilsboro'—			
Contribs. on account	3	15	0
Hackleton—			
Contributions	15	0	0
Harpole—			
Contributions.....	6	16	0
Hartwell—			
Contributions	6	0	0
Kislingbury—			
Contributions	5	12	6
Long Buckby—			
Contributions	9	13	4
Milton—			
Contributions	23	8	6
Northampton, College Street—			
Contributions	68	4	7
Do., Sun. School ..	2	8	3
Patchill—			
Do., Do. for *China*	0	11	0
Do., Nelson St. School	1	14	3
Contributions	8	10	0
Ravensthorpe—			
Contributions	11	0	0
Roade—			
Contributions	8	15	3
Spratton—			
Contributions	1	10	6
Towester—			
Contributions	17	13	3
West Haddon—			
Contributions	3	1	0
Weston by Weedon—			
Contributions	12	11	2
	233	19	11
Less expenses ..	4	15	9
	229	4	2
Kettering—			
Contributions	27	10	0
Walgrave—			
Contributions	2	13	1
OXFORDSHIRE.			
Bicester—			
Contributions	0	10	6
SHROPSHIRE.			
Pontesbury—			
Contributions	0	12	6
SOMERSETSHIRE.			
Bristol—			
Contribs. on acc. ..	73	17	0
Do. *Special Donations in liquidation of debt*	76	3	0
Frome—			
Contribs. Whitburne	1	16	3
Less expenses ..	0	0	3
	1	16	0
Watchett & Williton—			
Contribs. Watchett ..	3	17	2
Do. Sun. School....	0	2	2
Contribs. Williton ..	3	4	4
Do., Sun. School ..	0	14	8
	7	18	4
Less expenses ..	0	10	7
	7	7	9
STAFFORDSHIRE.			
Strafford—			
Contribs. for *N. P.* ..		10	0
SUSSEX.			
Lamberhurst—			
Contribution	1	0	0
WARWICKSHIRE.			
Birmingham—			
Contributions on acc.	5	3	0
WILTSHIRE.			
Wootton Bassett—			
Contributions	1	1	0
SOUTH WALES.			
MONMOUTHSHIRE.			
Abergavenny—			
Contribs. for *N. P.* ..	0	14	10
Less expenses ..	0	0	3
	0	14	7
FOREIGN.			
CANADA.			
Montreal—			
Wenham, Joseph Esq.	2	0	0
Do. for *China*.....	2	0	0
Donations and Subscriptions for Mrs. Sale's School for Daughters of Hindoo Gentlemen in Calcutta.			
Birmingham—			
Contribs. on account by Mrs. Hopkins ..	19	19	0
Camberwell—			
A few Friends at Denmark Place Chapel	5	0	0
Camden Road Chapel—			
Subscriptions and Donations.....	47	15	11
Devizes—			
Contributions by Mrs. Austin	15	0	0
Donations and Subscriptions by Mrs. Underhill	5	15	0

NB. The names of Subscribers and Donors to this Fund will be published shortly.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Ladies Working Party, Camden Road Chapel, for a Box of Work, for Rev. W. K. Rycroft, by Mrs. Underhill.
Ditto, for a Box of Work, for Mrs. Sale, Calcutta, by Mrs. Underhill.
Miss Green, Saffron Walden, a Box of Clothing for Mrs. Sale, Calcutta.
Miss Phipson, Birmingham, ,, ,, for Miss Mullens, Mission School at Bhowampore.
Miss Webb, Home Colonial School, for Case of Clothing, for Rev. J. Sale, Calcutta.
for Ditto, Ditto.
Baptist Sunday School, Tottenham, a Parcel of Clothing for Rev. R. Smith, Cameroons.
Rev. W. Emery Hemel, Hempstead, a Box of Clothing for Rev. A. Saker, W. Africa.
Mr. S. Blackmore, Cardisland, a Box of Books for Calabar Institution.
Mr. Risdon, Pershore, for Parcels of Books for Messrs. Sale, Allen, Mc Mechan, and Wenger.
Religious Tract Society, a Parcel of Books for Rev. J. Gregson, Agra.
Mrs. Cozens, Upper Clapton, a Parcel of Magazines.
Mrs. Saunders, Reigate, ditto.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

AUGUST, 1863.

ASSOCIATION OF BAPTIST CHURCHES IN IRELAND.

THE following account of the meetings of the Association is taken from the *Banner of Ulster*:—

"The Annual Meeting of the Association of Baptist Churches in Ireland was held on July 7th, 8th, and 9th, in the United Presbyterian Church, York Street. The following ministers were present:—Rev. C. J. Middleditch, Secretary of the Baptist Irish Society; Rev. Chas. Room, London; Rev. R. M. Henry, Belfast; Rev. W. Eccles, Banbridge; Rev. R. Carson, Tubbermore; Rev. J. Brown, Conlig; Rev. W. L. Giles, Dublin; Rev. W. Stokes, Ballina; Rev. Thomas Berry, Athlone; Rev. W. Hamilton, Belfast; Rev. C. T. Keen, Ballymena; Rev. Thos. Evans, Waterford; Rev. A. Tessier, Coleraine; Rev. A. Livingstone, Dunfanaghy; Rev. H. H. Bourne, Portadown.

"The proceedings of the Association were commenced by a public service on Tuesday evening. The devotional exercises were conducted by the Rev. R. M. Henry, the President of the Association, after which an able and eloquent sermon was preached by the Rev. W. L. Giles, of Dublin, from Jude 3, showing the nature and duty of contending earnestly for the 'faith once delivered to the saints.' On the following day a public prayer-meeting was held at ten o'clock, at which the chair was taken by the Rev. W. S. Eccles, and the devotional exercises were conducted by the Rev. Messrs. Stokes, Tessier, Brown, Keen, and Carson. At the close of the prayer-meeting, after a short recess, the ministers and missionaries of the churches met for business. After a brief preliminary statement had been made by the Chairman—the Rev. R. M. Henry—a report and minutes of a conference held in Dublin were read by the Secretary, the Rev. W. L. Giles. It was then arranged that the next annual meeting be held at Banbridge, and the following officers were elected for the current year:—Rev. C. J. Middleditch, President; Rev. W. L. Giles, Secretary; W. Cherry, Esq., Treasurer; Rev. Messrs. R. M. Henry, Giles, and Carson, Committee for the year; Rev. Messrs. A. Tessier and Keen to preach the annual sermons for the Association, and the Rev. R. M. Henry to write the annual circular letter on the subject of prayer. Letters were then read containing interesting accounts of the state and prospects of the different churches and missionary stations throughout Ireland. From these statements it was seen that the cause of religion and the interests of the Baptist denomination have been making considerable advances in Ireland during the year. The Association was then addressed by the Rev. C. J. Middleditch and the Rev. C. Room, of London. A public meeting was held in the evening, the Rev. R. M. Henry in the chair. Prayer was offered up by the Rev. T. Berry. After a few introductory remarks by the President, addresses were delivered by the Rev. C. Keen on 'Revivals,' by the Rev. W. S. Eccles on 'Home and Foreign Missions,' by the Rev. C. Room on 'Irish Evangelization,' by the Rev. W. L. Giles on 'Systematic Beneficence,' and by the Rev. Mr. Tessier on 'The Ministry of the Gospel.' The meeting was then closed with prayer by the Rev. J. Brown. On Thursday morning the business was resumed, and applications from churches desiring connection with the Association were received. The church meeting at Carrickfergus was admitted, upon the recommendation of the Rev. R. M. Henry and the Rev. W. S. Eccles; and the cases of various other churches were taken into consideration and referred to the Committee of the Association. A letter was then read from the Secretary of the Baptist Foreign Missionary Society, urging the assistance and support of the churches in Ireland. A communication was also laid before the Association from the Baptist Union of England, Scotland, and Wales, desiring the co-operation of the churches in this country. The consideration of this matter was deferred to a subsequent meeting. A letter was also read by the Rev. R. M. Henry, received from the Convener of the Council of the Irish Marriage Law Association, requesting the aid of the Baptist churches on behalf of the funds of that organization. In reply to this, it was agreed that this matter be postponed till a copy of Sir E. Grogan's Bill has been forwarded to the several

ministers of the churches of the Association. After votes of thanks had been passed to the officers of the Association for the past year, to the President, the Rev. R. M. Henry, the Secretary, the Rev. W. L. Giles, the Treasurer, W. Cherry, Esq., and to the ministers and members of the United Presbyterian Church, York Street, for the use of their place of worship on the occasion, the proceedings were closed with prayer by the Rev. R. M. Henry."

THE BROKEN VOW.

"Conlig, April 2, 1863.

"MY DEAR BROTHER,—Some years ago I asked a young man, who was a Covenanter 'after the most straitest sect,' to take part with me in a religious service. I received the following letter, bearing date 4th January, 1860, in reply:—

"'Rev. Sir,—Not wishing to stand in any way identified with the principles which you teach, I beg most respectfully to decline your kind invitation. I am, I confess, afraid of doing anything which might be construed into a favouring of your views, either as regards doctrine or church government.

"'Could I think for a moment that in these respects your views were sound, I should embrace them without a shade of hesitation; but while I believe them to be erroneous, I shall stand opposed to them in every position in which I may be placed; and in order to do so the more consistently, I am determined to stand aloof from connection with you as a Baptist teacher. In your private capacity I respect and love you as a Christian, and I trust I shall never do anything to prove the contrary; but in your public character as a Baptist minister I can never allow myself to countenance you in the smallest degree by associating with you and your people in religious worship, or by any other means calculated to create misapprehension.

"'I am a Covenanter, as you well know, and have taken a vow against your views, and consequently feel in duty bound to maintain a standing of separation. I cannot countenance what I have vowed to be wrong.

"'Were I in your meeting I should express my views in a manner which would not be likely to please your people, and by so doing I am afraid I should render my services very unacceptable. My influence would not be so great as it might be where I am at present employed. My time is pretty much occupied in town (Newtonards), and I have a large enough sphere of usefulness in it without going out to a place where part of my exhortations would be in vain.

"'I trust you will see that I object to your views and not to yourself, and that while I decline your invitation I am actuated by prudence and conscience. I hope God will bless and prosper you in your way to Zion, the city of our God; but I trust your influence as a Baptist teacher may be overthrown and destroyed. You see I am candid, and do not wish to conceal my opinions and desires under a mask. Had I been less open-minded I might have framed a more pleasing apology for declining your invitation; but I think candour and honesty will always be appreciated by the Christian and the gentleman.

"'I am, Rev. Sir,

"'Most truly and respectfully yours,

"'ROBERT RAMSAY.'

"You will be glad to learn that our young Covenanter has broken his vow. I had the pleasure of baptizing him last Lord's day in the presence of a very large congregation.

"Previous to the administration of the ordinance he gave his reasons for becoming a Baptist, in a clear and telling address, which was listened to with much attention. He bears testimonials from several ministers of the Covenanting Church as a person of 'unblemished moral character, earnest piety, evangelical sentiments, and vigorous intellect.' He is the author of several small publications both in prose and verse.

"Yours in Christian love,

"JOHN BROWN.

"Rev. C. J. MIDDLEDITCH."

ATHLONE.

"June 15th, 1863.

"MY DEAR BROTHER,—I have the joy of informing you that our God is still blessing us. Yesterday I baptized four young Christians—two of my own dear children, and two of Brother Walsh's children: the youngest thirteen and the oldest sixteen years old. Had not the morning been

too wet to admit of travelling, others of our young friends from Moate and Ferbane would have been baptized; but soon I hope to have the pleasure of baptizing them. Last night I preached on the subject of baptism, and was glad to see some with pencil in hand marking the passages of Scripture in their Testaments. A pious Episcopalian, whom I had called upon to pray, poured out his soul in prayer with much fervour, and I fully believe God was present with us.

"I have visited and preached at all my stations, and though in one town I preach at one o'clock in the day, and in another at five o'clock, yet still, so great is the aid I receive from brethren, and so great is the desire of the people to hear, that I have good congregations. In my visits among all classes I am cordially received; and as every visit I make is a religious one, I have great openings for reading and prayer. Along with preaching at Athlone, Moate, Moydrum, Craggan, Castledayly, Ferbane, Rahue, and Killillary, I have preached two sermons in the Presbyterian church, and I am glad to inform you that Quakers, Wesleyans, and Episcopalians have liberally aided in repairing our chapels at Rahue and Athlone. It is now, as my end approaches, that I am more abundantly blessed.

"Yours very affectionately and
"respectfully,
"THOMAS BERRY.

"Rev. C. J. MIDDLEDITCH."

BELFAST.

"June 17th, 1863.

"DEAR SIR,—I have causes of thankfulness regarding my labours this quarter in meeting with signs of usefulness. A lady requested me to visit an old man in the workhouse. I did so, and three or four more joined us, and the number has increased to twenty-five. I now sing, and pray, and preach to them in the ordinary way, and the Lord blesses the word. I have seen some of them going away weeping. I have also a second meeting of four men in the infirmary connected with the workhouse. The officers are agreeable in opening the doors for me wherever I want to visit people.

"I also met with an instance of usefulness in the Ulster Penitentiary. I was sent for to visit a young woman who was ill, and I found her rejoicing in the Lord: she spoke of having been profited by hearing me preach.

"I heard from various sources that my labours had been blessed among Mr. Toye's people.

"I have been preaching in two new places, in the open air, and it seems as if the Lord had a work to do in each place. My attention was directed to one of those places by a young man who had been a tract distributor when he was a boy. He told me that one locality where I had been labouring was the most hopeless in all the town, and advised me to try one of the places referred to. He came to hear me more than a year ago, and has since been baptized. I preach from nine to eleven times a week, conduct or assist at several prayer-meetings, and visit about forty families.

"A hearer of Mr. Henry was greatly injured by machinery, and died. During his illness I visited him several times, at the last of which he said, it was the Lord that sent me; he also said that if he had ten souls, and each of them as guilty as he felt his soul to be, he believed the blood of Jesus would wash all his sins away.

"Yours truly,
"W. HAMILTON."

BALLINA.

"June 13th, 1863.

"MY DEAR SIR,—I am just after finishing one of my long preaching tours in the country, and I think I may, without the least exaggeration, say, that with no former visit to the same parts have I been more delighted than the present. The attendance at the meetings was not unusually large, but the interest which was manifested was very encouraging, and the general feeling evinced in reference to the word preached bore certainly a more healthful expression. When I consider the many causes which militate seriously against the spiritual prosperity of these parts, especially those of the present migratory condition of the inhabitants, and also that absence of independence of spirit so peculiar to the people, I always wish to speak with a certain measure of caution. None can fully understand, unless from experience, the importance of having the pure and simple word of God preached in this country, nor feel the difficulties to be contended with by those who are engaged in the work; and even to those who are acquainted with all the circumstances, it sometimes baffles description. I need not deny, that on viewing matters in con-

nection with me from a certain point, they sometimes appear rather gloomy; yet, on comparing my present experience of this place with that of my labours in the north, my feelings in reference to it entirely change. In the north there is a teeming population, the majority of whom are Protestants. The people are not, generally speaking, threatened with the displeasure of their friends and the so-called 'respectable' portion of the community; they are not obliged to walk several miles in order to attend a meeting, nor contend against a spirit of ignorant, malicious, and cruel bigotry. But these are all felt, and must be met, by those who attend the preachings here; and when we can have what we call a fair meeting, all these facts considered, we feel little room to complain. The missionary in the north, whatever be his other difficulties, has an opportunity of speaking with the people; but this, from the spirit of hatred existing in the minds of the Celtic race, is altogether denied him here. In the face of these circumstances, therefore, he must learn to content himself with 'small things.'

"It is scarcely, then, to be wondered at if the progress of the Gospel is but slow, and the operations of the Society here frequently meet with discouragements. But taking a serious view of these facts, the questions may be asked, 'Is all the labour lost?' and, 'Is there no change in store for this part of Ireland?' To the former of these queries I would decidedly say, no. All is not lost. For though the people are leaving by the thousand, it is believed that many of them, on finding themselves from under the power of the priest, on landing in the country of their adoption, for ever bid farewell to that system which has so long held them in spiritual bondage, and has been, and still is, the chief cause of the misery of their native and beloved land. Many of them then, we believe, for the first time rejoice in the largeness of that liberty wherein, through the knowledge of his blessed truth, Christ maketh his people free. We know that many have done so, and, from their own expressed determination, we believe that many more are prepared to follow their example. To the latter query, I would simply reply, that I believe there is a blessing in store for Connaught yet. Though to us the wheels of God's providence seem sometimes to revolve but slowly, they nevertheless revolve surely. It is ours who cannot see a day before us ever to be in haste; but He who seeth the end from the beginning can afford to wait his own time. I have conducted seven meetings this week, all of which gave signs of encouragement.

"The school at Crossmolina continues to flourish, and the children are making progress. The meetings in the chapel, as to number, are latterly improved, and also give some signs calculated to cheer, and lead us to hope that the Lord may yet favour us with his blessing.

"Yours truly,

"W. Stokes."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from May 21st to June 15th, 1868.

	£	s.	d.
London—			
A Friend	50	0	0
Hoby, Rev. J., D.D.	1	1	0
"Would it were more"	0	7	0
By Mr. Gordelier—			
Angus, Rev. J., D.D.	0	10	6
Bligh, Mr. S.	1	1	0
Jeffrey, Mr.	0	10	6
Templeton, Mr. A.	1	1	0
Young, Mr. T.	1	1	0
Bewdley, by Rev. G. James	1	0	0
Biggleswade—			
Foster, Blyth, Esq.	1	1	0
Brixton Hill—			
Foster, R. S., Esq.	0	10	6
Dublin, by Rev. J. O'Dell	6	0	0
Kingstanley, by Miss E. King	2	10	0
Londonderry, by Rev. C. T. Keen, junr.	4	15	4
Reading, by Mr. P. Davies	11	12	1
Legacy—W. Wemyss, Esq., and Mrs. Wemyss, by Deed of Settlement, interim division of residuary estate, by J. Macandrew, Esq., Edinburgh	900	6	11

Contributions received since the above date are necessarily deferred in consequence of the Secretary's absence from London.

Subscriptions and Donations will be thankfully received by the Treasurer, Thomas Pewtress, Esq., or the Secretary, the Rev. Charles James Middleditch, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. Charles Gordelier, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal towns. Post-office Orders should be made payable to the Secretary at the General Post Office.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1863.

THE MEANING OF THE TERMS OF SUBSCRIPTION USED IN CONNECTION WITH THE CHURCH OF ENGLAND.

The members of the Anglican Establishment are once more invited by their Episcopal leaders to consider the terms upon which their clergy are permitted to "labour in word and doctrine," and their young men are allowed to attain to the degree of Master of Arts, or to the dignity of a fellowship, in either of the National Universities of Oxford and Cambridge. The most eminent of the Bishops have spoken in Parliament upon the subject, and it is now to be seen whether English Churchmen will acquiesce in their interpretation of the words prescribed by the Act of Uniformity, and endorse the immoral doctrines of subscription which they have propounded.

Meanwhile it is important that the Nonconformists in this country should not overlook their own interest in the matter. If the state of subscription in the Church of England and in the Universities affected Episcopalians only, we might leave them to deal with the question as they think best; but since the existence and influence of Nonconformity are involved in it, there can be no excuse for indifference or silence on our part. The Nonconformist Churches, which are dotted over the land, owe their existence, under God, to the conscientiousness of those who cannot adopt the Articles and Formularies of the Church of England in their plain, obvious, and grammatical signification. We stand apart from our Episcopal brethren, because they insist upon terms of communion, which we are thoroughly persuaded, are not warranted by the word of God, and which are enforced by an act only to be set aside by the same authority which gave it being—the Queen, Lords and Commons, in Parliament assembled. Our organised Nonconformity would be at an end were these objectionable terms of communion made to harmonise with what we believe to be the truth and will of God as revealed in the Holy Scriptures; for the cause of its existence would be removed. And we have, therefore, the best of all reasons for giving attention to

this question, because not only is it incumbent upon us to be "ready always to give an answer to every man that asketh us a reason of the hope that is in us," but to justify our Nonconformity also by reference to the historical facts which produced, and still occasion it. Our forefathers were included in the Church of England until it was cut into a new shape by the scissors which the Bishops invented, and induced the Government to use for that purpose. As soon as the Articles and Formularies were arranged, they cut out all the good men and true who were not conformable to the new-fangled device resolved upon; and the schismatic spirit, which first used them with that design, still gives them force and power. We have not only a right, therefore, but we are bound to speak upon the question of subscription as affecting our ecclesiastical condition as Nonconformists.

Nor ought we to overlook the bearing of the state of subscription upon the general interests of morality in England. A non-natural sense has been attributed by some theologians to words which every other man of sound mind understands in their natural signification. But if religious men are at liberty to conjure with the terms they use, we must not expect that the speech of their disciples will be transparent and sincere. It cannot be wrong for a merchant to assent *ex animo* to the terms of a bargain which he does not in his heart agree to, if it be right for a clergyman to do so. There is not one code of morals for teachers of religion, and another for those who do not teach it. So that it is of vital consequence to the morality of Englishmen that there shall not be a non-natural subscription to the terms of ministerial employment in the church; for if the suspicion reasonably attach to any man that, for the sake of such employment, he has deliberately used words which did not, and do not, express his true opinions, his teaching would instantly lose all its authority and value. *Caveat emptor* may be the apology of an unscrupulous salesman; but we must tolerate nothing of the kind in the Church of God. We cannot afford to lower the standard of rectitude. The air is filled with rumours of sharp practice, and double-dealing and fraud in trades and professions; and we must not suffer blacklegs to justify themselves by referring to untruthful and unscrupulous ministers of religion. But they may fairly do so, if a man may put his own meaning upon the words which he subscribes, and set aside thereby the meaning which they are customarily understood to bear, or if he do not teach what he professes to believe. An Apostolic ministry will always be able to use the words of the Apostle Paul in the presence, not only of their congregations, but of the whole world. "Our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity [*i.e.*, with purity of emotion, and transparent genuineness of conduct], not in fleshly wisdom, but in the grace of God, we have had our conversation in the world, and more abundantly to you-ward." "Our exhortation is not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men but God, which trieth our hearts." So long, therefore, as subscription is used by any

church as a condition of employment in the ministry, we are justified in demanding that the terms subscribed shall be taken in their plain, and every-day meaning; for otherwise a snare might be spread for clerical consciences, and they who thought themselves pledged only to certain opinions, or to a defined polity, might discover that they were held by others pledged to a system from which their judgments and consciences revolted. It is a simple question of morality that they who are to be the teachers and guides of other men should be above suspicion of double-dealing, or of using words not to discover, but to conceal their settled convictions. We shall presently see how far the Bishops of the Established Church are, from supporting the claims of morality in the matter of Clerical subscription.

It is but right, in this connection, to advert to the influence of subscription upon the social progress of the nation. Young men may start together, and may maintain an honourable rivalry throughout their university career so as to be equals in the class-list, but the Nonconformist cannot graduate as a Master of Arts, nor become a member of the governing body in either University. Into the *policy* of such restrictions, I do not now wish to enquire; it is sufficient for my purpose to direct attention to the fact that, were it not for the present terms of subscription, every competent scholar, whether Conformist or Nonconformist, would be eligible to the posts of dignity and emolument in the Universities. As the matter now stands, every Nonconformist Bachelor of Arts is denied all further recognition by his University, and may be shut out from the sphere which he is fitted to adorn. There may be bigots who rejoice in such an arrangement, but those who desire the abatement of the misunderstandings and prejudices which keep good men on all sides aloof from each other, cannot cease to deplore the loss of those benefits which a free interchange of thought would secure to equally learned and conscientious men who have taken different views of the same great questions. For the evil does not stop at the seats of learning: it is reproduced in general society, and many in the upper and wealthy classes exhibit the same vulgar and ignorant pride in keeping aloof from Nonconformists *as such* which a nursemaid exhibited to a lady the other day:—"Never saw the inside of a chapel in my life, M'am; wasn't brought up so low as *that*."

It is a happy omen that many of the foremost men, both at Oxford and Cambridge, have spoken out, upon this question. Professor Stanley has addressed a letter to the Bishop of London, in which he sketches the history, and describes the influence of the present terms of subscription in the church at large, and in the University of Oxford. As a matter of course his publication has called forth many redoubtable champions of things as they are. A few men of eminence at Oxford have also been bold enough to present a petition to the House of Lords for a relaxation of the established system; but a counter-petition adopted by convocation, and signed by nearly 2,000 non-residents, has been presented to maintain it. Even the undergraduates have been encouraged by their tutors and other resident members of the Univer-

sity to get up a petition against any change, and a thousand names were subscribed to it. At Cambridge there has been a similar display of diversities of opinion. Seventy-two Fellows of Colleges prayed that Dissenters might be eligible to fellowships, but the University, in Senate assembled, adopted a petition in the opposite sense. In this case, also, the undergraduates followed the lead of the heads of houses and signed a petition against any further concession to Dissenters in large numbers. The question has thus been raised in such a manner that we may be sure it will not soon be set aside. It may take many years to overcome the selfishness which bars conviction of the claims of justice from many minds; but we ought not to despair even of our clerical adversaries or of the heads of houses. Some day they will understand that our Lord's words are of perpetual obligation—"Whatsoever ye would that men should do to you, do ye even so to them," and we may then expect that they will amend their ways, and be anxious to uphold our rights. But, meanwhile, we may hope that the educated lay members of both Universities will examine the question for themselves, and decide it upon its merits; for it is a pitiable spectacle that the advocates of the present system present in Parliament, when they set up the rights and interests of the Established Church against the natural rights of every Englishman.

It will surprise many persons to be informed that subscription to articles of religion as a condition of Clerical or University perferment was unknown in England until the reign of Elizabeth. After much discussion, and many modifications, the articles of religion were then finally agreed upon and published in their present form. But a short time after, they were issued in their present number, it was enacted, by 13 Elizabeth, c. 12, that all priests or ministers under a degree of a bishop, that have been ordained by any ordinal or forms different from that set forth in the reign of King Edward VI., and now in use shall declare their assent to all the articles of religion which only concern the confession of the true Christian faith, and the doctrine of the Sacraments comprised in a book intituled "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London, in the year 1562, for the avoiding of diversities of opinions, and for the stablishing of consent touching true religion." The obvious meaning of this clause was to permit those clergymen who had not received Episcopal ordination to continue in their cures upon "assenting" to those "articles which *only* concern the true Christian faith and the doctrine of the Sacraments." But a subsequent clause provided that "no person shall be admitted to any benefice with cure, unless he . . . shall first have subscribed the said articles in the presence of the ordinary;" and, as this phraseology was interpreted of *all* the articles, the *admission of clergymen into holy orders, and also into benefices*, was restricted, from the time of passing the act forwards, to those who submitted to Episcopal ordination.

Matters continued in this state until 1603, when, by the 36th Canon adopted by Convocation, it was determined that—

"No person shall be hereafter received into the ministry . . . . . nor suffered to preach . . . . . in any . . . . . place within this realm . . . . . except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed:

"I. That the King's Majesty, under God, is the only Supreme Governor of this Realm, and of all other his Highness's dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: and that no Foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his Majesty's said realms, dominions, and countries.

"II. That the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the same book prescribed in Public Prayer, and Administration of the Sacraments, and none other.

"III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy in the Convocation holden at London in the year of our Lord God 1562; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the word of God.

"To these three Articles whosoever will subscribe he shall, for the avoiding of all ambiguities, subscribe, in this order and form of words, setting down both his Christian and Surname, viz.—

"I, N. N., DO WILLINGLY AND *ex animo* SUBSCRIBE TO THESE THREE ARTICLES ABOVE MENTIONED, AND TO ALL THINGS THAT ARE CONTAINED IN THEM."

By the Act of Uniformity of 1662, the following additional declarations are required—

"Every person . . . . presented, or collated, or put into any Ecclesiastical Benefice or Promotion . . . . shall in the Church, Chapel, or place of Public Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publicly, and solemnly read the Morning and Evening Prayers appointed to be read by, and according to the said Book of Common Prayer, ... and, after such reading thereof, shall, openly and publicly before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed in these words and no other—

"I, A. B., DO HERE DECLARE MY UNFEIGNED ASSENT, AND CONSENT TO ALL, AND EVERYTHING CONTAINED, AND PRESCRIBED IN, AND BY THE BOOK INTITULED, THE BOOK OF COMMON PRAYER and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, pointed as they are to be sung, or said, in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons."

In addition to this declaration, the Clergyman is required by the same Act, "within three months" of his admission to his curacy or benefice, "publicly and openly to read a certificate under the hand and seal of the . . . . Ordinary of the Diocese," that he has subscribed the following Declaration or Acknowledgment which he is also to read at the same time—

"I, A. B., DO DECLARE THAT IT IS NOT LAWFUL UPON ANY PRETENCE WHATSOEVER TO TAKE ARMS AGAINST THE KING; AND THAT I DO ABHOR THAT TRAITOROUS POSITION OF TAKING ARMS BY HIS AUTHORITY AGAINST HIS PERSON, OR AGAINST THOSE THAT ARE COMMISSIONATED BY HIM; AND THAT I WILL CONFORM TO THE LITURGY OF THE CHURCH OF ENGLAND, AS IT IS NOW BY LAW ESTABLISHED."

Every Fellow of a College, upon admission to his fellowship, must subscribe this declaration.

By a special clause in this Act, the 36th Article is made to refer to the *present* Form of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, as settled in the Convocation of 1661, instead of the Form used in the time of Queen Elizabeth.

The case, then, stands thus:—Every clergyman at his ordination, and every person in either of the two Universities of Oxford or Cambridge proceeding to the degree of Master of Arts, or Doctor of Law, Medicine, or Divinity, is required, by law, to subscribe the Thirty-nine Articles and the three Articles of the 36th Canon in the forms above given. Every clergyman on being admitted to a curacy or other ecclesiastical preferment, must publicly "declare" his "unfeigned assent and consent to the Book of Common Prayer," and must not only make a public "declaration" of the unlawfulness of taking arms against the King, and that he will conform to the Liturgy, but must produce a certificate from his Bishop that he has subscribed it before him. Every fellow of a college, though, at the time of his election, of the degree of Bachelor of Arts only, must subscribe this last-named "declaration" also, as a condition of holding his fellowship.

Dr. Stanley says that "the common practice," at Oxford, is to use the following form of subscription—

"I do willingly and from my heart subscribe to the Thirty-nine Articles of Religion of the United Church of England and Ireland, and to the three Articles of the 36th Canon, and to all things that are contained in them."

I do not stop to inquire by what authority this form has been substituted for the words prescribed by the Canon and Statute already referred to, though it is a curious fact which deserves consideration; but I wish to fix my reader's attention upon the precise meaning of the terms of subscription as fixed by law.

To begin with the 36th Canon. In the first article therein set forth every clergyman, and Master of Arts, and Doctor declares that "No FOREIGN prince, person, PRELATE, state, or potentate HATH, or ought to have, ANY JURISDICTION, power, superiority, pre-eminence, or AUTHORITY, ECCLESIASTICAL OR SPIRITUAL" within the realm. Is this *true?* I do not

ask whether it *ought to be* true, but merely whether it accords with notorious facts? Who exercises ecclesiastical jurisdiction in the appointment of Papal Bishops in all parts of the British Empire but the Pope of Rome? But the clergy of the Church of England must deny that notorious fact as a condition of being ordained to preach the Gospel! It surely cannot be right to demand subscription "willingly and *ex animo*" to what is known to be untrue, as the words stand; but the law says the thing is to be done, and every clergyman in the realm has done it accordingly. Why may they not as well say black is white?

The second Article declares that the Book of Common Prayer and of Ordering of Bishops, &c., containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and, further, that the clergyman will use it in Public Prayer, &c., *and none other*. Now let us take a few instances, and test the truth of these words. To begin with Regeneration in Baptism. There can be no doubt that there are multitudes of clergyman who believe that dogma, but it is notorious that there are other multitudes who denounce it as untrue, and directly opposed to the plain teaching of Scripture. Both parties cannot be equally right, yet, "to avoid ambiguities," both parties say that there is NOTHING in this, or any other part of the Prayer Book contrary to the Word of God! Take the power claimed by the Priest to forgive sins. The words in the Prayer Book, according to Cardinal Wiseman, are identical with those used by the Priests of Rome:—"Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And BY HIS AUTHORITY COMMITTED TO ME, I ABSOLVE THEE FROM ALL THY SINS, In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Every clergyman, "to avoid ambiguities," has declared that this is not contrary to the Word of God! Yet it is but a few years ago that the Rev. Canon Wodehouse, of the diocese of Norwich, asked Bishop Blomfield, amongst others, what was the meaning of the words used in the Ordering of Priests—Receive the Holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. WHOSE SINS THOU DOST FORGIVE, THEY ARE FORGIVEN, AND WHOSE SINS THOU DOST RETAIN, THEY ARE RETAINED, &c. The Bishop told him he "did not know." Yet he had used them over hundreds of men, and had made them subscribe, as a condition of being admitted to the ministry, that they were not contrary to the Word of God! All honour to Canon Wodehouse, whose enlightened conscience failing to obtain satisfaction of doubts upon such points as these, resigned his Canonry, and his valuable Church preferment at Lynn. But it were strange in England, indeed, if he were, or if he *be*, the only ordained clergyman who has known, or who feels doubt at least upon such a momentous point as this.

But this statement as to the Prayer Book has received a curious illustration in a recent debate in the House of Lords. In the course of a speech on Lord Ebury's motion for an amendment of the service for

the Burial of the Dead, the Archbishop of Canterbury declared that in certain cases he would not use the prescribed form, but would rather submit to every pain and penalty that could be inflicted upon him. He was reminded, on the spot, by the Lord Chancellor, that he was bound to use the service, and had promised to use it: but his plea was that the use of the service, in the cases referred to, would be contrary to the word of God! Conscientious man that he is, he has discovered that, as the Prayer Book now stands, and according to the Law of the land, he is *bound* to use the prescribed service, and has *promised to use it, and none other*, over dead persons, in whose cases it is untrue and "contrary to the word of God!' It is not even rumoured, so far as I can ascertain, that his Grace has resigned his Archiepiscopal see; but would he dare to *ordain* a gentleman who should avow similar sentiments in his examination for orders?

As to "allowing" the Book of Articles, let us hear Dr. Stanley. "That any number of educated men, amounting to several hundreds every year, should make this subscription without considerable reservation, is almost a moral impossibility. [Let my readers remember the words of subscription—"I do willingly and *ex animo* subscribe, &c.!" and then mark the "considerable reservation," spoken of by Dr. Stanley.] "The story of Charles V. is well known. A recent illustration of the same difficulty occurred not long ago in this place, [Oxford,] when a celebrated theologian, by no means disposed to relax the general obligations of tests, expressed his "utter amazement" that eighty men of various sentiments should have been able to subscribe their assent to three or four brief propositions contained in a memorial or an academical examination. What would he have said had he, for the first time, heard, not of eighty, but of 20,000 persons subscribing their assent to at least 600 propositions on the most intricate and complex subjects that can engage the human mind? The hardship of these subscriptions is considerably increased by the time of life at which the subscribers make them. They are imposed not in mature age, when the mind has usually come to its final resolves, on most of those great questions, but exactly at that moment of a young man's career, when his opinions are in the act of formation, when they are least likely to be depended upon, when the lapse of a few years is most likely to change them entirely, when his conscience is most tender, most likely to be alive to scruples, most likely to be hardened by resisting or explaining them away." It is well known that the Articles, as Dr. Stanley admits, contain "mistakes in matters of fact," but it is much more important to add that the Articles, as agreed upon in the Convocation of 1562, are *not* identical with the thirty-nine Articles as printed in the Book of Common Prayer, and agreed upon, in their English form, in the Convocation of 1571. Every theological student knows how summarily Waterland deals with the manifest differences between the two versions, and how conclusively (in his own judgment), he proves them to be "equally authentical." But in spite of all his vehement and summary statements, I think no one can com-

pare them, and arrive at his conclusion that it is *evident* that the Convocation, Queen, and Parliament intended the same sense in both. Let any one compare the two versions of the 2, 5, 6, 7, 9, 13, 14, 16, 17, 18, 20, 21, 25, 27, 28, [Act xxix, of 1571, was not published in the Edition which purported to give the Articles as agreed upon in the Convocation of 1562,] 30, 33, 35, 36, 37, and 38th Articles, and he will see various insertions and omissions, which will make it far from *evident* that the two documents do mean the same thing, and therefore equally far from being "evident" that they "intend the same sense." Dr. Stanley goes so far as to refer to some of these variations between the two versions as "contradictions;" and whatever may be said in abatement of that hard censure, he adds his well-weighed judgment that the differences between the two versions "render them—impracticable as a rule of faith and practice." It is to be remembered that the Articles are subscribed in the present day according to their form as fixed in the Convocation of 1562; and I will only add that it would go hardly with many a man if, holding to the meaning of the Articles of 1571, he were tried by the meaning of those of 1562. And, on this ground, I think that the habit of subscribing to the Articles of 1562, when they are popularly conceived of as identical with the Articles of 1571,—that is, perfectly accordant with them as two versions in different languages can possibly be— is fairly open to severe animadversion as wanting in candour and truthfulness.

To come now to the declarations prescribed by the Act of Uniformity. In the course of the debate on Subscription, in the House of Lords, on 1st June, last, the Archbishop of Canterbury informed their Lordships that he had been in the habit of teaching scrupulous clergymen, who applied to him for advice on the subject, that the "unfeigned assent and consent" which they were required to declare to the Book of Common Prayer, meant only that they would *use it in Divine service.* It says little for the learning, or the candour, of the other occupants of the Episcopal bench that his Grace was not immediately set right in his interpretation of these celebrated words. And it is a singular illustration of the knowledge possessed by the members of the Upper House on so familiar a subject as the history and meaning of the Act of Uniformity, that not one of their Lordships rose in his place to teach the Archbishop the true meaning of the words. So far as I have been able to trace the phrase, I think it is first to be met with in connexion with the Book of Common Prayer, in the Ratification prefixed to the Articles by Queen Elizabeth. "This book of Articles before rehearsed is again approved, and allowed to be holden and executed within the realm by the *assent and consent* of our Sovereign Lady Elizabeth, &c." In *this* case it certainly does not express a promise on the part of the Queen *to use it* in her public worship. And that the words are *not* to be understood as conveying merely a promise to use the Book, is placed beyond all doubt by the Journals of the House of Lords. I use the words "beyond all doubt," because the Parliament, which acted as I am about to show from their own records, is the very Parliament that framed and adopted the Act of Uniformity of 1662.

On 25th July, 1663, the Earl of Bridgwater in reporting to the House the alterations and amendments made by their Lordships' Committee in the "Bill for relief of such persons as by sickness or other impediment were disabled from subscribing the Declaration in the Act of Uniformity and explanation of fact of the said act," offered a clause "to the consideration of [the] House." It was read as follows:—

"And be it enacted and declared by the Authority aforesaid,—That the Declaration and Subscription of Assent and Consent in the said Act mentioned shall be understood only as to the Practice and Obedience to the said Act, and not otherwise.

"And the Question being put—Whether to agree with the Committee in this Clause? It was resolved in the affirmative."

A protest was forthwith entered in the Journals againt the clause as "destruction to the Church of England as now established," and was signed by the Duke of York, and thirteen other peers.*

In the afternoon sitting of the House on the same day, the Bill was read a third time, and passed, and sent down to the Commons.

On 27th July, 1663, a conference on this Bill was held by the two Houses, and on returning to their own chamber, the Lord Privy-Seal reported to the Lords as follows:—

"As concerning the Clause added by their Lordships concerning Assent and Consent, the Commons do not agree to it; and that one of the members of the House of Commons said at the Conference,—'That what was sent down from this House to them, touching this Bill, had neither Justice nor Prudence in it.' Which words the Lords held derogatory to the honor of this House, and the privileges of Parliament."

After some discussion, their Lordships agreed with the House of Commons,† and, thus, by the voice of both Houses of Parliament, it was finally determined that the declaration of unfeigned assent and consent did *not* simply mean, as the Archbishop of Canterbury teaches, that the Clergy promised to use it. And until the Archbishop can shew that it is lawful and right for a man to make such a declaration otherwise than *secundum animum imponentis*, I have no fear as to the judgment which every historical student, and every honourable man will form upon his interpretation of these words after reading this statement of the facts of the case.

I submit with confidence, that these words cannot be taken in any other sense than as an expression of complete agreement with all and everything contained in the Prayer book. How many of the graduates, or clergy, have prepared themselves, by careful study, for thus pronouncing an unfeigned and deliberate judgment upon it? It is vain to allege that they have been familiar with it from their earliest years, for this is a reason for guarding against the undue influence of their early prepossessions; and it is equally frivolous to pretend that the words of the Declaration are not understood in their obvious meaning, and as a statement of mature conviction, and dispassionate judgment. And if,

* Journals of House of Lords, Vol. xi., 573. † Ibid, p. 577.

being so understood, they do *not* express that conviction and that judgment, what are we to think of the use of a form which is itself a deliberate falsification of the real sentiments and condition of the speaker? For I will not waste a line upon exposing the folly of assuming that every graduate has from the first, until now, taken care to make all the enquiries needful to enable him to give his "unfeigned assent and consent to all and everything" in so large a work as the book of Common Prayer.

Where, however, is the equity of requiring as a condition of his obtaining his degree of Master or Doctor that every student, in addition to his tested and ascertained proficiency in the schools, should be required to declare that he has so fully examined the Liturgy of the Church of England as to be able to assent and consent to every part of it? Such "assent and consent" does not add fresh lustre or usefulness to classical or mathematical attainments or promise especial efficiency to the lawyer or physician in his profession. It cannot add to a man's claims to the certificate which he has proved himself to deserve, and it can, therefore, serve only as a line to dishonourable conduct, or as an incentive to say one thing and feel and mean another.

It is lamentable to find the declaration still in use which was most righteously set aside by some of the best of the Clergy of England in 1688. Tyranny might grow wanton if that declaration was believed in by educated Englishmen; and it is strange that every generous youth who seeks to serve God in the gospel of His son should be obliged to use words which have neither warranty in the Scriptures of truth nor in the common sense of mankind.

It is not for us to explain how so many thousands of educated men should have allowed themselves to use these forms of subscription and these declarations during the last two centuries, or how so many men should be found ready to insist upon them still as bulwarks of Christian faith in the land. Least of all could we be expected to admire such methods as these to prevent all diversities of opinion, when the present condition of the Church of England demonstrates their worthlessness. A community which, by these "Articles of Peace," binds together such materials as Pusey and Jowett, Stanley and Litton, Maurice and Denison, Miller and Neale, may boast of its members, but cannot pretend that it is fitly compacted together. And then to look at the bench of bishops is enough to satisfy any thoughtful man that they are but the representatives of factions eager to devour one another. Would Dr. Philpotts, of Exeter, permit Dr. Pelham, of Norwich, to minister as a bishop, if he could prevent it? Or would he, of Oxford, be eager to assist in the consecration of another Hampden, of Hereford. Yet they are all honourable, upright, orthodox men as measured by their subscriptions! The laity in general have not thought of these things hitherto; but the question will by and bye secure their attention. We may leave to the reprobation of Englishmen a system which supplies a convenient cloak to hypocrisy, and which seeks to dishonour the conscientiousness that will not parley with insincerity nor use non-natural

meanings for plain words. It cannot last for ever. But every Christian man may do something towards its overthrow if he but demand that subscription, whilst it is continued, shall be made to forms which will not admit of doubt as to their meaning: and that it do not interfere with the legitimate claims of learning. For the true explanation of the present state of the Church and Universities of England is this,—that our statesmen are afraid to touch any part of the fabric lest it should topple in ruins around them; and it is now left, in the Providence of God, to the growing piety and intelligence of Englishmen to compel them to get rid of the present system which bigots may applaud, but which is offensive to religion, and damaging to public morality.

THE PAST AND PRESENT.

BY THE REV. B. EVANS, D.D.

EVERY age has its own characteristics. Something which distinguishes it from any other. Development is everywhere seen. History teaches by example. It is simply the past, unfolding the actions and the motives, the excellences and defects of our predecessors to the men of the present. It animates by their example, it warns by their failure, and their attainments in the wide circle of knowledge only place us in a situation, the more commanding, for future advancements in everything which can contribute to human progress. This law is universal. It operates everywhere. The commercial, the political, and the social circle unfold it. Nor is the church free from it. What was peculiar to one age has no power in another. Things which kindled the enthusiasm, and absorbed the energies of the men of mark in one era, are utterly powerless, if not forgotten in another. The cherished of the past, which have created discussions, have separated friends, disturbed nations, and called forth the terrible thunder of priestly wrath, are now perfectly harmless and destitute of all interest, except to the student of history. The contrast is often striking; the process by which the change is effected is often very suggestive.

This principle, as unfolded in the progress of our denomination, has frequently struck us. The religious life, though in its essential element ever the same, yet, in its manifestations, is constantly varying. It must be so. Circumstances compel it. The mental, the social, and moral state of our Nonconformist Fathers during the latter period of the Stuart dynasty, presents a vivid and striking contrast to those of our own. Their religious life, and some of the accidents which mark it, were eminently so. Perhaps a glimpse or two at some of them, as they stand before us in their old relief in the past, may not be destitute of interest, it certainly should be instructive to the readers and thinkers of the present.

Men, familiar with the period to which we refer, must be struck with the depth and power of the foundation on which the subsequent religious life was built. It was massive in the extreme. The transition from death to life, from darkness to light, was marked by more of Sinai than Zion. The law of terror, rather than that of love, operated. The terrible was a manifest element in it. It was, in a high sense, the crisis of being. Experience was deep, pungent, often protracted. It was an agony of soul, struggling for liberty and peace. Everything was tested. A sense of pardon, the joy of hope, the peace which passeth all understanding, sprung from many a conflict, and very painful struggle. Truth with them was an awful reality. Sin an infinite evil; its pardon an unutterable good. Into their inner nature, these verities penetrated. With them they became a power, nay, the elements of their spiritual life. They heard the thunder roar. The voice of Justice was in their ears. The wrath to come, in dark clouds, and in appalling darkness was seen gathering around them. Many readers are familiar with the details of Bunyan in his "Grace abounding." Still more with Christian, as he flew from the City of Destruction, and set out for the Celestial City. Nor was Bunyan alone in this. The writer of the following paragraph, for example, passed through a process not very dissimilar.

"Hereupon Satan took advantage and opportunity, and, as he did formerly to Saul, so he appeared several times, and in several ways, to me. Another time, being alone in my chamber, late at night, at prayer, and the door shut, I continued in prayer till the candle went out, and as I went on, I sensibly felt a strong wind blow, my hair was like Eliphaz (Job iv, 14, 15), and had the same effect, for it made the hair of my head to stand up, and caused all my bones to shake; and on the sudden I heard one walk about me, trampling on the chamber-floor, as if it had been some heavy, big man, upon which I grew so fearful that I came down, shutting and hasping the door after me, and called up some of the family, telling them there was a thief in the room, but it proved in the end to be that spiritual thief, and murderer, Satan, who did, both then, and at several other times, gravely affright and terrify me, not only by his secret working in the conscience, but, by visible representations and outwardly real apparitions. All this time, and long after, he also showed me my sins, in their numbers and their natures, to be such, and so many, that there was no pardon for them, and therefore tempted me often, and divers ways, to destroy myself. Sometimes by casting myself into a river to drown myself, whither he had brought me, and whilst I reasoned the case with him, this was frequently his motion to me—the fewer sins I committed in this world, and the shorter time I lived in it, the less would be my torment. He often tempted me also to destroy myself with a knife, so that I was often necessitated to fling it out of my hand when I was at meat alone in my chamber, and to rise from my meat for fear, so that I durst not for some time carry a knife with me." We could extend this, and supplement it by more from other sources. Can we account for this depth of religious passion? Is there any principle upon which we can explain

it? We think there is. The character of the age in part will do so. It was one of intense excitement. A period which invoked man's earnestness, and stirred up the very depths of his soul. The ministry tended to this. It dealt mainly with the most solemn and awful realities. The conscience was plied with the most potent matters, and men were made to feel that piety was a living earnest thing. God's moral government may solve it. His agents for a great work, are always fitted for it. Trial and discipline always preceded the great enterprise. It was so with Joseph. It was so with Moses, David, and others. Even Our Saviour was made perfect through suffering. It was so here. The fiery discipline through which they passed, clothed them with a heroism, which inspires many a heart, and moulds many a character now.

The Sabbath was in the highest sense a day of rest. It was the Lord's day, and appropriated to holy duties. It was a mark which distinguished the godly, from the openly profane. Beyond the circle of the former, there was scarcely any Sabbath. With the masses it was the day of sports, pastime and revelings. A strictness marked it, from which most now would shrink. Moses, in some things, had not quite given place to it. Let us try to realise the duties and the spirit of a Non-conformist Sabbath. Into the family we will not enter, to look on the morning exercise of the closet and the home-circle. It was a calm, quiet scene, linked with the reading of the divine word, and the sound of praise and prayer. The public services began early in the morning, and continued, with a slight interval for refreshments at noon, till the close of the afternoon. A note of Dr. King's Sunday-work lies before us. It is a sample of many.

His constant work, on the Lord's day at Chester, was to pray six times in public, to sing six times, to expound twice, and to preach twice. He went to the congregation exactly at nine, began the public worship with singing the 100th psalm; then prayed a short, but fervent and suitable prayer; then he read some parts of the Old Testament, and expounding; going through it in course, from the beginning to the end; then he sang another psalm, then he prayed for about half-an-hour, then he preached about an hour, then prayed and sang, and gave the blessing. He did the same exactly in the afternoon, only expounding the New Testament. This was his constant Lord's-day work. Life, pp. 157-8.

In most cases there was no service in the evening. Many causes prompted and justified this. But the Sabbath was too sacred for any of its hours to be wasted. It was always kept in harmony with the hallowed character of the day. It was the gathering time of the family. The meeting was select, but imposing. Over this assembly the master of the family presided. Before him lay the grand old family bible, probably the cherished present of some godly father on the day of his marriage. Near him, sat his wife and children, and around him, gathered the domestics and sometimes the families of his neighbour. The Holy Scriptures were always read, a hymn of praise was offered, and the day was always closed with fervent prayer. Sometimes this would vary. Notes of the sermon, which had been preached, would be read, and explained; and not unfrequently, the whole circle

be catechised, either on what they had heard, or on some portions of the divine word. The day was one of rest and holy action. There is an interesting glimpse of the conduct of an individual, in a biography of the 17th century. The biographer of a Mr. Bruen, thus writes :—

Taking his tenant and neighbour, as they lay in the way, along with him, he marched on with a joyful and cheerful heart, as a leader of the Lord's host, towards the house of God, according to that of the Psalmist. "I went with the multitude to the house of God, with the voice of joy and praise, with a multitude that kept holy-day." And as it was indeed his ordinary manner, to call his company near about him, and to join together with one heart and voice, to sing psalms as they went along, and that psalm, especially "How pleasant is thy dwelling-place" (84th) which they performed with such a melodious harmony, that the like may be said of them, as was of the Jews; God made them to rejoice with great joy, the wives also, and the children rejoiced, so that the joy of Jerusalem was heard even afar off. Diary of N. Assheton, p. 3, note 1617.

Many of these services were of a length, which would exhaust the patience of modern hearers. On public occasions, five, six, or seven hours were moderate. Bruton tells us, that on a fast day, the exercise before the Commons, began at ten o'clock, and lasted till half-an-hour past five. Dr. B. was three hours and a half delivering his spiritual sermon, "On the duty and reward of honesty to the poor." Thoresby notes, that Mr. Sharpe, of Leeds, made a most incomparable discourse, both learned and long, (not tedious) for he preached two hours and a half by Mr. W., and the church clock. "Went to hear Dr. Burgess, who, though he had some pleasant passages, which profane wits might sport with, yet preached very well. He preached about three hours, yet seemingly without weariness to himself or his auditors." The staple of their sermons was unmistakable. The great verities of the faith were all set before the people. They sought to hold the minds of their hearers in close contact with the truth, till its influence had pervaded their whole nature. With them the art of rightly dividing the word of truth was a rule, and not an exception. After expounding the leading thought, and exhibiting the various doctrines of the text, the uses and exhortations were urged with warmth of affection, and a power of appeal to the conscience, seldom equalled, and not often surpassed. The sermons of Bunyan, are a striking illustration of this. Evidently the midnight lamp was frequently used. In the more troublesome times, no doubt, purely extemporaneous addresses would be delivered in the woods, and secluded spots to which the harpies of persecution, compelled the early Nonconformists to resort, but at other times, the work of preparation was entire. Much of their time was spent in the study. The great works of the Theologians of this age, were first given from the pulpit. Such writers as Manton, Charnock, Caryl, Flavel, Bunyan, and others, manifestly so. The Sabbath exposition of King, doubtless, we have in his commentary. Reading sermons was not common. In the church it was so; but, in the main, the preaching of the Baptists, and Independents was without book.

Of pastoral visitations, the religious and social intercourse of the minister and the people, there could be but little. In their visits to the

outlying stations, we have occasional notices of the minister tarrying for the night, with such a one, and a few friends being invited to spend the evening with them. In public service, at the meeting of the church, and in other gatherings, the pastor met the flock, but little beyond this. This was, of necessity, and partly, the result of the distance at which many ministers resided. The membership of a church was frequently scattered over miles of country, with scarcely any roads, and those full of danger. But this only operated in part. Ministers were absorbed with three things—reading, writing, and preaching. No one needs proof of this who is familiar with their works. The preparation for the pulpit we have seen. Their labour was great. Days and nights must have been given to the writers of the past. Not only were many of them well acquainted with biblical literature and the fathers, but with the whole circle of classical literature. Historians of other sections of the church have spoken unjustly on this matter. "In the earlier baptist churches, many of the ministers were illiterate men, and followed some branch of business," says one of these partial writers. The latter is true, but the former only to a very limited extent. Jessey, Knollys, Tombes, Grantham Dell, and many others, were men of larger, and varied erudition. Later still, they would bear a comparison with their brethren of other denominations. The spirit of the age demanded this. The controversies were fierce. From all sides denunciations fell upon them. Not only with the Romanists and Episcopalians had they to contend, but with other sects, their conflicts were frequent. In advance of other communities, in their conceptions of the spirituality of Christ's kingdom, and the nature of His church, they were assaulted on vital questions, in which all Evangelical Christians are now pretty well agreed. This compelled the widest range of thought, and acquaintance with the writings of their opponents. Above all, their knowledge of the divine word was clear, intimate, and experimental. To them it was clothed with undying interest. To know it, to feel it, to make it known to others, were the supreme ends of life. Their preaching tours, were frequent and extensive. Many of the settled pastors had wide districts. Their churches, frequently covered a large tract of country. Others travelled through the counties. From town to town they meet. In the market place, in the church, in the woods, or on the village green, they made known the gospel. Danger awaited them everywhere. Frequently in a disguise, which their friends could not penetrate, they escaped the spies, who were waiting to ensnare them. Opposition was strong, but their fervour rose above it. Nothing could damp their zeal. Persecutions, imprisonment, and the sacrifice of domestic comforts, only inspired them with intense affection to the Saviour, and more devotedness to his cause.

THE EXAMPLE OF CHRIST.*

By the sin of Adam, Paradise was lost for man, and by the mission of Jesus Christ it is intended that Paradise shall be regained for him. So far as the work of Jesus Christ pertains to man, his restoration to holiness and everlasting life may fitly be represented as constituting its very essence. In order to accomplish this end two things are necessary. It is indispensable that some honourable means of reconciling the offending creature and the offended Creator should be devised—and then that a scheme for securing man's ultimate assimilation to God should be arranged, and put into operation.

In order to remove this twofold difficulty therefore, Jesus Christ, the Incarnate God, comes into the world. By his life and death purposing, in accordance with the divinely predetermined plan, to effect a reconciliation in every respect harmonious with the attributes of God—and to offer incentives, and put into operation agencies—through which men should be led to aspire after, and be enabled ultimately to secure conformity to the likeness of Christ.

Consequently Jesus is generally spoken of, as sustaining the offices of prophet, priest, and king. Our paper, however, will not pertain to any of these, still it has reference to the same grand plan. It forms a part of the entire scheme of Providence, by which so glorious an end is to be reached. Differing from these offices chiefly in this, that it is bounded by no limitation of office, nor confined within the range of any specified duties, but claims as its appropriate sphere the Saviour's entire earthly history.

Our task then, will be now to notice some of the characteristics of Christ's example; to point out the precise place which it occupies in the Divine scheme of Providence, and show its fitness to secure the end which it is intended to subserve.

It would be, of course, impossible within the limits assigned to this paper, to enter minutely into every characteristic of Christ's example. We can only glance at one or two of the phases in which it may be viewed, trying to comprehend under them, the result of as full an analysis as we have been able to institute.

The most striking features of that example we take to be, the comprehensiveness of scope claimed for it by Scripture, and its moral perfection consequent upon that.

By the comprehensiveness of its scope we mean—that the example of Christ may not be limited to any particular points in human history, but that it is of such a kind as to furnish us with directions suited to every age, to every relation, to every duty; nay, even to every emergency of our earthly life. In this we discover its first great peculiarity.

* *This paper was read by Mr. Bentley at the close of the last session at Rawdon College, and is inserted in the Magazine at the request of several of the friends who were present.*—[Eds.]

Every other example, save this, of which we have any knowledge, is but partial in its excellence, and consequently limited in the range within which imitation is necessary, expedient, or safe. The characters of all men are defective. The lives of all men are more or less marred. However worthy of imitation the conduct of some men may be in certain respects, there are always others in which it is miserably wanting. If they have some excellencies largely developed, there are many more, almost non-existent. Hence in following examples like these there is constant need of discrimination and care, lest in copying the good we imitate the bad also.

To our mind the example of the apostle Paul, taken in its entirety, is perhaps the most unexceptionable of any man that ever lived. In his character and life almost every high moral excellence found its embodiment. As we analyse that character and study that life, we become impressed at every step with the real manly virtue, and true christian spirit which they display. He was a giant, morally and spiritually, surrounded by a race of comparative dwarfs. We feel that he has a perfect right to exhort his converts, in every stage of their spiritual life, to be followers of him. Yet we confess that our admiration of him is raised when we see that in common with all truly great, noble, and self-knowing men, he confesses his failings, acknowledges that the scope of his example is not all comprehensive, and hence couples with the exhortation urging to imitation of his own course the clause, "as far as I follow Christ."

For the example of Christ, however, we deny the possibility of limitation such as is required in every other case. We claim for it all-comprehensiveness of scope. We do not mean by this to infer that everything which we see in Christ's character and life is imitable by us. We do not deny that he performed actions, spoke words, and claimed relationships which are altogether beyond the reach of our imitation, or indeed without the circle within which our attempts at imitation must be confined. We are bound to declare that in consequence of his two-fold nature, and because of his special work, he was necessitated to do things which it would be the height of folly in any merely human being to try to copy. Yet, taking away from the Saviour's life what is special and peculiar to himself, because of the reasons assigned, we have still remaining, an example as comprehensive, in every respect, as the sphere of our duty or experience can possibly become.

Taking men for our models, however great and good they may be, we can safely copy them only as they may be seen sustaining special relationships, conducting themselves in certain circumstances, or possessing peculiar excellencies.

For instance, a man may be deserving of imitation in so far as the relations of sovereign or subject—of master or servant—of citizen or neighbour—of father or son, are wisely and well-sustained by him.

For the patience, the resignation, the manly fortitude, the steady trust with which the keenest visitations of adversity and suffering are borne; or for the dignified, the thankful the unassuming, the truly

humble manner in which largest prosperity may be received and enjoyed; for the calmness and resolution with which imminent peril may be met, or the greatest difficulty grappled with; or for the earnestness, the perseverance, the fidelity with which duty may be discharged, some men may be beyond all praise, and may therefore, in these respects, be worthily and profitably copied.

For the possession of a meek and loving spirit,—for the exhibition of true philanthropy and deep benevolence—for uncompromising honour or noble self-sacrifice, some men may rightly be set up as patterns, and others be called upon to emulate their conduct, and strive to catch their spirit.

But every one will allow that, in order to find so many virtues existing in real life, we should require almost as many heroes as virtues. Human character, as at present existing, is at best so imperfect that we could not possibly find such a combination of qualities in any individual of the race. A few of them, indeed, is all that even exemplary men can claim. Hence the very limited range within which we may copy them, or strive to reproduce their characters in our own.

But the example of Christ admits of no such limitation as this. In him who was obedient to his parents in the temple, and yet recognising a higher claim than any merely human one, was about the business of his Father in heaven. In him who, even at the expense of a miracle, would pay tribute to Cæsar, and yet was equally faithful in the discharge of all the claims of God. In him who could mingle with human gladness when at its height in Cana, and yet share with human sorrow when most intense at Bethany. In him who consciously possessed all might, and yet in midnight prayers sought strength and consolation by communion with the source of all life and power. In him who all his life-long went about doing good; who poured out that life in glorious self-sacrifice; rewarding even their taunts with intercessions; and crowning penitence in the malefactor with the gift of everlasting life. In him we have an example comprehensive of everything of which we can conceive, as necessary to truly ennoble and worthily adorn our regenerated manhood.

From this it will be manifest that we assume the Saviour's example to be morally perfect. Such a comprehensiveness as this cannot exist upon any supposition less broad than that of perfection. It demands that every virtue should be found in his character. And it further requires that every virtue shall be found existing in proper proportions. No one quality must be displayed to the disparagement or displacement of another. There must be entire harmony. Every excellence must be found fully and perfectly matured, in order to display the unity of the whole. Nor does the moral perfection of the Saviour's example appear to be an unfounded supposition either. We rise from the contemplation of it convinced that we have there excellence without a flaw. No evil marred the grandeur of that life. Purity unsullied shone from every action. And every word and look bore testimony to the depth and crystal clearness of the fountain within. It is no unimportant proof of

the proposition that Jesus Christ was morally perfect, that it is the all but unanimous verdict of those who have honestly weighed the evidence on the point. Especially is this testimony valuable, when we remember that no character has ever been subjected to the influence of so many, so varied, and such trying tests. And bear in mind that it comes from men holding the most diversified, and even antagonistic opinions respecting the Saviour's nature and work.

Friends, and many who must in other respects be regarded as the foes of Christ:—those who ascribe divinity to Jesus, and those who hold that he was only a man, are at one in maintaining that he has given to the world the highest and purest display of moral excellence which it has ever seen. Even infidels have not unfrequently admitted the superiority of his moral character. Whilst those who have denied its perfection, have grounded their arguments upon incidents in his life, altogether insufficient to be made the basis of attempts to sully its beauty.

From every test, even the severest, the character of Jesus has come forth more glorious. Not, however, exactly in the way in which the pure gold comes forth more beautiful and precious from the furnace. No, that increased beauty and preciousness is the result of greater purification and freedom from dross, resulting from the heat. In the case of Jesus, the increased glory of his character, after each trial, results from this, that no process of sifting, however severe, causes the manifestation of the slightest admixture of alloy, but only gives additional proof of the purity and value of the metal.

With such a conclusion as this, Scripture certainly agrees. Its whole tenor is in accordance with it. All the images by which Jesus is set forth presuppose it. Not one will be found, for a moment countenancing the belief that any support can be drawn from them in favour of any other inference. The whole teaching of Scripture finds its summary in the statement that "He was holy, harmless, undefiled, and separate from sinners. He did no sin, neither was guile found in his mouth."

Whilst his own inherent consciousness of moral purity, the unwavering conviction of spotless integrity, found its most fitting expression in the bold challenge which he addressed to his foes—a challenge unanswered in the lapse of nineteen centuries, and for ever unanswerable—"Which of you convinceth me of sin?"

All-comprehensiveness of scope, then, based upon the Saviour's moral perfection, we regard as a peculiar characteristic of his example. Now it certainly seems fair to us to infer that such an example as this, must have some special and well-defined purpose to effect. We can hardly believe that such a character and life are presented to us merely in order to excite our wonder, or call forth our admiration. They must be intended to have their own effect upon our hearts and lives. Indeed whilst it was necessary that Jesus should become incarnate, in order to fulfil the conditions of sacrifice, it was also needful that he should assume human nature, in order to become for us the perfect model of all holiness of life.

In fact it seems difficult, although not impossible to overrate the value

of Christ's example, as it stands related to the divine scheme for man's recovery.

We say it is not impossible to overrate its value, because this has been, and is still being done. There are not a few who would resolve the whole life and death of Jesus Christ into this. With such a view, however, having Scripture in our hands, we cannot possibly agree. According to our interpretation of God's word, we must have Christ's first object insisted upon, as being propitiatory. We would have Christ's life looked upon fairly as it is related to God's scheme of redemption; and his death set forth not merely as exemplary, but as atoning, propitiatory, sacrificial. This being granted, perhaps the importance of the example of Christ in connection with this plan cannot be too highly valued. Its vast importance is clear, from the fact that imitation of Jesus Christ is constantly represented as the highest duty of the Christian life, and the attainment of conformity to him is invariably set forth as the crowning glory of the Christian character.

Indeed the entire summary of what Christ demands from men in the way of believing, of doing, and of suffering, may be compressed into His two words—"Follow me." This may be regarded as the grandly comprehensive statement of everything which the Christian life, in its most perfect stage of development, demands. And going back yet one step farther, we obtain additional proof of its importance. For we are predestinated by the Father to be come, in the accomplishment of his purposes, conformed to the likeness of Christ. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that we might be the firstborn among many brethren." Romans viii. 29. Christ's example then, does occupy a place, and no subordinate one either, in connection with the New Testament plan for securing the true restoration and future glory of man. Now, after making atonement for past guilt, what seems necessary, in order to secure this end, is to implant and foster in man's being, sympathy with the laws of God; and to induce in him conformity to Christ's likeness. As we said at the outset—to make the needed reconciliation—to offer incentives, feeding aspiration after, and to provide means for, securing restoration to that image, was the intention of the life and death of Jesus Christ.

Hence as prophet, being himself the essence of all spiritual life and light, Jesus comes to disclose to man, clearly and faithfully the character of God—to point out to man his true relation to his Maker, and to make known to him the scheme which contemplates reunion between them as its end.

As priest, being himself at once the Lamb slain from the foundation of the world," and the world's High-Priest, to offer sacrifice and intercession, he comes to remove every legal and moral obstacle in the way of reconciliation, by the shedding of his own blood; and then entering within the vail He pleads the merit of that offering as the ground on which all who come to the Father through Him may be accepted and saved.

As King, being himself the concentration of all spiritual power and authority, he comes to set up a spiritual kingdom among men, to defend his people, through his own might, from the attacks of their foes; to secure for himself and them, victory over the powers of evil; and ruling over His church, to constitute its members kings and priests unto God for ever.

And then, as it seems to us, Jesus in another capacity comes to finish and render perfect that plan, as man's example. Himself, the incarnation of all moral and spiritual excellence. The perfect embodiment of all holiness. The true reflection, in human form, of the divine likeness. "The brightness of the Father's glory and the express image of his person." Showing us what we are designed, in the furtherance of the divine purpose, to become. And thereby not merely presenting us with a view of the end, so far as we are concerned, towards which all in the scheme of Providence tend, but also designing by this exhibition to do much towards the accomplishment of the end itself.

(To be continued.)

THE FIRST ARRIVAL IN HEAVEN.

BY THE REV. A. M. STALKER.

WHAT literally constituted such arrival? Doubtless the ingress of angels as they came from the hand of the Creator, reflecting His likeness, singing His praise, basking in His smile—"an innumerable company," "morning stars singing together," "sons of God shouting for joy"—"hearkening to the voice of His word, excelling in strength, doing His pleasure." They were the first to people Heaven's thrones, and to exult in Heaven's joys. But the archangel rebelled. Being "lifted up with pride, he fell," carrying in his descent a multitude of these heavenly beings, who are described as "the angels that sinned"—"the angels that kept not their first estate, but left their own habitation." To the "habitation" thus vacated, it was the "good pleasure" of God that members of the human family should find their way—and now we ask, who of that family *first* did so? Whose arrival from sinful earth was first greeted in heaven? Scripture narrative answers the question in one word—one name—and that is ABEL. In one passage we read "And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him."—(Gen. iv. 8.) In another we are told "by faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead, yet speaketh."—(Heb. xi. 4.) But what does he say? Among the numerous instructive and touching truths thus uttered, this one is prominent, that the first arrival in Heaven was that of Abel. We ask—

How came Abel thither?—How can we explain his appearance
; "the elect angels?"—how account for his station before the
of God? The question is a natnral one, for Abel was a trans-
r, and it is written, "the soul that sinneth, it shall die." More-
Abel was polluted, and we are informed that "without holiness no
hall see the Lord." The question is solved by the Writer of the
) to the Hebrews, when he speaks of Abel as distinguished "*by*

All faith must have an object. The faith of Abel had reference
ing atonement—that atonement, respecting which Paul declares
oy in God through our Lord Jesus Christ, by whom we have
)d the atonement." Jesus had not yet appeared, but Abel
)d he *would* appear, and "put away sin by the sacrifice of Him-
-even as "the Lamb of God, who taketh away the sin of the
" He evinced his faith by "bringing of the firstlings of his

As he looked on the blood streaming from the veins of the
at lambkin before him, the eye of his faith had Jesus full in view,
e place that is called Calvary"—Jesus who has since "magnified
r, and made it honorable," and whose "blood cleanseth from all
Abel believed that by Him who was to be "made a curse for us"
self was to be "redemed from the curse of the law." Crediting
ibdued the enmity of his heart. He was reconciled to God, and
ucknowledging that "without shedding of blood is no remission
he believed that all his sins would be washed away by "the
is blood of Christ." He was thus "justified by faith." He
into a state of acceptance with God, and robed in the righteous-
hich is without a spot and without a speck, he was ready to
ie an invitation from the skies, whenever that should come.
his arrival in Heaven.

Abel was polluted as well as guilty. He required a change of
ter as well as a change of state. He needed purity as well as
. Only "the pure in heart shall see God." But the faith that
l Abel's conscience, woke within him aspirations after holiness.
bleeding victim before him, and specially in the sacrifice it
l, he learned that "sin is exceeding sinful," and "beholding as in
the glory of the Lord, he was changed into the same image from
o glory, as by the Lord the Spirit." Thus, "washed and justified
ictified," he became "meet for the inheritance of the saints in

Hence his arrival in Heaven. We ask—

What is taught us by Abel's arrival in Heaven? We are
—

That the first who entered Heaven, did so in God's way.—There is
ie way, and that is divine. "Without faith it is impossible to
God." Had Abel depended for acceptance on his own good
—amiable though he was—he would have found the celestial gate
and bolted against him. Heaven cannot be taken by storm, but
als open to the believer in Jesus. Let me ask, my reader, "dost
elieve in the Son of God?" On your answer to this question
s your position—within or without—when "the door is shut."

2nd. *We are taught that the first who entered Heaven, was a Youth.*—Though without data to fix Abel's age, it is generally acknowledged that he bade adieu to earth while yet in the morning of life. His very name means vanity, or shortness, implying a brief continuance in this ungenial world. "The hoary head is a crown of glory when found in the way of righteousness," but Abel's locks were unblanched, his eye undimmed, his step unfaltering. He looked as if destined for a long, bright, and useful career; but his "sun went down while it was yet day." Notwithstanding its fragrance and beauty, "the flower fadeth." How oft "the brightest" is "still the fleetest!" But very delightful it is to find that one young in years may learn to tread the path to glory. Youthful Christian, your stay on earth will, perhaps, be short. Let it be brilliant in activity for Christ. Turn life to grand account. Use it as one who anticipates, it may be, a speedy arrival in Heaven.

3rd. *We are taught that the first who entered Heaven had been courageous for God.*—Though the divine claims were opposed, stoutly opposed by Cain, Abel would not, could not sympathise in such opposition. Not that he did not love his brother, but because he loved his Maker more. In some cases the young believer glides gently and delightfully along the ocean of life. Every gale is favourable, every breeze is balmy, and the sky is bright and beautiful. But not always is it thus. Occasionally the Christian, if he would not violate his conscience, but render to God the things that are God's," must forfeit the smiles, the affection, the sympathy of his nearest and dearest relatives—his "foes are those of his own house." Thus, in reference to his own brother, was it with Abel, who appeared in the "great cloud of witnesses" on which Paul loved to gaze as the *first* to be mentioned—for his was the first arrival in Heaven.

4th. *We are taught that the first who entered Heaven was the first* TO DIE. —The pathway from our world to the spirit-world had not yet been trod. There appeared not on it the print of a human foot. Had the opening of the pearly gates of the celestial city, been inaugurated by the gorgeous splendour of the approach of the first who "entered them," or had chariots of fire, and horses of fire, conducted him thither, we should not have felt suprised. Enoch and Elijah entered gloriously, but Abel wends his way amidst the pains of dissolution through "the valley and shadow of death." What a journey was that! The spirit struggled with the body until it burst its fetters, and the lungs ceased to play, the blood to circulate, the heart to beat, life to throb, and there remained a spectacle, new as it was startling, and humiliating as it was novel—the first human corpse. "By one man sin entered into the world, and death by sin." Yet, all glory to redeeming love!—the first summons which Death executes points to the sky, the first victim whom he assails, looks him in the face, and asks, "O Death, where is thy sting?"—the first flower which he blights is the first which blooms in Paradise—the first exit by death "opens a door in heaven," and announces the first arrival there.

5th. *We are taught that the first to enter Heaven was the proto-martyr.* —Abel led the van in "the noble army of martyrs." He died, not

n quietly reposing on a sick bed which his loving parents had
ed for months. Death arrested him suddenly, speedily, violently
murderer's club could slay, shedding the most precious seed earth
yet received—martyr-blood. No stake was erected, no faggots
needed, no flame was applied. The fiery ordeal that, since Abel's
has chased hundreds and thousands to glory, was not required to
the the temples that wore the crown of martyrdom when sparkling
a lustre all its own—the crown, which, as it was cast before the
ıe, announced the first arrival in Heaven.

I. To whom was the first arrival in Heaven an object of
:EST? Unquestionably—

To Abel himself.—Disembodied, how *strangely* he must have felt!
is impossible to convey to one who has never dreamed, the idea of
ature of a dream, so equally impossible is it for us who live only in
ection with matter, to conceive of the purely spiritual state of
ence. As to locality, how singular his feelings!—for though spirit
not occupy space in the same manner as does matter, yet Abel
have been conscious of novelty of place. How *solemn*, too, he
have felt. At death the "spirit returns to God who gave it." To
! In some respects, mind, by its alliance with matter, surrenders its
e perception of Him who is a Spirit. Hence our inability to
ine what is involved in the soul's immediate, unveiled recognition
hovah. "To die," says Isaac Taylor, "is to burst on the blaze of
reated light, and to be sensitive to its beams, and to nothing else."
thankful Abel must have felt!—thankful as the full-orbed smile of
y fell upon him—thankful that he was to sin no more, suffer no
, die no more—thankful as "he looked back upon death." He
have felt *isolated* and yet *social*. Scarcely could he be said to have
"gathered to his people, for not a member of his family, not even
of the race was there; yet in the society of angels he was myste-
ly at home," unknown, yet "well-known." How *engaged* he must
felt with the new thoughts, and the new joys rising within him,—
the new company encircling him, the new employments inviting him,
new sights, and the new sounds ringing and shining around him.
ly interested, too, he must have been, when after he had entered
, he beheld the gate of heaven again open—open for the next, the
ıd arrival from earth. *Whose* arrival it was, we know not; but
, doubtless, hailed it thus with joy—"Welcome, friend, welcome to
e my bliss, and to swell my song."

d. *The first arrival in Heaven was, we have reason to believe, an*
t of interest to Adam and Eve.

ıey were not, it is true, present to witness it; but that their faith
trated "within the veil," we cannot doubt. Of the piety of Abel,
felt assured; and if the blank created in the family now, by the
departure to glory, carries the thoughts of survivors to "the land
sire," with what emotion would Abel's father and mother talk to
other of their absent son—talk of him as if of their forerunner to
blessedness of the skies. His presence there would be regarded by

them, as casting an air of homeliness round the very mansions of glory, while they themselves fondly anticipated a reunion in a world "where no enemy ever comes, and from which no friend ever departs." Look at Adam as he proceeds to make the first grave that earth ever saw! A deep sigh heaves his bosom; a big tear stands in his eye. The mother's cheeks are wet; but hear her say to her weeping husband, while utterance struggles with emotion, because Abel is not, "he is not here, but is risen." "Adam, what earth has lost, heaven has gained." My young reader, were you suddenly summoned away, could loved survivors feel sure of your arrival in heaven?

3rd. *The first arrival in Heaven was an object of interest to angels.*—Can you not imagine Abel singing,

> "The angels gather round me,
> And joyous greeting give
> To sinner brought from sinful earth,
> With them to joy and live."

In the fact that they thus salute a member of the human family, and *not* one of their former compeers in blessedness, they adoringly recognize the sovereignty of God. He who "does according to His will in the armies of Heaven" does so touching the first "inhabitant" that leaves "the earth." Here is "the purpose according to the election of grace." It is "marvellous" in angel eyes. It sheds "light" on their minds They are not unacquainted with Abel's history in this vale of tears. They sung over his conversion, they sympathised in his heroism, and now they exult on his arrival. His looks, his words, his anthems, are so many media to them of the knowledge of his Lord and their Lord. They feel an interest which they never felt before, as Abel mingles with them, robed in justifying righteousness, wearing a crown of glory, waving a palm of victory, singing "a NEW song," while he gives them the chorus of his joy, "worthy the Lamb," for—

> "Never did angels taste above,
> Redeeming grace or dying love."

But mark! how they gather, how they gaze, how they listen, how they joy on the first arrival in heaven!

4th. *The first arrival in Heaven was an object of interest to Satan*—of mortified, bitter, galling interest. His chagrin was doubtless extreme. Himself a "fallen archangel," he resolved that earth should become a suburb of hell. Hence he "beguiled Eve." She tempted Adam, and thus came "death into our world and all our woe." The enemy soon brandished his prerogative, as he who "had the power of death," for "Cain, being of that wicked one, rose up against Abel, his brother, and slew him." But speedily came the proof that Satanic power was paralyzed. Death refused to do his bidding. Instead of conveying the individual transfixed by his *first* arrow to hell's dark abode, it conducted him to the very heaven whence Satan and his followers are for ever excluded. The enemy and all his host were "still as a stone" as Abel stepped out of a tabernacle of clay, and was conveyed by ex-

ulting angels, and unscathed by the fury of marshalled demons, to the temple of the skies, where the latter can never reach him, but whither "a great multitude which no man can number," shall certainly follow him to prove that "the prey was taken from the mighty, and the lawful captives delivered." Next to the rage that filled the kingdom of darkness when Jesus with his "dying breath," shook its pillars, and shivered its sceptre, was its irate shout of fiends on the first arrival in heaven.

5th. *The first arrival in heaven was an object of interest to the Lord Jesus Christ.*—In no bosom in heaven, earth, or hell, no not in the breast of Abel himself, was there such intense emotion as in His. Already—before He had become incarnate—He had a foretaste of "the joy set before Him," and though He had full in view all through which He had yet to pass, His visit to earth, His tears, His sorrows, Gethsemane and Calvary, yet contemplating the grandeur of the enterprise He said to His Father, "Here am I, send Me." As he gazes on Abel he beholds, in his arrival, the expression of His Father's confidence, and the pledge of His Father's acceptance of the work, over which, as Mediator, He is yet to exclaim, "It is finished." He looks on him as only "the first fruits" of the glorious harvest of redeemed souls, to be gathered from this wilderness—world, and as He does so, methinks I hear Him calling His angels around Him to celebrate in sweetest loudest strains, the first arrival in heaven—and is not

6th. *That arrival an object of interest to us?*—O, surely, were it only as a fact in the natural history of one of the creatures of God—the first exchange of worlds made by a member of the human family; surely when we know that by reason of sin not one of our race had any claim on the blessedness which such an arrival implies; surely when we muse on the thousands of years Abel has spent amid the glories of "the beatific vision;" surely when we think of the knowledge which, during the lapse of these ages, he must have acquired, and remember that throughout eternity it will never be forgotten, by the myriads of the blessed, that Abel was the FIRST human citizen of the skies. It is interesting as we contrast the first arrival in heaven, with the arrival of the first human spirit in hell, and when we bear in mind that the writer and his readers will soon exchange worlds, that our arrival, above or below, may be sudden, and that we shall either join the wail "the harvest is past, the summer is ended and we are not saved," or sing with rapture the triumph, "for ever with the Lord."

Interesting the first arrival in heaven surely is since we are as welcome to Heaven as was Abel, since still "there is room," and since none will greet us more cordially than he. Yet there is ONE who *will* do so, and that is He who bids us "come"—come to His cross for pardon, to His word for guidance, to His throne for comfort, and to His glory for imperishable repose. Whether the reader precede the writer to the spirit world, or the writer the reader, may the one greet the other on his arrival in Heaven!

Southport.

THE GRANDE LIGNE MISSION.

"No Evangelical Mission of modern times, it appears to us has been from the beginning to the present moment, more distinctly marked by the blessing of God. It has indeed been emphatically a 'work of faith and labour of love'—carried on with the 'patience of hope in our Lord Jesus Christ.' The little grain of mustard seed growing rapidly to a majestic tree, with hundreds gathered beneath its refreshing shade, and grateful melody in all its boughs, is truly its fitting emblem. When we see a feeble woman, and she a widow—self-exiled from her native land,—opening a school among an ignorant and bigoted population in a small garret—with but one friend and fellow-labourer near for counsel and support—and then behold the glorious results,—we seem to hear a voice saying as of old, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.' The whole history is full of instruction—especially to those who wish to do good to a Roman Catholic population."

Thus wrote the Rev. Dr. Brown of Philadelphia several years ago. The conviction to which he then gave utterance has been well sustained by the subsequent experience of the mission up to the present time. Its history is that of a struggle of light with darkness—truth with error, in which God's servants are made to triumph solely through power from on high.

Let those who pray "thy kingdom come," read the following extracts from the report of last year.

Brother Williams of St. Pié, Roxton and Granby writes:—"The Baptism of four converts about a month since was witnessed by a large crowd of people, among whom were many Roman Catholics, whose attentive and respectful deportment indicated the power of truth, and several were affected to tears even among the Romanists, as they heard from the lips of the candidates (all formerly Roman Catholics), words of humble confession and earnest exhortation, previous to their baptism.

"'M. L., one of the candidates, is the father of a large family, and a man of excellent character, and more than ordinary intelligence. He was formerly a strong Roman Catholic, as are all his brothers at the present time, but a brief stay in the United States somewhat loosened the shackles of Popery; still on his return to Canada a few years ago, he was warmly and sincerely attached to his church, though somewhat less bigoted than formerly. What contributed much to open his eyes to the iniquity of the Romish system was an act of malice and bigotry transacted in this neighbourhood which deprived the Protestants of this place, of their house of worship. It was destroyed by fire, the act of an incendiary. Being cognizant of facts which strongly implicated a prominent individual in the vicinity, he was willing to give his testimony to that effect when called upon, in court to do so. On account of his unwillingness to perjure himself to shield a co-religionist he suffered a severe loss. All his out-dwellings were set fire to and entirely consumed, shortly after giving this evidence favourable to protestant interests. This opened his eyes to the religious system which absolves those who perpetuate it as zealous members of the church. He began to read the gospel and follow our meetings. He made rapid progress in the knowledge of the truth, and soon became willing to suffer for truth's sake. . . . He and his wife were baptised on the same occasion. A few simple

words from him, asking forgiveness of all whom he might have offended or wronged. seemed to break many hearts. . . . .

Such cases awaken the hope that a work is going on in our land unobserved by us, of which no statistics are or can be given, but which, notwithstanding, is leading surely and gently many souls to Jesus, for the Bible is now in many Canadian homes.

In this station, Miss L., a former pupil of Longueuil Institute, is employed in teaching a school, entirely supported by the French inhabitants of the neighbourhood, and having an attendance of 20 scholars. Our chapel narrowly escaped destruction by fire last September by a building closely erected to it which took fire, or was set on fire, as we have every reason to believe; and, but for the favourable direction of the wind and the timely discovery of the fire, in the silence of the night, we should at this time be without our house of worship. It was Sunday morning, about 2 o'clock, the day of my appointment; and we met that day with thankful hearts, to acknowledge another signal token of God's favour, of which we were reminded by the smoking ruins of the adjacent building.

GENERAL ASPECT OF THE FIELD.

In regard to the Roman Catholic population, Bro. Pasche writes:— "It must be acknowledged, that there is the same indifference as heretofore towards the truth, to continue which, seems to be the object of the most strenuous efforts of the priesthood. Although now about 13 years a labourer in this country, this is the first year that I have had the privilege of receiving blows in the service of my Master; yet I must also say, that, even in this dreary desert, I found here and there the dwellings of the upright where the Bible is read, and which to me are the *oasis* of the desert."

"In addition to the regular journeying in my stations," continues Bro. Pasche, "I have visited, from time to time, families residing about 65 miles from my home. Among others, a person recently converted to the Gospel in my field of labour, but who, in consequence of misfortune, had been obliged to emigrate to the State of New York. Our friend, who is very poor, I found labouring hard on a poor farm for the sustenance of a family of ten children, and yet finding time to place copies of the Word of God in some families, and reading it in others; and I had the pleasure of visiting an interesting Roman Catholic family quite advanced in the knowledge of the Gospel, in consequence of these efforts."

During the year, two farmers, men of good repute and seriously inclined, have given official notification of their withdrawal from the Church of Rome by sending the priest a written statement to that effect, and have been subjected since to the opprobrium which always results from taking such a step in this land. Three persons have made profession of their faith by baptism, and others are expecting soon to submit to this holy ordinance. Others are spiritually inclined, and seem near unto the kingdom of heaven; some of the weak among the children

of God, have been strengthened and encouraged; and some of our sisters have regular seasons of prayer, with special reference to the missionaries themselves, their spiritual life and their labours. Thus, amidst so much indifference and wickedness, the work is making some progress.

Our friend had an interview with a priest in presence of a large number of people, which produced considerable excitement. Being in the hall of a public house on public business, he was assailed by the Roman Catholics on account of his change of religious views. As he had the advantage of them in the discussion, some of the most ardent went for the priest. A lively discussion followed on Purgatory, the versions of the Bible, the Immaculate Conception, &c., &c.

"How can a man of your good sense," said our brother, "believe in the Immaculate Conception?"

"Oh!" said the priest, "it is an article of faith in our church."

"Why, then, since the church," you say, is infallible, did it not proclaim this truth until lately?"

The Priest. "We have been preaching that doctrine for a long time."

"How could you preach it when it was not admitted as an article of faith?"

"We preached it," said the priest, "to see if the people would receive it." . . . .

This admission gave our brother immense advantage, to show how the Church of Rome has proceeded in introducing those dogmas which are contrary to the teaching of the Word of God, preaching them first, *to see if the people would accept the yoke.* . . He then pourtrayed the great immorality of the clergy, relating the conduct of the priest of his own parish, which had become a source of corruption to the young in the place. The priest could not deny facts of such public notoriety, was covered with confusion, and was constrained to ackowledge, that it was a shame that the Bishop should send such a man into new parishes to make them even more corrupt.

This discussion continued from eleven in the morning till six in the evening, and excited such interest, that all forgot the public business for which they had met, and several came and complimented our brother on his victory over the priest.

ELY AND STUKELY.

Missionary:—Bro. Xavier Smith.

"Notwithstanding their poverty, they have many enjoyments. Bro. Smith writes:—"I am more than ever encouraged to labour in these woods in the work of the Lord, notwithstanding the great poverty which prevails around me. Our meetings are constantly attended by some fifty or sixty persons, and at each meeting we have some Roman Catholics. There are fifteen French Protestant families in the place, forming a Protestant population of eighty individuals, fifty of whom are regular attendants upon public worship; twenty of them, we have reason to believe, are converted to God, and have made public

profession of their faith. Six Roman Catholic families are favourably inclined, and seem most happy to have us speak to them of Jesus. The Sabbath is a happy day with us generally. I have a third meeting at my house in the evening, where I have the pleasure of seeing my own young people, and also many from among the English youth of the neighbourhood. We devote the time to reading, singing, and prayer,—each one taking some part; and it is a most pleasing spectacle to see forty or fifty young persons, from the age of six to fifteen, attentive listeners to the word of God, spending thus two or three hours, unconscious of the time so happily spent."

"Last Sunday," Brother Smith relates, "I perceived a Roman Catholic at our meeting, with whom I had conversed several times before. He gave good attention during the service, and at the close, requested permission to speak, which was readily given. 'My friends,' said he! 'I came here as a spy; and I rise to ask forgiveness of you all. I am weary and heavy laden, and I wish to ask the help of your prayers, that the Lord may enlighten me and grant me that peace which I have been seeking after for a long time, but as yet have not found. All the ceremonies of the Roman Church have not given it to me, and I am tired of them. For a year past I have experienced the greatest conflict in my soul and feel exceedingly unhappy. The more I read the Word of God, the more I am convinced that the priests are not the apostles of the Lord Jesus Christ. For some time, I have been in the habit of taking my Bible with me to church, to compare its teachings with those of the priest, and I have never felt satisfied, I am now convinced that there is not a priest who gives us the pure truth as we have had it to-day. Oh, my friends, how happy, it seems to me, you must be, Pray for me.' We were all deeply affected, and hastened to fall upon our knees before the Lord, to implore with our whole heart, that he would bless this dear friend. After the meeting, our friend told us that the Bishop of this diocese, and also a priest of the seminary of St. Hyacinthe, had written to him to give up his Bible to them, and that he answered them that he would do it if they had not any themselves and were in need of one, or if they would proclaim its teachings to the people without changing them; but that, upon no other condition, would he accede to their request.

"During the year we have reason to believe that eight persons have been converted; four of whom have been baptised."

ENOSBURGH AVD MONTGOMERY.

Missionary:—Bro. Lestourneau.

"Your committee has still continued to help this brother in the large field which extends on both sides of the Boundary Line between the State of Vermont and Canada, in the midst of the French Canadian population which is steadily increasing by the immigration of Roman Catholic families.

"In consequence of the mountainous state of the country, the great

distances and the incessant labour and privations of our brother in his endeavours to meet the spiritual wants of this vast region, his health was seriously affected during a part of the summer, and he addressed us an urgent request to furnish him a co-labourer.

"We are in great need of a colporteur here, as I am quite unable to do all the work that is before me. I am harrassed with fatigue, and very poorly in health. I cannot possibly go on alone. For two months past I have preached so much that my chest is no longer fit for its functions. I must have help or the work must suffer. I hope the committee will be disposed to grant us one and will be able, in this difficult year, to find the means to support one."

He extends his visits in some eight distinct localitities in Canada and Vermont; and he has calls from several other places which are centres of Roman Catholic families, and where there are souls which the Lord is drawing unto Himself. Our brother would most gladly labour were his time and his strength equal to the task. No less than eighty-six families have come to the knowledge of the truth in these localities. Sixty-five remain there; the rest have emigrated to different places. There are at present thirty Roman Catholic families well disposed, who attend, more or less, our Protestant services. The number of hearers in the various localities varies from fifteen to eighteen according to weather. In addition to prayer meetings which are held from house to house, both in Protestant and Roman Catholic families, our brother has had, quite frequently, funeral services among his own people, and also several times for Roman Catholics, who get him to bury their dead. These occasions call together great numbers, both of Protestants and Catholics, and are most excellent opportunities to proclaim the word of salvation and of peace. About twenty persons, we have reason to hope, have given their hearts to the Lord during the year, among whom are some young men now in the Federal army. We have also eleven candidates for Christian Baptism, and some ten persons seem nigh unto the kingdom of heaven.

The Grande Ligne Committee were very anxious that in this time of their need the grant of £150 which the Committee of the Baptist Missionary Society made three years ago might be continued.

Their request was taken into consideration at the last quarterly meeting of the committee when it was reluctantly decided that the grant could not be renewed.

Under these circumstances Mr. Edwards, in carrying out his mission to this country must depend on individual appeals to Christian brethren. The success of the work is identified with the temporal and spiritual prosperity of a colony which, ere long, will extend to the far Pacific—is destined to become a great nation—is now the home of tens of thousands of Britain's sons and daughters, and in future years will be the home of hundreds of thousands more. If we would have it such a home as we must wish our children to live and die in, let the good work which God has, in his providence, so auspiciously begun, be followed up over the length and breadth of this most important colony.

Reviews.

The History of the Jews. From the earliest period down to modern times. By HENRY HART MILMAN, D.D., Dean of St. Pauls. 3rd Edition, thoroughly revised and extended. 3 vols. London: John Murray. 1863.

MODERN scholarship has been well employed within the last fifty years in re-writing the histories of ancient nations. The most learned men on the continent, as well as in this country, have striven to reproduce the past, and to enable all persons of average education to understand the contrasts which history presents to the institutions and usages of modern times. What Niebhur and Arnold and Mommsen have done for Rome, and Wolf and Thirlwall and Grote for Greece, has been undertaken for the nation of the Jews by such men as Ewald and Zunz and Dean Milman. Nor need any Christian fear that the foundations of his faith will be disturbed by the researches into Jewish history which have been already carried on; or by the flippancy of style, and the arrogant dogmatism by which they have been recommended, in many cases, to the world. The credibility of Jewish history, in all its distinctive and principal features, will but be more firmly established, the more it is examined; and the impressive lessons which it teaches us will but be better understood as a sound criticism does its work. So with all our hearts we welcome every labourer in this field who, with becoming reverence and competent learning, seeks to correct or increase our knowledge of the history of the Jews.

We lay great stress upon the reverence with which the necessary enquiries are conducted, and the results of those enquiries given to the public; because, whatever may be said or thought of the social and political incidents which the historian has to deal with, those incidents are, for the most part, found in the Scriptures of the Old Testament, and are strangely inwoven with moral precepts and religious doctrines which combine to place those Scriptures by themselves as alone worthy, amongst all the writings of antiquity, of regard as records of the true sayings of God. There can be no reason assigned why the reverence which every good man feels for spiritual truth should not influence his judgment when dealing with the treatises which set it forth, at least so far as to make him unwilling to detract from their legitimate authority; and, applying this principle to all critical studies of the Bible, we may fairly demand that they who deal with the sacred books, which nourished the piety of saintly men of old, and which are full of spiritual nourishment to multitudes of devout persons in our own days, should be careful not to shock the confidence with which these books are still studied as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

There is, of course, danger on the other side. It is possible for a man who finds the truths of Revelation nutritive of every holy desire in his heart, and stimulative of every right action, to refuse to enquire into the authorship of the books which, in various places, are "spirit and life" unto him: or, on the other hand, he may doggedly contend for the tradition which assigns them to the writers, whose names they bear. But a little reflection will show that the more accurately we can determine such questions as these, the better shall we be able to understand the allusions to be found

in the books themselves. They who were "moved by the Holy Ghost" did not cease to be "*men*," or to feel, when under His inspiration, as "holy men." Their mental characteristics must necessarily, therefore, appear in their inspired compositions; as we know to be the case in the writings of the Apostles of our Lord. The spiritual and inspired truth contained in the Epistle to the Hebrews, remains the same, whoever may have been its author; and no one needs to feel alarm that, to this day, many persons ascribe it to some other than Paul. The fact cannot be denied that a very great proportion of those who are instructed in the things of God by means of their Bibles, never troubled themselves about the history of the Canon, or of the Canonical Scriptures, but are willing to take for granted the accuracy with which they have been ascribed to their reputed authors. Just as it would be a senseless and a wicked thing in any scholar to disturb the confidence of such persons in the value or authority of the *truths* which they find in the Bible, so would it be sinful in a scholar to abstain from the enquiries for which he is specially fitted, because other people are content to rest in a foregone conclusion. And the sooner it is admitted on all hands that the truth is truth, whether transmitted to us by this or that Divinely-selected agent, the solicitude which has been awakened in many minds by recent vagaries in criticism, will be hushed to rest.

It is important, also, that the unlearned should be reminded of the manner in which our sacred writings have been handed on from age to age. There was no miraculous intervention, that we know of, to prevent the possibility of mistakes on the part of copyists; and the various readings of ancient MSS. conclusively prove that we must allow for such mistakes. How easy is it for a mistake to be made in copying a date from a book lying before us, especially when the number is not written out at length! And it would be a strange thing, indeed, if we were to suppose that such blunders had not crept into Hebrew MSS. in the course of the last 3,000 years, blunders, however, which, when magnified to the uttermost, do not, and cannot, "change the truth of God into a lie." We must deal with the evidence before us. When the readings of MSS. differ from each other, we may be guided to a just conclusion by ancient versions; and if these fail us, and we be left without the means of arriving at absolute certainty, we can only adopt that reading which has the balance of *existing* evidence in its favour. But it cannot be too strongly insisted on that the entire history of the Jews is not made doubtful, because certain incidents in that history are enveloped in a haze. Much less need we be alarmed for the Gospel of Christ, as if—because the authorship, or date of composition, or some of the historical details, of certain books of the Old Testament are called into question and eagerly debated—the foundations of our faith were destroyed. If every scientific allusion, and every historical statement were cut out of the Bible, there would still remain to us, "the word of God which liveth and abideth for ever"—that word which "is able to make us wise unto salvation," and which reveals to us "the things which God hath prepared for them that love Him." The Bible is not a revelation of scientific or historical facts; its writers truthfully represented all such matters according to the knowledge of their times; but it *is* a revelation of God's will and grace to man, in the conveyance of which to their fellow creatures its writers used not the words which man's wisdom teacheth, but words which the communication of Divine truth to their minds by the Holy Ghost suggested as the most natural and appropriate. And the spiritual results of these writings in all ages are cumulative evidence that they did not "lie for God."

Upon such grounds as these we are by no means terrified by all the covert or open assaults which have been made upon the Scriptures. We are quite willing to weigh the *evidence* which modern science or historical research can set before us, and shall thankfully use it: but we are not prepared to cast away any portion of our Sacred Books as worthless, incredible, or false, in the present state of our scientific and critical information. The statements which appear to be "utterly irreconcilable" with the scientific knowledge of the present day, may be reconciled hereafter with a more exact science; or may be regarded with greater justness than they now frequently are, as forming *parts* of a scheme of government which is not yet completed, and which is not, therefore, perfectly comprehended by us. True piety may well confess the difficulties which arise out of our limited or imperfect knowledge of God's ways, and also out of the marvellous diversities of knowledge and of thought, in men of a remote antiquity, and those of this century—in Noah, for instance, and Sir Charles Lyell—in Moses, and Bishop Colenso! Happily, all these difficulties, when pressed to the uttermost, do not disturb the "foundation of God."

We have thought it right to dwell at some length upon these topics, because of the vague alarm with which recent publications have filled many minds. We hope, however, that none of our readers will seek to stifle fair and honest inquiry by insinuating that it is an irreverent handling of the Scriptures. Even men who write in such a style as Bishop Colenso has adopted, may not be without their use in recalling attention to the grounds upon which we rest our present conclusions: and we are confident that, long after his hasty and captious criticism will cease to be read, the work which is named at the head of this article will secure the respectful attention of the most devout and learned in this country.

Many of our readers are, no doubt, acquainted with the work published under a similar title, some thirty years ago, by the same author; and they will rejoice with us that Dean Milman has lived long enough to revise and enlarge it. To profound learning, he has added unwearied diligence in making himself familiar with the labours of other scholars upon the same subject; and the result is a book which, for its skill in narrative, and fairness in the discussion of disputed topics, and, above all, for its manly reverence of tone, deserves to hold a high place in English literature. In a well-written preface Dr. Milman has discussed the question—"What should be the treatment by a Christian writer—a writer to whom truth is the one paramount object, of the only documents on which rests the earlier history of the Jews—the Scriptures of the Old Testament? Are they, like other historical documents, to be submitted to calm but searching criticism as to their age, their authenticity, their authorship—above all, their historical sense and historical interpretation?" And having, in a few weighty sentences, shewn that such investigations are inevitable, he proceeds to state the general relation of the Old Testament to Christianity, and to insist upon the "revelation of moral and religious truth as the ultimate . . . . end of the Bible." "For the communication of such truth," he contends that all "lawgivers, prophets, apostles were gifted"; and that "as the teachers were men of their age *in all but religious advancement*, so their books were the books of their age. If these were the oracles of God in their profound religious meaning, the language in which they were delivered was human, as spoken by human voices, and addressed to human ears." Beyond, therefore, the sacred range of "the things necessary to salvation," he regards all references to science and history throughout the Scriptures as "an open field"—and having made a general reference to the

author of the Pentateuch as "not a premature Newton, Cuvier, Lyell," he adds, "so, too, in the History (invaluable as much of it is, as preserving the most ancient traditions of our race), so that we preserve the grand outline of the scheme of Redemption, the Law, the Evangelical Prophecies, I can apprehend no danger to the Christian faith if the rest, the frame, as it were, and setting, around these eternal truths, be surrendered to free and full investigation, to calm, serious, yet fearless discussion."

The supernaturalism of Old Testament history is not only recognized, but vindicated in the following admirable paragraph—

"To draw the line between the providential and the strictly miraculous, appears to me not only presumptuous, but simply impossible. It implies an absolute knowledge of all the workings of natural causes, more than that, a knowledge of the workings within the more inscrutable human mind, which we have never yet attained, probably never shall attain. Belief in Divine Providence, in the agency of God as the Prime Mover in the natural world as in the mind of man, is an inseparable part of religion; there can be no religion without it. Discard providential rule—prayer, thanksgiving, worship become an idle mockery. But to define precisely where the Divine influence, through natural causes, or in the inward world of the human spirit, ends, and a special interference begins, is another question. A coincidence and concurrence of natural causes at some critical time, and, to all appearance, for some marked and particular end—that end sometimes, it should seem, foreshown and presignified—is hardly less extraordinary than the most extraordinary than the most inexplicable miracle. To the mind in a state of religious excitement, or even more quiet veneration, it is, or appears to be, hardly less supernatural, than when those secondary causes are untraceable. *Afflavit Deus et dissipantur:* such was the devout ejaculation of the Protestant, of the Englishman, at the destruction of the Spanish Armada. The causes of that destruction were tempests, scarcely perhaps unusual, scarcely of uncommon violence at that period of the year in the seas around our island. But to the most sober historian, their breaking out and their continuance at that momentous period of our history would be at least wonderful; to the more ardent, providential; to the deeply religious, would border closely on the miraculous. In the passage of the Red Sea, the east wind which "the Lord caused to blow," and which threw back the waters, was in itself probably no rare phenomenon; but its occurrence at that perilous moment, and in that case, it appears, the confident anticipation, the calculation upon its coming, the foreknowledge and prediction of it by Moses, would raise it, if we may so say, from the providential to the miraculous. Yet, in either case, God is not less God; His rule is not less omnipotent, whether his power be more remotely or more immediately displayed, more clearly discerned, more humbly acknowledged."

The difference between the miracles recorded in the Old and New Testaments having been tersely stated as consisting in "the absence of the intervening causes" in the latter, which are referred to in the former, Dr. Milman enters a vigorous protest against resting the truth and authority of Christianity mainly, if not exclusively, upon the argument from miracles. In the Gospel itself, as adapted to the spiritual nature of man, does he find at once the highest proof its Divine origin, and the surest pledge of its universal diffusion. "As it was the moral and religious superiority of Christianity, in other words, the love of God, diffused by Christ, 'by God in Christ,' which mainly subdued and won the world, so that same power will retain it in willing and perpetual subjection. The strength of Christianity will rest, not in the excited imagination, but in the heart, the conscience, the understanding of man."

Dean Milman has expressed the feeling of English Christian scholars "as regards the modern German schools of criticism" in a pithy phrase:—"my

difficulty is more often with their dogmatism than with their daring criticism." And we commend to the serious attention of all whom it may concern these well-timed words on Ewald's great work, "Geschichte des Volkes Israel":—

"That the Hebrew records, especially the Books of Moses, may have been compiled from various documents, and it may be at an uncertain time, all this is assuredly a legitimate subject of inquiry. There may be some discernible marks and signs of difference in age and authorship. But that any critical microscope, in the nineteenth century, can be so exquisite and so powerful as to dissect the whole with perfect nicety, to decompose it, and assign each separate paragraph to its special origin in three, four, or five, or more, independent documents, each of which has contributed its part, this seems to me a task which no mastery of the Hebrew language, with all its kindred tongues, no discernment, however fine and discriminating, can achieve. In this view (to raise but one objection), the ultimate compiler must have laid his hand very lightly on the original documents, which still, it seems, throughout point unerringly to their age and author; he must have been singularly wanting in skill and in care in stringing together his loose materials. He must have built up his scattered fragments with extraordinary indifference or extraordinary negligence. . . . if a critic of our days can (as a scientific architect assigns part of a mediæval cathedral to one or another century, to one or another builder) resolve these most ancient records into their primeval elements, and that with a certitude which permits no doubt. I must confess that I read Ewald ever with increasing wonder at his unparalleled ingenuity, his surpassing learning, but usually with decreasing conviction. I should like an Ewald to criticise an Ewald."

For the late Baron Bunsen's "conjectural history, founded on conjectural grounds," the Dean scarcely conceals his contempt. He describes it as "not making bricks without straw, but making bricks entirely of straw, and offering them as solid materials." He will not permit history and conjecture to be used as interchangeable and synonymous terms.

It will not then surprise our readers to find that Dean Milman is "most decidedly" of opinion "that the Pentateuch now in its present form is of very high antiquity, as high as the time of Moses; but that it has undergone many interpolations, some additions, and much modification, extending to the language in successive ages." In this opinion, our best and most devout students of the Scriptures will be ready to concur, since interpolations and additions discover themselves even to an ordinary English reader, and the modifications of language are what might have been looked for in the substitution of familiar for obsolete and archaic forms. As to the theories which have been propounded of late—that the Pentateuch was the production of the age of Samuel, or Hezekiah, or Jeremiah—the learned author of these volumes contents himself with referring to them chiefly in notes, too lengthy to be transferred to our pages, in which, with masterly skill, he demolishes them. We must, however, find room for the following summary statement of the case.

At Sinai "the law must have been enacted. Who but Moses ever possessed such authority as to enforce submission to statutes so severe and uncompromising? Yet as Moses, incontestibly, died before the conquest of Canaan, his legislation must have taken place in the desert. To what other period can the Hebrew constitution be assigned? To that of the Judges? a time of anarchy, warfare, or servitude? To that of the Kings? when the republic had undergone a total change! To any time after Jerusalem became the metropolis? when the holy city, the pride and glory of the nation, is not even alluded to in the whole law! After the building of the temple? when it is equally silent as to any settled or durable edifice! After the separation of the kingdoms? when the close bond of brotherhood had given

place to implacable hostility! Under Hilkiah? under Ezra? when a great number of the statutes had become a dead letter! The Law depended on a strict and equitable partition of the land. At a later period it could not have been put into practice without the forcible resumption of every individual property by the state; the difficulty, or rather impossibility of such a measure, may be estimated by any reader who is not entirely unacquainted with the history of tho ancient republics. In other respects, the law breathes the air of the desert. Enactments intended for a people with settled habitations, and dwelling in walled cities, are mingled with temporary regulations only suited to the Bedouin encampment of a nomad tribe. I can have no doubt that the statute book of Moses, with all his particular enactments, still exists, and that it recites them in the same order, if it may be called order, in which they were promulgated."

Dr. Milman does not pretend to construct a new scheme of Scriptural Chronology. He is fully alive to the difficulties of such an attempt, and simply avows his opinion "that the law and polity of Moses are of much later date in the history of mankind than is commonly thought. This in itself can raise no religious objection, which will not apply, and much more strongly, to the time of the coming of Christ." Adverting to the question of numbers in the Hebrew Scriptures, he says—

"If accuracy in numbers is to determine the historical credibility and value of ancient writers, there must be a vast holocaust offered on the stern altar of historic truth. Josephus must be first thrown upon the hecatomb, without hope of redemption. Bp. Thirlwall and Mr. Grote must lead up, with averted eyes, the firstborn of Grecian history. The five million and a quarter in the army of Xerxes must destroy all faith in the whole account of the Persian invasion by our venerable Herodotus. Diodorus, with all that we know of Ctesias and that class, must follow. Niebuhr and Sir George Lewis, if they agree in nothing else, must agree in the sacrifice of Livy. I must confess that I have some fear about Cæsar himself. At all events, there must be one wide sweep of, I think, the whole of Oriental history. Beyond all people, indeed, the Jews seem to have had almost a passion for large numbers. Compare Chronicles with Kings: the later compiler almost invariably rises above the older. Josephus soars high above both. But what is Josephus to the Rabbins? Only turn from the siege and capture of Jerusalem by Titus to that of Bither under Hadrian."

Dean Milman, therefore, not merely distrusts the numbers of the Jews at the Exodus, as given in our Bibles, but suggests that we "include men, women and children, under the 600,000" who went forth from Egypt. Headmits that even Ewald and Bunsen areof a different mind; but recommends "some further investigation," on account of the difficulty of collecting together, marshalling in order, and conducting, under the circumstances narrated by the sacred historian, so vast a multitude as 2,500,000 or 3,000,000 people across the Red Sea. He calls attention likewise to the statement that, if the Biblical numbers be accepted, the population of Egypt was fewer than this nation of slaves, and that the seven nations of Canaan, declared to be "more and mightier" than they, must also have formed an aggregate of not less than twenty millions in that country. "Maintain the numbers as they stand, I see no way, without one vast continuous miracle, out of the difficulties, contradictions, improbabilities, impossibilities. Reduce them, and all becomes credible, consistent, and harmonious."

We do not wish to conceal the sorrow with which we see have read these portions of Dr. Milman's work. In direct opposition to them, we say—that the numbers of the children of Israel might have increased to between two and three millions during their sojourn in Egypt seems to be beyond all reasonable doubt;—that the census in the wilderness was carefully and accurately taken of all who were twenty years old and upwards, is at any rate

to be presumed until evidence to the contrary be produced;—that the preparations for a combined movement out of Egypt were made by all the families of Israel, and by command of God through His servant Moses, is proved by the observance of the Passover;—that the departure of the children of Israel was facilitated by the urgency of the Egyptians is scarcely liable to any question;—and that the narrative throughout calls especial attention to the miraculous interposition which provided for the liberation, the guidance, and the needful sustenance of the people. We by no means assent to the idea that *each* of the seven nations in Canaan were "greater and mightier" than Israel; but we take the allusions to their numbers and might, in what seems to be the fair as well as primâ facie meaning of the passages which refer to them (Deut. iv. 38, vii. 1., ix. 1.), as statements of what they were in their totality. And we submit that, if our rejoinder be not destroyed by fair arguments *in detail*, there is little reason to speak of "difficulties, contradictions, improbabilities, impossibilities, "in the narrative of the Bible.

Our limits have been already overstept, or we should enter our protest against the summary manner in which some matters of absorbing interest are dealt with—such as the sweetening of the waters of Mara, and the supply of manna. But, since the Dean does not arrogantly dogmatize, we are content to let them pass with one remark—that our general approval of the entire work must not be supposed to bind us to many minute details in it.

The greater part of the second, and the whole of the third volumes are occupied with the history of the Jews after the crucifixion of our Lord. We need not say more than that Dr. Milman has displayed all his well-known ability as an historian in the tragic narrative of the fortunes of the nation scattered and peeled. Let us hope that every reader of his work may be stimulated to thoughtful and prayerful efforts to win the outcasts of Israel, to the acknowledgement of Messiah our Prince.

The New Testament for English Readers: containing the Authorized Version, with Marginal corrections of readings and renderings; Marginal references; and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., Dean of Canterbury. In 2 vols. Vol I., Part 1, containing *The First Three Gospels.* London: Rivingtons. 1863.

DEAN ALFORD undertakes this publication with everything in his favour. For many years past he has been chiefly known by his labours on the Greek Testament, and the experience which he has acquired as a commentator upon the original records of our faith ought to have proved useful in the preparation of this work "for English readers." But we are sorry to see that he has repeated in this work the great mistake which he committed in his *first* edition of the Gospels in Greek—he has given us a text with which he is not, and ought not to be satisfied. The Authorized Version has very great merit, and is worthy of all the commendation which scholars bestow upon it: but this edition of the New Testament is designed to place English readers as nearly as possible upon the same level with the best informed critics of the day, and the Authorized Version ought *not*, therefore, to have been printed as the text. The author admits as much in the following passage:—

"I would wish it to be understood that I put it forth as an experiment, liable to be corrected and improved, if necessary, both in form and detail. It was my

original intention to give an amended version of the sacred text: and I still think that, for the completeness and full usefulness of the work, such a version would be necessary. After all possible marginal corrections of inadequate renderings, there are many improvements in minute expression and arrangement, tending to clear up the meaning, which must necessarily be passed over when the Authorized Version is printed as the text."

By his own confession, therefore, this volume is neither as "complete" or as "fully useful" as he might have made it. We can scarcely conceive of anything more damaging to his claims upon public attention. He was not compelled to print his work just now. He might have taken all the time that was needful to make it as perfect as his varied endowments might render possible; and we do not think it right that he should put forth "as an experiment" what, in his own conscience and judgment, he knew to be incomplete. "Christian women in the middle ranks of life, and the majority of the mercantile classes" have not such a superfluity of money as to relish "experiments" of this sort in book-making. They expect, and we think fairly, that, when an author of established reputation publishes a book, he has done his best to make it worthy of the attention of the public; and they are usually slow to substitute, by purchase, a new and revised edition for the original "experiment" which cost them dear. We wish Dean Alford to weigh these words. He knows how justly they apply to his labours, and it will be a high gratification to us to have such an edition of the New Testament for English readers as he is able, and, we hope, willing, to give us.

The introduction to the volume discusses the "characteristics of the first three Gospels generally" (why does the Dean write "the "the three first"?), and the authorship, date, style, and other cognate matters of each Gospel in its order. There is very much valuable information comprised in it, and the evident desire of the author to enable his readers to judge fairly of the peculiar features of each Gospel, is fitted to engage their attention, to stimulate their inquiries, and to secure their confidence. We are glad that he has stated "plainly in the outset" his belief that "the Canonical books of the Old and New Testaments have been given by inspiration of Almighty God, and that, in this respect they differ from all other books in the world;" and we are equally gratified, not only with the statement, but with the fact, as evidenced in his commentary, that he has "no sympathy whatever with the rationalistic school." We may add that he regards all attempts at constructing a harmony of the Gospels as impracticable, and that in treating of the varieties which appear in the narratives given of the same events by the different authors, he writes consistently with his avowed belief that "the only genuine harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them."

The ecclesiastical bias of the author is manifest in the commentary. From our point of view, therefore, we think several of his criticisms to be utterly untrustworthy; and, we must add, they are sometimes expressed in an offensive form. Thus on Mark x, 14—16, we have this comment.

"We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did: whether, when Jesus was no longer on earth, little children might be brought to Him, dedicated to His service, and made

partakers of His blessing. Nay, in the pride of the human intellect, this question was sure one day to be raised; and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him—but, in order for us who are maturer, to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become* LIKE THEM. Not only is Infant Baptism *justified*, but it is (abstractedly considered, not as to *preparation* for it, which from the nature of the case is precluded) the NORMAL PATTERN OF ALL BAPTISM: none can enter God's kingdom, except *as an infant*. In adult baptism, the *exceptional case* (see above), we strive to secure that state of simplicity and child-likeness, which, in the infant, we have ready and undoubted to our hands."

Will Dr. Alford be kind enough to inform his readers of the ground upon which he declares a question as to the terms of the New Covenant to manifest the 'pride of the human intellect'? We have always supposed that it was a sign of true humility to enquire after the will of the Lord, and to seek for all the guidance which His word may give. But we must have been mistaken according to the Dean's shewing! May we then modestly ask him to explain to us *how* "the Christian covenant of repentance and faith could take in the unconscious infant"? To our apprehension a covenant is limited by its terms; and as the Dean admits the terms of 'repentance and faith' to be *characteristic of the Christian covenant*, how can it "take in the unconscious infant"? We hope he will not be vituperative about our "pride of intellect" in concluding that the wisdom of God, which fixed the terms of the covenant, fully comprehended the meaning of those terms, and intended His servants to abide by them in their evident meaning also.

To so humble a man as this infant-like Dean we venture to propose another question which, whatever he may say to the contrary, does not spring out "pride of intellect." Does the bringing of children to Jesus by the dedication of them to His service, *infallibly and always* make them "partakers of His blessing?" We speak, of course, of an outward act which is described by the Dean in his comment. If he gives an affirmative reply, will he explain to us how it is that many of "the partakers of His blessing" are to be found, under the Dean's eyes at Canterbury, as well as everywhere else, "without God in the world?" Dean Alford is not blind to the practical heathenism of multitudes of those who were baptized in their infancy, and yet he would have us believe that all these have been made "partakers of Christ's blessing!"

We have another question for the Dean. Are all who are "brought" to Christ, and "dedicated" to Him, put *thereby* within "the Christian covenant?" If they be, will he inform us of the chapter and verse which reveals to mankind such a fact? For, so far as by humble prayer we can now approach to Jesus, we have brought our children with us to His feet; we have solemnly given them up to him; we have accepted our awful parental trust at His hands to train them up in the nurture and admonition of the Lord; but we cannot find a word in our New Testament that teaches us that our children are, *in consequence of our acts on their behalf*, within "the Christian covenant of repentance and faith." Do tell us, Dr. Alford, where you have discovered authority for such a dogma. For, if you cannot produce it, you are misleading your readers, and are making God's word of none effect by your tradition!

When the Dean adds "not only is infant baptism *justified*, but it is . . . the NORMAL PATTERN OF ALL BAPTISM," he is guilty of a gross misrepresentation. What word is there *in this narrative* to "*justify*" infant baptism? Our Lord did not baptize these infants: why should we do so?

"Infants," too, *must be brought by others* to such baptism as is administered to them; but believers who "receive the kingdom of God as a little child," *present themselves* for baptism! Is the conduct of such believers *in resemblance to* or *in contrast with* "the normal Pattern" of the Dean?

But we remember that this book is but "an experiment." The Dean is more than half-pledged to "correct and improve" it; and as we recognise, with much pleasure, some elements of value in his performance, we hope that he will so fully answer to the expectations raised by his wishes "for the completeness and full usefulness of the work," as to confine himself henceforth in his comments to the elucidation of the words of inspiration, and to remove from them the twaddle with which, as in the instance we have referred to, he has sometimes succeeded in darkening the counsel of God. To all persons who are curious to possess a first "experiment," this volume may be mentioned as likely to become a curiosity; but to all others we say —wait until the Dean has "corrected and improved" it!

Your Child's Baptism. The Importance of Infant Baptism. A Letter to a Friend who had been disquieted on the subject by Anabaptist relations. By the REV. GEORGE VENABLES, S.C.L., F.R.A.S.. London: Macintosh.

MR. VENABLES is, no doubt, a modest man. But he owns his "astonishment that any *unprejudiced* mind considering the arguments which (he describes truly when he says) I have feebly brought forward [in this letter], should come to any other conclusion than that *adult* baptism amongst heathen converts is, of course, correct at the beginning of the mission, and that, in all other cases (in this land for instance), *infant* baptism is the scriptural mode of proceeding, whether by immersion, pouring, or sprinkling." Well, it is some comfort to reflect, that an "*unprejudiced* mind *may* remain unconvinced by Mr. Venable's arguments after all. We hope we are "unprejudiced," we are sure we are unconvinced by him.

The "opponents of infant baptism" it seems say, "give a single instance of infant baptism from Holy Scripture, or a single text to show that it is commanded, and we will own ourselves to be in the wrong." Mr. Venables writes his letter to prove that "no one has any right to demand such proofs as these"—*i.e.*, proofs that infant baptism is commanded, or is mentioned in Holy Scripture. For our own parts we are content with the confession that "such proofs" are not forthcoming, as admitting all that we assert, viz., that infant baptism is unauthorised by the word of God.

Poor Mr. Venables! He had scarcely written the words we have quoted, and which he hoped to "make plain . . . by the considerations following," than he began by urging th eastounding fact, "that as there were two sacraments under the Jewish covenant, (viz., *Circumcision and the Passover*), so there are two sacraments in the Christian dispensation (viz., *Baptism and the Supper of the Lord.*) This is his first argument to prove that we are not to demand Scriptural "proofs" of infant baptism!

The second argument is as follows:—

"Whenever a proselyte from any nation desired admission into the Jewish Church, he was admitted not only by circumcision, but he was also baptized. Yet this is not all. His wife and their children were baptized also. If, however, any of the children were over thirteen years of age, such child was baptized (and admitted) upon a profession of the Jewish faith for himself, but all children under that age were regarded as infants, and received baptism, and were admitted into the Jewish Church *in right of the faith of their parents.* Accordingly, when Jesus finally instituted baptism . . . . [the Apostles] would continue to do in the manner of baptism as they had ever

done before. Thus, therefore, they would baptize all who were over thirteen years of age upon their own profession of faith; and all who were younger, down to the babe of eight days old, in right of the faith of one or both of the parents."

Might they not baptize a babe of one day, or of a moment old? Look up your Cyprian Mr. Venables, since the Bible does not answer such questions as these. And when you have ascertained the earliest moment at which baptism may be administered to a living person, answer the further question whether that baptism makes him a disciple of Christ—that is one who recognises the authority, and submits to the doctrines of Christ as His Divine Teacher and Redeemer. For we *have* proofs that our Lord commanded baptism to be co-extensive only with discipleship; and Jewish customs, however established, cannot interfere with that command, or determine its application beyond the limits of our Lord's words.

The third argument to show that we must not demand scriptural authority for infant baptism is that baptism is the initiatory rite "by which the baptized person is first introduced or brought into the visible church." So, infants ought to be baptized, or else they "were better off under the old covenant dispensation than under the new!" The fourth argument is from Christ's conduct towards children. (N.B. He did not baptize them!) And the rest are of the same "feeble" character, and in no way different from those with which the Pædobaptist controversy has made us familiar.

But let us give Mr. Venables a little information which may be of service to him hereafter. By God's command Abraham and all the males in his house of eight days old and upwards, were circumcised. Their infant male children were also by the same authority circumcised on the eighth day. Proselytes to Judaism were by the same authority circumcised, and their children of eight days old and upwards with them; and *their* male descendants were commanded to be circumcised on the eighth day also. Now circumcision was not the rite of admission to the privileges of the Abrahamic covenant *in any case*; but it was the condition upon which the enjoyment of those privileges was made by God to depend.

The authority by which Baptists administer the Lord's supper to any female, is the same as that which all other christians recognise: "there is neither Jew nor Greek; their is neither bond nor free; there is neither male nor female, for we are all one in Christ Jesus." There is no restriction of privilege to those who are in Christ.

Baptists do not pretend to keep the Sabbath-day. They observe the Lord's day. Being led of the spirit, we have been taught by Paul that we "are not under the law." "We are become dead to the law by the body of Christ."

If Mr. Venables will remember these things in future, they may save him from making himself ridiculous, as he has done in this letter, when next he talks of infant baptism.

Brief Notices.

Dreamthorp: a Book of Essays written in the Country. By ALEXANDER SMITH, Author of "A Life Drama," "City Poems," &c. London: Strahan and Co. 1863.—This is one of the most delightful series of essays we have met with for many a day. Both in thought and expression it is vigorous and withal beautiful. It is printed, too, just as such a book should be, on toned paper which makes reading pleasant to the eye, and with clear, well-cut type. It is sure to become a favour-

ite with its readers, and to be taken down from the shelf of books that are made companions of and are read again and again. The essays are twelve in number, and are on Dreamthorp, On the Writing of Essays, On Death and the Fear of Dying, William Dunbar, A Lark's Flight, Christmas, Men of Letters, On the Importance of a Man to himself, A Shelf in my Bookcase, Geoffrey Chaucer, Books and Gardens, On Vagabonds. As literary performances they are much above the average, and touch upon such varied themes that the book may be said, in its different parts, to chime in with almost every mood of human feeling.

Discussions on Church Principles: Popish, Erastian, and Presbyterian. By WILLIAM CUNNINGHAM, D.D., Principal and Professor of Church History, New College, Edinburgh. Edited by his Literary Executors. Edinburgh: T. & T. Clark. 1863.—This volume contains several papers printed during Dr. Cunningham's life, and a few others judiciously selected from his unpublished papers. It is remarkable for its completeness so far as it professes to go. The discussions are conducted with all that skill and power which secured to Dr. Cunningham the foremost place amongst his brethren as an exponent and champion of the principles of the Free Church, and we think them deserving of much attention at the present time. In the discussion of the independence of Christ's Church of all control by the the Civil Magistrate, Dr. Cunningham has left us nothing to desire; but we regret that so masculine a thinker should have lent the weight of his judgment to the proposition that the Civil Magistrate ought to *care for* the Church, though he neither have, nor ought to have, any *jurisdiction* within it. Voluntaryism is not formally brought under review in the volume, and we content ourselves, therefore, with merely noticing that obliquity of vision which prevented the learned professor from accurately determining all the relations of the Church and the State. In every other respect the volume has our warm commendation.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

WOKINGHAM, BERKSHIRE.—The second anniversary of the opening of the beautiful chapel was held on July 16th, when the Rev. T. W. Rosevear, of Abingdon, and the Rev. W. G. Lewis, of Westbourne grove Chapel, London, preached. The collection, after afternoon and evening services, amounted to above 11*l*.

ABERGELE, NORTH WALES.—A series of meetings were held in the new chapel at Abergele, on the 13th, 14th, and 15th of July. Sermons were preached by the Rev. Messrs. H. S. Brown, of Liverpool, R. Prichard, of Denbigh, Samuel, of Rhuddlan, Jones, of Brymbo, James, of Llanelian, Jones, of Llanberus, and Jones, of Conway. The whole cost of the land, deeds, &c., is not more than £462, and £180 have been collected and paid.

UXBRIDGE.—The seventh anniversary of the settlement of the Rev. G. R. Lowden was held on August 4th, when the Rev. J. A. Spurgeon preached.

ORDINATION AND RECOGNITION SERVICES.

LYME REGIS, DORSET.—A meeting in connection with the settlement of the Rev. D. Jennings, as pastor of the ancient Baptist Church in this town, was held on July 22. The Revs. J. Price, of Montacute, J. Hargreaves, of Morecomblake, S. Pearce, of Crewkerne, W. Wills, of Musbury, G. M. Jackson, Esq. of Fairfield, Lyme, Mr. Perrot, of Axminster, took part in the proceedings.

NEWPORT, MONMOUTHSHIRE.—The recognition of the Rev. E. Thomas as pastor of the newly-formed English Baptist Church at Pillewenlly, Newport, and the laying of the memorial stone of the new chapel, now in course of erection, took place on the 15th and 16th of July. Addresses were delivered by the Revs. D. Evans, of Dudly, E. Roberts, J. Williams, N. Thomas, R. Griffiths, D. Morgan, J. Morgan, and by the Mayor of Newport, G. W. Jones, Esq.

SOUTHAMPTON.—August 13th, a public meeting was held at the Carlton Rooms to welcome the Rev. J. Collins as pastor of the church. Contributions towards the new chapel, or for the bazaar in aid of the chapel funds, will be thankfully received by the Rev. J. Collins, 5, Beckford Terrace, Southampton.

MINISTERIAL CHANGES.

The Rev. John O'Dell, of George Street Chapel, Hull, has resigned the pastorate in the place, having acceded to the unanimous request of the committee of the Baptist Irish Society to take the oversight of the station at Rathmines, Dublin.—The Rev. W. Omant has resigned the pastorate of the church at Stow-in-the-Wold, having accepted an unanimous invitation from the church at Rickmansworth.—The Rev. S. Walker has announced his intention to resign the pastorate of the church at Redruth.—The Rev. A. Spencer has resigned the pastorate of the church at Long Preston, Yorkshire, having accepted the invitation of the church at Cullingworth, near Bingley, Yorkshire.—The Rev. A. Searl, late of Shaftesbury-hall, Aldersgate Street, London, and formerly of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the church at Vernon Chapel, Bagnigge Wells Road, London.

PRESENTATION.

BIRMINGHAM.—July 21st, a silver tea service, from the members of the church and congregation at Cannon Street Chapel, as an expression of affection and esteem to the Rev. Isaac and Mrs. Lord.

MISCELLANEOUS.

HOUGHTON REGIS, BEDS.—July 16th, the foundation stone of a new chapel was laid by the Rev. J. Russell, of Blackheath. The Rev. D. Gould, of Dunstable, gave a history of the church. In the evening the Rev. W. Brock preached to a large and attentive congregation. The style of the building is to be Byzantine, and the contract has been taken by Mr. J. Tofield, of Houghton Regis, for the moderate sum of £800.

KINGSTON-ON-THAMES.—On July 21st, the foundation stone of the new Baptist chapel was laid by James Stiff, Esq., of Lambeth. J. Stiff, Esq., the Revs. H. Bayley, W. Barker, and N. F. Davis addressed the meeting. A public meeting was held in the evening, J. Stiff, Esq., presided. The Revs. L. H. Brynes, G. S. Ingram, H. Bayley, and N. F. Davis, also W. Higgs and H. Flint, Esqs., spoke. The collections during the day amounted to £65.

KEIGHLEY, YORKSHIRE.—July 27th, the foundation stone of a new Baptist chapel was laid by Mr. J. Hodson of Sunderland House, Brearley. The Rev. W. E. Goodman, the minister of the present chapel, read a short historical sketch of the progress of the Baptist church in Keighley from 1808 to the present time. Addresses were delivered by the Revs. H. Dowson (Bradford) and Dr. Brewer (Leeds), which were followed by the ceremony of laying the stone. The Rev. A. M. Stalker, of Southport, offered the dedicatory prayer, and the Rev. W. E. Goodman pronounced the benediction. Accommodation will be provided for 800 sittings. The contract for the whole of the building has been taken for £2,579 4s.

RECENT DEATH.

MR. GEORGE WALLIS.

The Baptist Church in Kettering was formed in the year 1696, under the pastoral care of Mr. William Wallis, formerly a ruling and teaching elder of the Independent Church in the same town; and from that time until the decease of the subject of this notice, on April 11th, last, there has always been a descendant of the first pastor among the officers of the Church. Mr. William Wallis was succeeded in the pastorate by his son, Mr. Thomas Wallis, during whose term of office Dr. Gill and Mr. Brine were baptized and sent forth into the ministry. Mr. Thomas Wallis's grandson was Mr. Beeby Wallis, the valued friend and coadjutor of Mr. Fuller in the earlier years of his ministry at Kettering, and in whose widow's house, a few months only after his own decease, the Baptist Missionary Society was first organized. The friend whose worth these few sentences are intended to commemorate was the great grandson of the same Mr. Thomas Wallis, by a collateral line of succession.

Mr. George Wallis was born in December, 1774, and was, consequently, at his death, in the 89th year of his age. He had been a member of the church sixty-one years, and during fifty of those years had held the office of deacon. That he possessed qualities which peculiarly fitted him for this honourable position is sufficiently attested by the fact that for so many years he commanded the confidence and respect of the church he served, and the hearty appreciation and esteem of four successive pastors. He was, though by no means wanting in firmness, of a conciliatory spirit,—one who "sought peace and pursued it." He was an eminently safe man, both in counsel and in action. Deliberate in forming a judgment on any subject that came before him, that judgment when formed was sound and

firm. Cautious in advising or adopting any course of action, when he had once made up his mind, he steadily followed out his decisions. You always knew where to find him, and were pretty sure to find him on the side of order, sobriety, and truth. His opinions were always given very quietly and briefly—so much so that a stranger might mistake his tone for that of indifference, until convinced of his mistake by the steady persistency with which those opinions were carried out into action. The writer can testify from personal experience, (and there are many others who can confirm the testimony,) to the value of his wise advice and steady practical support in times of doubt or difficulty. His interest in the welfare of the church he served was fervent and tender. He seemed to regurd it almost as part of himself—its affairs were matters of close personal concern with him. He did not attach so much importance as some do—perhaps not so much as is due —to its material, external circumstances; but seldom has a church been favoured with a deacon who so thoroughly identified himself with its spiritual interests. He rejoiced in its prosperity and was depressed by its depression. It was the object of his anxious solicitudes, the burden of his earnest prayers. He watched its course through many changes, and contributed not a little under God, by his prudent counsels and his consistent character, to the maintenance of its stability and the promotion of its progress. "If I forget thee, O Zion, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!"

Our deceased friend was endowed with powers of mind above the common order. His intellectual movements lacked promptitude and agility—he must have time for the execution of any task he undertook. But the results of his meditation were always sound and solid, and often beautiful. As a Christian it is not easy to speak of him. The writer has met with few men whose piety was so obvious and unmistakeable, of whom it is yet so difficult to say anything distinctive in this respect. His religion was part of himself —felt rather than seen or heard. His course was one of quiet, unobtrusive consistency. More than of most men it was true of him that he

"Wore the white flower of a blameless life."

Sparing of speech at all times, he was especially reserved on subjects of experimental religion. He had nothing in common with those who continually obtrude these subjects on the common ear; who are ready at any time to open the very bridal-chambers of their heart for the inspection of any who care to pry into them. He had far too much dignity and modesty, too true a sense of the sacredness of such themes for that. He loved at fitting times and in fitting society to converse on the high and glorious truths of the Gospel, but it was difficult to draw a word from him about his own frames and feelings. This reserve was possibly in his case carried to an undesirable extreme, but we own that even thus it commends itself to our own taste and sympathy far more than that indelicate exposure of spiritual feeling which too often passes as evidence of peculiar piety, but which is frequently like the chattering of the brook over the pebbles, a sign of shallowness.

Though thus reserved during his life, light has been cast upon his private religious feelings by documents found since his decease. These were scrupulously reserved for his own use while he lived, and are, of course, now that he is gone, sacred to the eye of affection. But they have a singular interest to those who, in their intercourse with him, often wished to see more of his inner life. They show that, beneath that calm demeanour of his, feelings deep and intense were stirring, and all the mysterious moods of spiritual life were passing. While he "kept the even tenour" of his earthly way, his soul was now and then sojourning on the delectable mountains, from which glimpses are caught of the celestial city, but more often plodding along the valley of humiliation, and sometimes groping and shuddering in the valley of the shadow of death. He evidently cherished very humble views of himself, a spirit of self-abhorrence and self-renouncement which grew with the growing experience of life. He was earnest and conscientious in the struggle with sin; accustomed to self-scrutiny; and much given to prayer.

He loved the house of God. For forty years he lived at a distance of eight miles from Kettering, and yet his place was seldom, very seldom empty on the Lord's day, and he attended with exemplary punctuality the regular church meetings. He was firmly attached to the great truths of the Gospel. His earliest religious impressions were received and fostered nnder the ministry of Andrew Fuller. Brought up at the feet of such a Gamaliel, no wonder that he loved the "form of sound words." He was a believer of what is called, with a shallow affectation of contempt, "the old school." The total

depravity of man, the absolute necessity of the power of the Spirit of God to change the heart, the vicariousness, sufficiency, and sole availableness, of the Redeemer's propitiatory sacrifice, the essentialness and might of the sanctifying influences of the Holy Ghost; these were no abstract doctrines, much less doubtful theories to him, but living facts of whose reality and moment each year of life only served to deepen his conviction. In the hope and strength which these grand and eternal truths impart he lived and died.

Gently and gradually, as the infirmities of age crept over him, Mr. Wallis retired from the active duties of his office. Slowly, almost imperceptibly, his life waned away, like the setting of the sun, after a long summer day, until on April 11th he "was gathered to his fathers." For long he had seemed a lingering representative of the holy men who have passed away. He belonged more to the past than the present. He could recollect Andrew Fuller's predecessor in the ministry. And now he has gone home to the friends and brethren of his youth and prime. We thank God who spared him to us so long. It is no slight blessing to a church to enjoy for so many years such faithful service, such prudent counsel, such consistent example, such earnest prayers. It is no slight responsibility to be called to carry on the labours, and maintain the spirit of such an ancestry. But "by the grace of God they were what they were;" and that grace is still sufficient. At least, let us learn the encouraging lesson, that a quiet, undistinguished life may be made a blessing to men, and an acceptable sacrifice to God. Our range of influence may be narrow:—let us not impatiently neglect and despise it in the search for a wider and more public one; but within our sphere strive, by God's help, so to live and work, that when we die we may leave behind a name which shall keep fresh and fragrant in the memory of the good who knew us—a monument, not of perishing marble, but of lives blessed and made blessings by our instrumentality—and may find our place assigned us with those to whom the King shall say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

JAMES MURSELL.

Kettering, 12th August, 1863.

Correspondence.

AMERICAN BAPTISTS AND THE BAPTIST UNION.

(*To the Editors of the* BAPTIST MAGAZINE.)

DEAR BRETHREN,—I have just received the accompanying letter from the Managing Board of the American Baptist Free Mission Society, in response to the address of the Baptist Union of Great Britain and Ireland to the Baptists of America in January last. The Free Mission Society held its annual meeting in July, so that no time has been lost; and you will greatly advance the interests of freedom, as well as oblige the Baptist Union, by giving the letter early publicity.

I am, dear Brethren, yours very truly,
JAMES H. MILLARD,
Secretary of the Baptist Union.

Baptist Library, 33, Moorgate-street, August 8, 1863.

"The Board of Managers of the American Baptist Free Mission Society, to the Baptist Union of Great Britain and Ireland—greeting:—

"Dear Brethren,—Our society at its recent annual meeting adopted unanimously the following resolution:—'Resolved, that the recent address of the Baptist Union of Great Britain and Ireland to their brethren in the United States, and the letter of the first Particular Baptist church, under the pastoral care of the Rev. Charles Stovel, of London, give us gratifying evidence that the sympathies of British Baptists are with us in our present deadly conflict with the slave power; and that the board be requested to prepare and forward suitable replies, in behalf of this society, to each of those communications.'

"It affords us pleasure to perform the duty here assigned us. The evidences of your sympathy are clear, and our gratification is heartfelt. Your address was timely, and all we could reasonably ask, in relation to the condition, exigences, and obligations of our country. In these respects it relieved us of many painful doubts. We were beginning to fear that, either from a misapprehension of the true nature and objects of our

terrible civil strife, or from the power of your aristocracy, and cotton, and most of all the cries of your operatives for bread, you had come to look and hope for a settlement on any terms, without regard to the subject of slavery or the perpetuity of our Union. We are now satisfied that our fears were groundless. We confide in your assurances, admire your faithfulness, love your spirit, and rejoice that, having come to understand you are still ready, in our behalf, practically to maintain your long-honoured anti-slavery reputation. Ours, let men call it what they may, is an anti-slavery war. It is God's anti-slavery war,—a war for the liberation of the millions in our country, who, hitherto, have seen nothing in the future but a state of interminable and hopeless bondage for themselves and their posterity after them. Of this, now, they, as well as we, all over the South, have a most animating premonition. In their own dialect, —'Dis am God's war.' Their instincts, if we must call them such, we doubt not, will prove, in this case, as those of the coloured people in this country, have all along proved, when their interests have been concerned, better, truer and more reliable than the reasonings of our statesmen and doctors of divinity. Higher than instinct, 'The secret of the Lord is with them that fear him'; and 'Surely the Lord will do nothing, but he revealeth himself to his servants the prophets.' Who shall say that the slaves have not a fulfilment of these Scripture declarations in their hopes of speedy emancipation—emancipation, under God, through 'Yankee arms,' and 'the Lincoln Administration'?

"While blind leaders of the blind, in Church and State, have seen no danger from the existence and spread of slavery in our country, the present or a similar state of things has for many years been foreshadowed to anti-slavery prophets. And now while the hearts of men are failing them for fear of the things which are yet to come, anti-slavery faith looks unwaveringly through the gloom and signs of danger to the speedy providential fruition of anti-slavery hopes. In consistency, however, with all this, the future of the present struggle may be more terrible and heart-desponding than the past. It may be that the work of retribution and discipline is, of necessity, to be prolonged, and anti-slavery patience is to be more severely tested. As an antidote to despair, it may be needful to remember, that hitherto, anti-slavery progress has been almost entirely dependent upon reverses. These have pushed our Government forward to its present standpoint, and others may be needed to bring it up to the top of the Pisgah that overlooks the promised land, to the policy, entire of God's war—that policy which alone can result in complete victory and save the country. Considering our national prejudices, our Anglo-Saxon pride, and negro hate, and a thousand other obstacles that might be named, we have made already long strides in the way of this policy. The admission of emancipation, as a war necessity, the abolition of slavery in the district of Columbia, the President's proclamation of freedom to some three millions of the slaves, and last, but not least, the putting of the black man upon a common level, as a soldier, with the white man, are proofs in point. The way is before us, and we must walk in it. The policy must be adopted in its perfection. Freedom must be proclaimed, or initiated, for all the slaves, and anti-slavery men must lead our armies. To this we are coming and must come; at least, so we believe. And therefore to all our friends abroad—Baptists in England and philanthropists everywhere—we say, 'Let patience have its perfect work.' God evidently has put his hand to the work of redeeming this country from the curse of slavery. It is for us to work with Him and patiently wait the consummation. The ordeal is terrible, but the results must be glorious.

"We accept your proffered aid, dear brethren, and pray the continuance of your efforts in your own country to counteract what may be done by 'interested and malicious men to exasperate strife,' and help our Northern 'abettors of slavery'; to 'strengthen the patience of your suffering countrymen'; and to 'encourage your rulers to maintain the wise policy of non-interference.' Then, when the war shall be over, the curse of slavery removed, and commerce free, we may find the bonds of blood and Christian brotherhood which, in spite of adverse interests, have bound England and America together, made so strong as never to be broken.

"Reciprocating your good wishes, and praying the speedy coming of the reign of righteousness and peace, we subscribe ourselves, in Christian bonds, yours,

"ALBERT L. POST, President,
"NATHAN BROWN, Cor. Sec.
"American Baptist Free Mission Rooms,
37, Park-row, New York.
July 21, 1863."

THE MISSIONARY HERALD.

THE JUBILEE OF THE BAPTIST MISSION IN JAMAICA.

THE revolution of years has brought the Jamaica Mission to its Jubilee year, and the brethren and churches have very wisely resolved to commemorate its advent, to review with gratitude the past, and to lay the foundations of wider usefulness in the years to come. Before giving the address they have issued, which contains a brief summary of what God has wrought in Jamaica by the instrumentality of the Missionaries of our Society, it may be interesting to recall the state of things at the commencement of their labours. As stated below, the Rev. John Rowe landed from the ship Jamaica, at Montego Bay, on the 23rd February, 1814. The same newspaper that announced his arrival contains advertisements of the sale of slaves, and a list of runaway slaves caught and lodged in the parochial workhouses to the number of 117. It states that 49 had brand-marks on their persons, generally on one shoulder, but sometimes on both. A reward of one pistole is offered for the apprehension of other runaways. "One," says the paper, "has absconded this day, which he has done without any manner of provocation. It is conjectured that he is gone to work somewhere for himself; the subscriber considers him as dangerous to the community, and for that reason proposes to bring him to a public trial." Thus we have a glimpse at the state of things just at the time when the Missionary put his foot on shore.

Mr. Rowe was greatly dismayed at the excessive cost of house rent and of every necessary of life; and in his first letters to Mr. Fuller hesitates to commit himself to any special work, lest the Society should refuse the price. Mr. Fuller, in his reply, says . "The expenses of making a trial are heavy, but we have confidence in you that you will contract them as much as you can. We are of opinion that you should be supported till you have at least made a fair trial; and that you should not give it up while there is a prospect of a favourable issue." Previous to Mr. Rowe's arrival, a coloured man, of the name of Moses Baker, had endeavoured, in his feeble way, to lead his oppressed countrymen to the Saviour. A large number of slaves had attached themselves to his teaching in the neighbourhood of Montego Bay, and it was mainly owing to his urgent appeals that the Society had resolved to attempt a Mission in Jamaica. The people were very ignorant; they combined many superstitious practices with their belief in Christ, and were in a deplorable state of misery and degradation. Two years after his arrival, Mr. Rowe still thought the appearance of success most unpromising, and that there was little prospect of religion making way among the slaves or the other inhabitants of the island.

Mr. Rowe thus describes the position of affairs in a letter dated May 1, 1816: "Every lurking prejudice against Missionaries has, for more than a year past, been newly roused by the Registry Bill. Every public paper has long been, and is now, the vehicle of unfounded and invidious declamations against Missionaries. They are branded with the terms visionary, fanatic, enthusiast, &c., and are represented as the most injurious pests of society. I have had some conversation with Mr. Stewart, the Custos of Trelawny. He asked me, and requested me to declare openly, whether any part of my mission was for the purpose of examining the state of the island, or returning an account of its civil and political affairs, which I was able positively and candidly to answer in the negative. He mentioned his having received, about twelve months ago, many anonymous letters written against me; one stating that I had gone about secretly by night, on the surrounding estates, instructing and seducing the negroes; another that a letter of mine was opened, and found to contain information entirely political, observations on the state of the slave, &c. He also said that a letter was written to the Mayor of Kingston, as a well attested document, stating that I actually had communications with Mr. Wilberforce on the same subject."

Owing to these suspicions, Mr. Rowe had not even begun to preach publicly; still he had gathered round him some two hundred poor negroes, with whom to hold communion. His faith grasped somewhat of the triumphs of the future, for in the same letter he says: "Yet I really believe that ere long religion will be more prevalent here than it has been at all, and that the slaves will be instructed."

How great the change which God has wrought! Now the slave is free; he is acquiring the taste for, and the habits of civilized life. The island is covered with Christian sanctuaries, and the people flock to them by tens of thousands. The old superstitions have almost entirely faded away. Although there are great imperfections apparent in the negro character, and defects in the piety of the multitudes of professors which the very numerous churches contain, yet is Jamaica become a Christian land; the foundations are deeply laid of a social state, free from the abominations of servile bondage, and broadly influenced by Christian truth.

JUBILEE ADDRESS TO THE JAMAICA BAPTIST CHURCHES.

"Dear Friends,—On the 23rd of February, 1814, the Rev. John Rowe landed at Montego Bay, and commenced the Jamaica Baptist Mission. 1864, therefore, will be the fiftieth year of the mission,—its year of jubilee; and surely few words will be needed to show to the churches the solemn duty of reviewing the mercies of the Lord to this mission,—of heartily praising Him for His goodness,—and of making special efforts to promote the spiritual prosperity of the mission, and to strengthen and extend it! If we look at the Lord's dealings with this mission, we shall see that He has laid us under the deepest obligations to bless and praise Him.

"REASONS FOR THANKFULNESS.

"First,—We are bound as a people to bless our God for *the men* whom He raised up and sent to this land to commence and carry on the mission.

"We are no hero-worshippers; but in reviewing the history of the mission, and remembering that it has numbered among its agents such men as Rowe and

Mann, Coultart and Tinson, Kitching and Nichols, Baylis, Burton and Gardner, Burchell and Knibb, *we glorify God in them.* These all have finished their labors, and gone to their reward; but their names should be had in lasting remembrance amongst us, as those of men who were eminent for piety, and abundant in labors and sufferings in the cause of God and of the people of Jamaica.

"Secondly,—We are bound to bless our God for *the great success* which has attended and followed the efforts of His servants.

"It cannot be denied that the last fifty years have witnessed a revolution in this island which has scarcely been equalled in so short a period in the history of the world. Any one acquainted with the state of Jamaica—politically, socially, morally, and religiously—in 1814, and looking at it now, may well exclaim, 'What hath God wrought!' THEN slavery existed, with all its attendant evils. The great bulk of the people were held as chattels, and bought and sold and whipped as if they had been brutes. The power of the law was exerted to keep them in ignorance, and to punish any who sought to instruct them. The free black and coloured people laboured under great disabilities, and were the victims of prejudice and wrong. Superstition and irreligion were rampant in the island; and the Lord's day was to the slaves a day of toil or of merchandise, and to others of sport and dissipation. Now we see slavery abolished.—civil disabilities removed,—caste distinctions abrogated,—equal rights, liberties, and privileges enjoyed by all,—education unfettered,—the Sabbath a day of rest and of worship! What a mighty revolution is this! And it has been brought about by God's blessing on the self-denying, self-sacrificing, persevering, patient toils and sufferings of the missionaries of the Cross, in which none shared more largely than the missionaries of the Society whose jubilee we are called to celebrate.

"The following facts are given in illustration of the statement just made:—

"The Baptist Mission has established itself in every parish in the island.

"There are 74 regularly organised churches, having a membership amounting to about 30,000; and there are several churches in the island which have sprung from the operations of the mission, though not now in connection with it. These churches are, and have for many years been, supported entirely without foreign aid. They are presided over by 22 Europeans and 19 native pastors, or 41 in all.

"The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost of £300 to the churches, for board and residence of students.*

"It has also its own missionary society, and raises, for home and foreign missions, from £1,000 to £1,300 per annum.

"Its day-schools number about 90, and it has in operation about 70 Sunday-schools, with upwards of 1,100 teachers and 13,000 scholars, and a large proportion of these scholars are able to read the Holy Scriptures.

"Let the year 1864, then, be a year of special thanksgiving to God for all the goodness and mercy He has shown towards the Baptist Mission in this island. Let it also be a year of earnest and united effort to promote the spiritual, educational, and material prosperity of the Baptist churches in the land.

"In order that the year of julibee may be profitably spent and turned to practical account, we offer the following

"PRACTICAL SUGGESTIONS.

"1. We urge on the pastors and deacons of the churches the importance of making the present year one, not of *anticipation* merely, but of careful *preparation* for the jubilee. Let the subject of the approaching festival be fully and freely brought before the people, and their minds be familiarised with it and interested in it.

"2. We affectionately request the superintendents of the Sunday-schools to bring the subject before the teachers, with a view of enlisting their sympathy

* The President is supported by the Baptist Missionary Society, who also vote annually £150 towards the expenses of the normal school department.

and securing their co-operation, that the scholars may be well prepared for the approaching year of jubilee.

"3. Then let the jubilee year be ushered in with solemn prayer to God for His divine blessing on the services and proceedings of the jubilee. To this object let the first week in February be devoted. And let each church form a plan for a series of devotional services through the year, with a view to deepen the piety of its members, and to urge upon the undecided, and especially the young connected with the congregation, the solemn duty of at once giving themselves to the Lord.

"4. Let special services for the Sunday-schools be held. Let the children have their jubilee meeting, and be addressed with a view of impressing upon them a sense of the beauty and advantages of youthful piety, and the sin and danger of delaying to yield themselves to the Lord Jesus Christ.

"5. In connection with each church, or group, or association of churches, let *one* day be set apart as *the* day of jubilee,—*the* day of solemn convocation in the house of God, when with united heart and voice the Lord's name may be magnified.

"But whilst we thank the Lord for His mercies, let us not be unmindful of our own obligations. Let a spirit of liberality attest the genuineness of our gratitude, and embody and give life to it. There is much to be done in the mission itself, which must not be neglected; whilst the claims of Africa upon the emancipated people of Jamaica are strong and urgent. We propose, therefore, during the year of jubilee, to create a

"JUBILEE FUND,

and we urge upon every member the duty and importance of giving a thank-offering to the Lord on the day of jubilee. 'Bring an offering, and come into His courts' on that day; and let the offering be made from a liberal heart, and bear some proportion to the number and magnitude of the mercies and blessings enjoyed. In 1842, on occasion of the jubilee of the parent society, the churches in Jamaica contributed about £2,700 to the jubilee fund; and now, if only the churches take up the matter heartily, and go about it with a will, we can surely raise three or four thousand pounds for our own jubilee fund. Members of churches, inquirers, Sabbath-scholars, each and all resolve to raise a fund worthy of the jubilee of the Jamaica Baptist mission. And whilst you do your share, give to the planters and merchants, and others who are friendly to the mission, an opportunity of contributing to the fund.

THE OBJECTS

to which such a fund may be devoted are numerous. The following are among the more important:—

"1. *The African Mission.*—This mission owes its origin to the churches of Jamaica. It ought to be extended and made more efficient than it is at present; and a liberal grant from our jubilee fund would tend to this, whilst it would be greatly encouraging to the friends of missions who, in former times, did so much for Jamaica.

"2. *Day-schools.*—The year of jubilee ought not to be allowed to pass away without a most earnest effort to increase the number and improve the character of the day-schools, and greatly to enlarge the attendance of children. The missionaries of this society were the first to open schools for the children of the peasantry in Jamaica, and we must not relax in our efforts to provide the means of educating the children of our congregations. To build and repair schoolrooms, and to supply them with needful furniture and apparatus, requires at once a considerable sum,—certainly not less than £2,000.

"3. *Mission Premises.*—It is a matter for great joy that most of the property connected with mission is free of debt. But much of it is sadly out of repair, and far gone towards decay. Our places of worship do not generally present that appearance of neatness and order which they should. Let the jubilee year

witness the removal of this reproach, and let £2,000 at least be devoted out of the jubilee fund to the completion and restoration of mission property.

"4. The last object we shall name is, the formation of a *jubilee mission* in the island. There are parts of this island which are not evangelised,—outlying districts beyond the reach of any settled pastor. Such districts should be visited by the home missionary, and stations selected for the preaching of the Gospel to those who are in ignorance of it.

"Thus, dear friends, we see that there is work to be done; and we entreat you, as you desire to record your gratitude to God for His great and unnumbered mercies to you,—as you would honor the memories of those whole-hearted, undaunted, uncompromising men, to whose labors and sufferings you are so greatly indebted,—as you would see your denomination improved and extended, —and, finally, as you desire the glory of your King and Head, arise and do it!"

THE KAYSTH CONVERT.

BY THE REV. JOHN GREGSON, OF AGRA.

In reference to native work I have little to add. Our native congregation continues much as for sometime past—no worse, if anything better; I think a little improvement is perceptible in the spirit and conduct of some of our native christians, and we have recently had two natives baptized. One was a case of some interest. He is a man in the prime of life—of very good education and intelligent. He was a Hindoo of the Kaysth or writer class. Some six years ago he had a New Testament given him by a missionary. He read, and was led to reflection. The providence of God threw him in the way of two or three native christians. One especially, a government servant, in rather high employment. This man instructed and warned him, and he became deeply concerned. He wished to embrace christianity. But no missionary was near. He made enquiries, and the only missionary he could hear of was at Mirzapore, 300 or 400 miles away. He wrote to this missionary, and in reply was requested to visit Mirzapore. This he could not do, and he remained as he was, still studying the scriptures. So he continued some time—but his conscience was uneasy, and at last he resolved to set off in search of a missionary. This he did, he came to Muttra. Here he met with our catechists. They wrote to me about him. I immediately replied, requesting him to come at once to Agra. He did so. At first we were a little suspicious of him. His views of the gospel were so clear and correct, his knowledge of the New Testament so extensive, that we were afraid he might be a disgraced and run-away christian from some other mission. I, therefore, interrogated him again and again, but there was so much harmony and consistency in his answers, that suspicion was disarmed, and observing him sit down in chapel without taking his hat off, I felt sure he had not lived among christians. He told us he had Hindoo relations in Agra, and Bernard went with him to see them. All the man's statements were corroborated. We felt therefore, that we could not refuse water that he should be baptized, and Bernard baptized him, after he had appeared before the native church. He then wished to go home to bring his wife. We sent another native christian with him. His friends who are respectable, and even rich, abused him with the foulest language, refused to give his wife up, and were mad with rage. His wife however slipped away from her cage (they had locked her up in a room, and a boy of the family came and let her out,) and joined her husband, taking with her one child. An elder boy abused his father with foulest language, and said he would never go with him among the christians. The poor old mother wrung her hands and pulled her hair, and frantically weeping kept crying out that her son was dead. Hindoos regard their relatives as dead when they embrace Christianity. At length the husband, wife, and child were allowed to depart. But the wife was robbed of her jewels, and the husband deprived of money to which he was justly entitled. The spirit he has manifested so far is admirable, and I trust God may keep and bless him.

NOTES OF A TOUR IN HOOGHLEY, BENGAL.

By the Rev. W. Sampson.

(Continued from last Number.)

Just two or three descriptions must suffice as illustrations of the kind of work we have engaged in, and the manner of our doing it. We go to one of these hauts: we are well supplied with tracts and gospels, for we know the demand for them will be very great, especially for the former. As we near the place, the noisy hum of voices becomes more and more distinct. Following the sound, we soon reach the place. Let us first go quietly through, and see what is going on. Through lanes of sheds so fragile in appearance that it would seem as though the slightest puff of wind would level them to the ground we go. Lots of things are exposed for sale. Cloth, paper, books, fish, fishhooks, rice, spices, thread, bracelets, armlets, anklets, nose-rings, potatoes, radishes (many of them eighteen inches long, and six inches in circumference), nearly all kinds of Indian vegetables that are in season, shoes, dresses, &c., &c. As we pass through, "There's a sahib." "Who is he?" "What does he want?" "Is he the magistrate?" "No, he is a padre," meets our ears. We look around —perhaps say a word or two to one and another, and finding out a convenient place, a little removed from the extreme noise of the buyers and sellers, begin. One of us reads a portion of a tract, or of the Bible. By that time a number of people have gathered round us, and we begin to preach. As the preacher goes on, interest is evidently excited. One and another endeavour to interpose a question, but they are invariably stopped with a "Wait awhile, my friends; listen now, and when I have done you shall speak." Generally this suffices, but sometimes the questioner is so pertinacious, and keeps reiterating his question so frequently, that the better plan is to stop and let him ask it and answer it. The four of us, one after the other, speak, and generally, when we have done, we ask if any one wishes to speak, or to ask any question. Of course if anyone does, we try to answer as far as we can. When we have done speaking, we give away the tracts and try to sell the gospels. The rush to receive the tracts was invariably so great, that the work of distribution was accompanied with no little danger. The preachers generally shrank from it, feeling that if I kept the tracts in my hands and gave them away myself, there would be a little more of order preserved. We made it a rule to give only to those who could read, and if very few were round us, we always made every inquirer for a tract read a few words before we gave him one.

At one village, a very large number was collected—so many, in fact, flocked to hear us, that the haut was literally forsaken. There was no tree or wall near for me to lean against, so I was surrounded by a surging mob, each anxious to get a tract. As I was, however, pretty equally pressed on all sides, I was able to keep my ground somewhat firmly. Some twenty or thirty tracts had been given away. I held up one to a man who had kept on the outside of the crowd; several hands grasped it at once. I kept a firm hold of it, notwithstanding, and unlike what was usually the case, they did not relax their grasp, when suddenly one of them wrenched it and tore it in two, leaving the one half in my hand. I saw at once I might turn it to good account; and, taking the torn half, I held it up high above my head, and raising my voice to its highest pitch, exclaimed "Men of Gopalpoor, what is this?" At once every voice was hushed, all buying and selling in the haut ceased, every eye was fixed on me. You might have heard a pin drop. Seeing the advantage I had gained, I went on—"What kind of people shall we be obliged to think the inhabitants of Gopalpoor to be? Have you no sense of shame? Here have we come to tell you of God and of Christ, and to give you these books, that speak about the religion of Christ. We have not asked you for a single pice; we don't want any money from you. Simply for your good we have come, and this is how you act. Now, I shall keep this tract as a memento of Gopalpoor." And folding it up very carefully, I put t in my pocket. There was no disorder after that, and they all looked exces-

·ively sorry for what had taken place. We had taken with us, in addition to 2,000 tracts, 1,000 fly-sheets. These latter, admirable things lately issued by the Tract Society, we found very useful to give away, especially to the young. There was a little bit of a fellow, a bright-eyed intelligent little chap, of about ten years of age—he was very eager to get one. The preacher who was distributing them asked him, "are you able to read?" "No, I am not; but I *will* be," was the reply." "Ah, then," said the preacher, "I can't give one." But I could not stand the disappointed face of the little suitor, and so I said, "Oh, give him one: he says he will learn to read." At once the boy's face was lighted with joy, and much did he seem to value the coveted prize. Altogether we gave away about 3,000 tracts, and we might with more ease have given away 30,000—the difficulty lies not in giving, but in not giving. We sold 140 copies of the Gospels, at two pice (or three farthings) each, and of Testaments at four annas (or sixpence) each.

DEEP SERIOUSNESS.

One night, after we had returned from preaching, eight young men visited us. We conversed with them for upwards of an hour. They seemed really interested in religious matters. The questions they put, unlike those we generally heard, especially those addressed to us by young men, showed that they were desirous of understanding the truth. A deep seriousness pervaded them, and we all seemed to feel, as we sat together on the ground, talking about the things of God, that his presence was with us—a holy solemnity of spirit was felt by us all; and when the young men rose to go, I asked them to accept a copy of the gospels, and pressed them to read it. I felt that if I had asked them to give the two pice each for them, it would have tended directly to destroy the feeling that had been produced; we therefore gave them the gospels, and we did not forget that night, as we assembled before the throne of grace, to pray that God would bless the reading of his book to their souls' eternal welfare.

THE PREACHING.

On our second trip, we had pitched our tent at Dweepi. We stayed there four or five days, visiting as many villages as we could get at in the time. On our return we pitched our tent near the same spot, about half a mile distant from it. We arrived there on a Saturday, and as there was a large haut held on Sunday at Doarhatta, in the immediate neighbourhood, we determined to wait there till Monday. We went out on the Sunday to go to the haut, and as we had to get to it from a different spot from that from which we had come to it before, we suddenly came upon a large village that was so completely hidden amongst the trees, that we had quite overlooked it. As we passed through the village everything was very quiet—so much so, that it reminded me very much of a quiet Sunday at home. Sitting down in front of one of the houses, we saw three or four men, and, as we were rather early for the haut, we thought we would stop and talk with them. Bhagwan began by reading a portion of the New Testament; and ere we had been reading five minutes, we had a very fair congregation, which kept increasing every minute. The scene was a very striking one. It was about two o'clock in the afternoon, and the sun was high up in the heavens; but we were so completely sheltered by the huge, magnificent trees, that we had no need to put up our umbrellas to keep off its rays. As the preacher's voice forced its way into the distance, you would see door after door open, and the people flock out to hear. Women, afraid to come near, stood peeping round from behind the trees, and gradually crept nearer and nearer. In about ten minutes, I should think we had a congregation of from 200 to 300 people. They all listened with the most marked attention. When Bhagwan had finished, Horon took it up; and for about an hour and a half the people hung upon our words, and it was with no little reluctance we left them to go to the haut.

WHAT MUST I DO TO BE SAVED?

We had scarcely left them, however, for more than a quarter of a mile, when we found a couple of men sitting down on a mat, in front of a temple,

to rest. As we were passing on, the elder one of the two looked up, and recognising us as those who had been preaching in the neighbourhood, said—"I want to ask you something about what I heard you preaching the other day." "When did you hear us preach?" "Oh, the other day, up at Dweepi, in the bazaar there, and I could not quite understand it. Tell me something more about it." We felt we ought to stop and talk to the old man, and began conversing with him. In a few minutes half a dozen people were round us—their numbers rapidly increased—soon there must have been a hundred—and the same scene was repeated. They were different from those who heard us before, and as we saw them wending their way in all directions towards us, we felt we might just as well stop and preach there as go on to the haut and do so. In less than a quarter of an hour we must have had nearly 300 people there. Badan began to speak, and when he had done I preached. It was one of the finest sights I had ever seen. We stood on the steps of the temple, so that we were a little elevated above the people, who stood or sat on the grass below. A delightful breeze was blowing, and sheltered by the luxuriant foliage of the grand old trees, we felt that God was smiling on us, as we stood there preaching the name of Christ to those listening heathens. As we finished, we gave away a few tracts, and were about to leave, when a very respectable looking man, who had listened with great attention all the time, put himself right before me, and said—"Sir, I wish to ask you a question." "Very well," I said, "my friend, ask it, and if I can answer it I will." "Well, sir," said he, "you have told us that we have sinned against God, and have justly deserved his anger. You tell us that we can't be free from sin and its punishment by bathing in the Ganges, or by offering sacrifices. Well then, sir, tell me what must I do to be saved?" I said to him, "Sir, I am very glad, indeed, to hear you ask that question, for it is perhaps the most important question that a man could ask. But in our shastras the very question is asked, and if you will listen for a minute or two, I will read you from the book itself the answer to the question." Taking the New Testament, I opened it at the 16th of the Acts, and began by telling him that Paul at first had hated the name of Christ, just as the Brahmins and people here hated it—that he had persecuted all the Christians he had found—but that afterwards he had repented and believed in Christ, and had become one of the most zealous preachers of the Gospel—that he had been frequently persecuted because of it. He had now come to Philippi, and because of his preaching there, had been cast into prison. And then I began reading from the 25th verse, "At midnight Paul and Silas prayed and sung praises unto God," &c. As I had been speaking, the crowd gathered round me, so that I could see nothing but a dense mass of faces, every one beaming with eagerness the most intense. When I came to the 30th verse, I said, "Now listen, here's your question, 'What must I do to be saved?' Look, word for word, exactly as you asked it." And as I read out the words, they all, as though they were but one man, started, looked round upon each other, and scarcely breathed, as I said, "Now hear the answer which the book gives, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'" Then again I spoke from that, all listening with breathless interest to the very last; and as I closed, the crowd moved away in twos and threes, and you might hear one and another saying with the deepest solemnity and thoughtfulness "That's it, is it? believe on the Lord Jesus Christ, and thou shalt be saved." Who can tell what the result of that afternoon's work might be? Let us pray that it be not in vain.

THE CONVERT PERSECUTED.

When we came, on our return, to a village about eighteen miles from Serampore, called Seahkhollah, a young man came to see us several times in the tent. We were from the first pleased with his modest bearing, and with his apparent desire to know the truth. He seemed to have been for some time under convictions of sin. His conscience was troubling him, and he was anxious to learn how he might obtain peace. We had several conversations with him. As Seahkhollah was our last stage, I left the native preachers there, and walked

home leaving them to follow the next day. To my surprise they brought in this young man with them. They told me, that after I had left he came again to the tent, told them he had been seriously thinking over what they had said, and that he had come to the determination to follow Christ. He took off his Brahmins thread, destroyed it, and then ate with them, and insisted on going in with them to Serampore. He said that he must go in, that if he did not, all his friends would be at him again and again, until he promised to think no more of Christ. We took him in when he came, gave him instruction in the Bible, and our opinion respecting him was very favourable. By some means or other, his friends came to know where he was, and came to beg and beseech him to return home with them. His father and mother came, and with strong cryings and tears besought him to come back; but he stood firm, many reproached him, and all sorts of *ruses* were resorted to to induce him to go either to Calcutta or back home. Several times we feared that great disturbances would take place. It was a bitter struggle to him to see his old mother's sorrow. The reproaches of others that had loved him were hard to bear, but it was almost more than human nature could sustain to hear her, as she turned to the Christians and said, "Well, he won't come back, but he's my son, and I love him still; be kind to him." But grace was given to him, and he stood firm, for the going back was the return to heathenism. The persecutions continued day after day, and we felt that it would be a right thing to baptise him. When the decisive step was taken, we thought it very possible they would cease, and although under ordinary circumstances we should have thought it advisable to postpone it, we felt that the case was such as to warrant our not delaying longer. True, he knew but little of the Bible, but the fundamental truths of the gospel seemed to *find him*. They were felt to be just what he needed, and with a child-like faith he was able to trust in Christ. Who could forbid water that he should be baptized? And accordingly, on the first Sunday of March, I had the pleasure of baptising him. Most earnestly do we pray that he may have grace given him to stand fast and endure even unto the end.

THE WAY OF THE LORD PREPARED.

I am utterly astonished to find the extent to which Christian knowledge has spread through the district. The part through which I have been is a country very seldom visited; and if it ever has been systematically visited, it has not been so for many many years; but everywhere some knowledge or other of Christianity has spread. Faith in their own systems seems lost. Again and again, in the most out of the way villages, we found people who knew scarcely any of the facts of Christ's life or of the Bible, yet in some strange way or other were aware of the existence of Christianity, and listened to what we told them as though it were no new thing. We tried to find out where or how they had heard of this before, but it never seemed to strike them as a thing that needed explanation. As though by some mysterious influence, it had spread towards them. Some told us they had been down to Serampore and Calcutta, and had heard the Gospel there: some that they had friends, sons or brothers, in mission schools both in Calcutta and Serampore, and these had brought up to them the news of Christianity. If you ask me to state definitely what it is these people know about the Gospel, I should be obliged to say, I don't know; but a certain undefined knowledge of it seems to have stolen in among them. In fact, was literally startled at the amount of preparatory work that had been done. How, by whom, when, I don't know, and could not find out; but if God were to raise up a man amongst them answering to John Knox in Scotland, to Wickliffe and Wesley in England—one of themselves endowed with the qualifications of an apostle, having the spirit and power of an Elias, most firmly do I believe we should see pentecostal times renewed, and thousands converted in a day. I have been encouraged beyond measure by this trip. Often have my colleagues and myself mourned over the painful truth that we have been obliged to return "No converts—no converts." Of course we have felt that our labours were not to be tested by that; but in these distant out of the way villages we have seen

evidence that our work, if it be only as preparing the way of the Lord, is not in vain; and is it no honour to be permitted to prepare his way?

I should not be doing right if I were not to mention how pleased I have been with the devotedness and zeal of our native preachers. They have been hard worked. We have been out walking about for eight or ten hours a day, and they have never shrunk from it. I have not once had to incite them to work; but when they had really been unfit, through being unwell, to go out, I have had to tell them to stay behind, for they have got ready to go as usual. They have laboured hard and preached well. On the second tour we were accompanied by Badan, the young man who has been supported here for three years past, through the liberality of Dr. Elton, of Exeter. We thought it would be a good plan to test his power, and to give him a little practical education. He promises to make a good preacher. He has a good flow of words, and an energetic delivery, and if he be spared and continues to maintain a good profession, he bids fair to become a useful labourer for God.

JUBILEE OF THE MISSION IN CEYLON.

The Annual Report will already have made our readers acquainted with the fact, that it is now fifty years since the work of Christ began in the beautiful island of Ceylon. The event was celebrated by our European friends in Colombo, in December last; but it remained for the native brethren to express their joy before God for the light of life which has shone upon them. It was resolved to hold a meeting at the station of Kottigahawatte, where our venerable native brother, Whytoo Nadan, has so long and so creditably laboured. It accordingly took place on the 14th April last. Kottigahawatte is about six miles from Colombo, and is surrounded by dense plantations of cocoa-nut trees, as well as by thick jungle, in the shade of which the natives erect their cottages of bamboo and cocoa-nut leaf. Mr. Nadan has been twenty-five years at this station, and though a Tamil by birth, has most successfully won the affections of his Singhalese congregation. His church comprises about fifty members, but on this occasion the native Christian community gathered from all quarters, and not less than eight hundred persons assembled to praise the Redeemer, by whose grace they are saved. The evident affection, sympathy, and union existing among them was very marked. Universal earnestness, attention, and decorum were manifested during the services of the day.

The people thronged the chapel, which will hold about five hundred persons, and the verandah round it; at the meeting the Rev. R. S. Hardy, of the Wesleyan Mission, took the chair. One of the native ministers, Mr. H. Pereira, opened the meeting, after singing, with prayer. The Rev. H. R. Pigott gave an address in English, which was translated as he proceeded, in which he recalled the history of the past, and urged upon the people an active endeavour to spread the Gospel. Animating addresses followed from the native brethren, Nadan, and Silva of Grand Pass Chapel, Melder of Byamville, and others; besides speeches from missionaries of other denominations present. The very interesting service was closed with a collection for the mission. All present felt that the Lord had done great things for them, and regarded the scene as a kind of first fruits unto God of that harvest which the Gospel shall reap in Ceylon. During the fifty years some hundreds have passed away, and are before the throne of God and the Lamb; these, now associated with the church militant on earth, are the van of the host whom the Lord our God shall call.

PROPOSED MISSION TO THE SONTHALS.

BY THE REV. R. J. ELLIS, OF SEWRY.

FOURTEEN years ago, the Rev. J. Phillips, of the American Mission to Orissa, reduced the Sonthali to writing, and composed two or three simple school-books, besides an introduction to the language in English. The Gospel by Matthew

ranslated. A few converts were the fruit of Mr. Phillips' very devoted
mong those simple hill-men; but before he had the satisfaction of
mission matured, he was compelled to return to his native land by the
his health. His son is preparing to take up his father's work, and is,
alifying himself in surgery and medicine, that he may minister both to
and the souls of this interesting people. Dr. Bachelor, of the same
s anxious to carry on the work in the interim; but the want of suitable
ne one hand, and the pecuniary embarrasment of the mission on the
uire that he should delay his efforts in this direction for a time. Mr.
a retired Crimean officer—is, I believe, engaged in a mission to the
t Bhaugalpore, in Behar,—fully a hundred miles from this, as the crow
I have not ascertained any of the particulars of his operations.
as I know, these are all the efforts that have been made with a view to
Sonthals under the influence of the Gospel, by establishing missions
em. As they understand Bengali tolerably, and are found in large
in the different native states, from Orissa all the way to the Rajmahal
Behar, many of them have heard the Gospel casually from itinerating
ies. The Rev. Alphonse Lacroix frequently met with them, and brother
n has often visited their villages, in his itineracies into the jungles
station. The Free Church Society meditate sending a missionary to
I am assured he will not be located within many miles of us.
nthals have peculiar claims upon us in Sewry, as scores of them pour
own daily, to buy and sell in the bazaars. They supply a large propor-
ne fire-wood consumed in this immediate district, and large bands of
n, women, and children—are to be seen of a morning, coming from the
heavy burdens of that commodity on their heads, or swung on their
Their villages, as I have said, are near,—some of them being not
four or five miles off,—and there is, perhaps, no station so advan-
situated in Bengal, for reaching them, as this. On the other side of
hoom Hills,—twelve or fourteen miles distant,—they are to be found
rge numbers, their villages being generally pitched in the least produc-
of the country. Our roads to the west and north lead us directly
them, and the huts in these directions are largely attended from their
ng villages. But, although the Sonthals, from their proximity to the
have so far acquired the language of the latter race, they do not suffi-
derstand it to be able to receive, through that medium, instruction in
things. Accordingly, in my last preaching tour, whilst myself and
npanion had numerous opportunities of conversing with, and preaching
we found it most difficult to make them understand the simplest truth,
y which we had not experienced, could we have spoken to them in their
ne. "That," says Mr. Phillips, "is the same that is spoken, with differ-
s of variation, by the Mahales, Kodas, Munda Bhumijas, and others of
Cole family." Whilst we were among them, the joy they manifested at
glimpses of the truth that managed to steal into their minds, made us
k of these words of their first teacher,—"To address them in this,
), has an almost magic effect, in allaying their fears, and inspiring them
dence." We longed to be able to tell them, in their own language, the
our tidings, and thought it probable that, if able to do so, we should
, ere the lapse of many days, more fruit of our efforts among them—
ugh these efforts were—than we are permitted to see after the almost
ears of toil and prayer of the Church in Bengal. These people are
simple and truth-loving,—in this way a very striking contrast to the
—and although as we saw, in this very district, in the Sonthal insurrection
hat they can do when provoked, still they are naturally a peace-loving
trious people. They have learned to drink the native liquor, which is
oying so many thousands in Bengal,—otherwise, their habits are as in-
as they well could be. Some of them who lately visited me, spoke of
a rupee, or a rupee and a half, a month!—a sheer impossibility in the

town, but, apparently, quite a possibility in the jungle. Rice, maize, native vegetables, and fish, are their only food, if I except the liquor above mentioned, which, with them, as with many of the poorer Hindoos, is considered to be both meat and drink.

Their worship is as simple as their habits. The sun is their principal deity,—their creator and preserver,—and to him they offer a he-goat. Their ancestors have the second place in their theology, and to them they offer rice, fruit, flowers, sweetmeats, &c., as the Hindoos offer to their Shiva. To avert calamities from themselves, their offspring, and their fields, they offer a cock—reminding one of the Jews and the Mussalmans—to the supposed demons of the woods. The only image they make, is in commemoration of their ancestors. This I only saw in one of the many villages I visited; and, to say the least, it did not flatter their skill in art. It was very small,—not over three inches long—a faint attempt at a small wooden doll,—and was stuck into the ground under a large thatched shed. The chief man of the village alone has the privilege of thus exposing the remembrancer of his ancestors: all the others may have their *penates*, and do have them, but only to themselves. Some more skilled in theology, or, I should rather say, in mythology, have other objects and forms of worship, but what I have mentioned are the chief, and are universal. Having no written language of their own, they have no shastres; and, properly speaking, they have no priest, the chief man in each village, called the Magi, acting in this capacity.

They hear the Gospel with respect and delight. Some time ago, the whole of the people of a large village, where brother Williamson and his native assistants had been preaching, rose up with one consent, and asked him, "What must we do?" In one village, where we got a most attentive audience, we caused all the men to repeat, two or three times, the name of our Lord, and on returning, about two hours after, we found they still remembered it. When we talked to them of sin, of righteousness, and of judgment to come, and told them of the loving-kindness of God in sending his Son to die for sinners, they listened with both ear and mouth, and, in some instances, asked us soon to return, that they might hear more.

For many years brother Williamson has been desirous of doing something direct for the Sonthals; but many difficulties, and especially the want of proper men stood in the way.

Having mastered the Bengali, and seeing such an inviting field of labour as the Sonthals present wholly unoccupied; moreover, having sought and, I trust, obtained Divine guidance in the matter, I have begun, in right earnest, to acquire their language. The pronunciation is by no means pleasing, for, in speaking, the words are very distinctly cut up into syllables, thus causing a hopping sound, which leads the listener to think the speaker is at a loss what to say. Still, owing to the peculiarity of the pronominal construction, and also of the form of the verb, the language is a singularly expressive one.

I hope to make a survey of the Sonthal district within a radius of 25 or 30 miles to the north and west, and to choose a suitable village for our station. Meantime, I think of Dumkha, about 30 miles off, where there is a Deputy Commissioner, and to which there is a good road all the way from this. There we shall establish a school, in the first place by means of a Bengali schoolmaster; and also a preaching station, which must be occupied for the present, likewise, by a Bengali. To provide suitable schoolmasters, we shall have a boarding-school for Sonthal boys here. This we mean to commence immediately; but afterwards we shall only take such boys as appear likely to be useful, who have attended a course of preliminary instruction at the proposed preaching station.

We shall endeavour to find *funds* from another source than the Society; but I earnestly beg for the *prayers* of the Society and its friends on our proposed undertaking. Our work, for some years, will be all up-hill, and such as to demand much faith and self-denial. We shall have to begin at the very alphabet with the men who are to be the teachers and preachers of a future day,—in fact, to *make* our own men. The people we go to labour among, are one of the most

ignorant tribes of India; they lack, moreover, the quickness and tact of many other tribes: and thus, to bring our mission to maturity, much patience, and perhaps many years, will be necessary. But the most casual Christian observer of them must feel, that a comparatively small amount of labour amongst them will, under God's blessing, be crowned with very signal success. THEY HAVE NO CASTE,—a significant fact to any one who knows about work in India; and, as I have above said, they have no shastres; so that we have in them, as it were, an unoccupied field. There is, therefore, great need, and great encouragement, for prayer on the part of those who desire to see these untutored and uncared-for hill-men brought under the influences of religion and civilization. I am sure we may hope for your assistance in this way.

MISSIONARY MOVEMENTS.

BARASET.—Our native brother, Ram Krishna, reports that the native girls' school formed some years ago by a Bengali gentleman of the town, has had but little success; at first from opposition, but now from indifference. He thinks that the spirit of Hinduism is dead for many miles round Calcutta. Its stronghold now is among the females. A Brahmin once observed to him, "educate our females, and we are undone."

KHOOSTIA.—Of this new station, Mr. Anderson reports favourably. One young man has embraced the gospel, and another is about to do so. Evangelistic operations are carried on with regularity, and the native preachers have made several preaching excursions. Khoostia is most conveniently situated for missionary labour in the northern districts of Bengal.

MAGOORAH.—The tidings from this new station are also very gratifying. A school for boys has been established; after some opposition from the people, Christian truth is freely imparted and daily prayer held. Mr. Hobbs says, that the Brahmists are very strong in this place, and that some of them are half persuaded to embrace Christianity. The five native preachers in four months have addressed thirteen thousand persons, distributed 983 scriptures and tracts, and spent 1132 hours in labour.

BARISAL.—Writing in June, Mr. Martin informs us that he had made three tours, two to the South and one to the North of Barisal. On the Comer river the markets are very large, and the missionaries had immense crowds of hearers, chiefly Mohammedans.

DACCA.—Mr. R. Robinson writes that he has been invited to preside at some of the meetings of the Brahmists, in which religious, literary, scientific, and political subjects have been discussed. This has given him great influence, which he is using to urge upon them the claims of the gospel.

SEWRY.—Mr. Ellis is directing his attention to the spiritual wants of the Sonthals, whose language he has begun to learn. Our revered brother, Mr. Williamson, continues in a precarious state of health. The mission has to mourn the loss of the native preacher Boleram. He died in the faith, after some well spent years in the Saviour's cause. He knew many of the Bengali dialects, and could also preach in Hindi, Urdu, and Oriya. His preaching was powerful, and the Lord Jesus was always prominent in it. He was a very superior poet, and some years ago obtained repute among the native christians for a dramatized history of David and Goliath.

ALLAHABAD.—The corner stone of the new chapel was laid by the Rev. J. G. Gregson, on the 3rd of June last, in the presence of a large assembly. It will cost £2,500, of which sum £2,100 are promised to be paid in two years. Mr. W. H. Carey, a grandson of Dr. Carey, has promised to give a white free stone pulpit, with marble panels. Mr. Gregson will be glad of assistance to meet the £400 remaining to be raised.

POONAH.—Six persons have been baptized since the commencement of the year. The native brethren have, at their own request, been formed into a separate native

baptist church, the first formed in the Presidency of Bombay. Sudoba will act as their pastor.

HOWRAH.—The health of Mr. Morgan has very much improved, so that he is able to preach twice on the Lord's day. The native preacher continues steadily to prosecute his work, and the school attendance has greatly increased. Some persons are reported as under serious impressions.

TREMEL, BRITTANY.—Mr. Jenkins writes very encouragingly of the progress of divine knowledge in Brittany. He feels pretty confident that the new minister of worship will grant the authorization to open the chapel which has so long been delayed.

HOME PROCEEDINGS.

During the past month we have not heard of many missionary meetings having been held. The Secretaries have attended meetings in North Wales and St. Albans. At the latter place sermons were also preached by the Rev. Isaac Allen, who is now on his way to Bengal. From the list below, it will, however, be seen that the autumnal meetings are likely to be very numerous and to cover a wide extent of country. May the anticipation of these services lead our friends to the throne of grace, that they may be made eminently conducive to the glory of Christ, and the advancement of his cause.

We are sorry still to repeat that the funds of the Society are far below its necessities. A portion of the debt of last year, amounting to £391 14s. 5d., still remains to be liquidated; and without the very liberal gifts of the churches, the Committee will be unable to meet the demands made upon the treasurer by the widely extended operations of the Society.

A missionary collector at Eye in Suffolk has sent us 2s. 6d. as the proceeds of the sale of the Quarterly Herald, to meet the present emergency and to clear off the debt. We commend his example to other collectors; for although the Quarterly Herald is issued for gratuitous circulation, some contributors may be willing to purchase it to assist the funds.

We have the pleasure to announce the safe arrival at Liverpool of the Rev. T. and Mrs. Evans of Delhi, with their child, after a long and tedious voyage of four months and a half. Mr. Evans reports himself as much improved in health by the voyage.

The Committee of Calabar Institution write in very pressing terms for a tutor, to succeed, in the training department, the late lamented teacher Mr. Gunning. We shall be happy to receive suitable applications for this most useful and important work. Candidates should be well trained in the practice of tuition as carried on in British Schools.

MISSIONARY MEETINGS.

The following Missionary Services have been arranged to take place during the months of September and October, so far as they are known to us. In some cases the names of all the members of the deputation have not been communicated to the Secretaries. For the future we shall be happy to receive such information as may make the lists in every respect complete.

Place.	Date.	Deputation.
N. Riding, Yorks.	August 30 to September 9	Revs. J. Bigwood, George Pearce
East Gloucestersh.	September 13 to October 2	Rev. George Pearce
Worcestershire	„ 13 to Sept. 25	Rev. A. Saker, W. Heaton, Esq.
Shropshire	„ 13 to „ 30	Rev. R. Williams, E. B. Underhill, LL.D.
W. Riding, Yorks.	„ 13 to „ 30	Rev. J. Parsons
Norwich	„ 21 to „ 23	Revs. C. Vince, T. Binney, Dr. Tidman

	Date.			Deputation.
am	September 20	to	Sept. 24	Revs. J. Makepeace, F. Trestrail
iire	„ 20	to	„ 29	Rev. J. Hirons
	„ 20	to	October 4	Rev. Dr. Evans
eshire	„ 20	to	„ 2	Revs. C. M. Birrell, T. Gould
lonshire	„ 20	to	„ 2	Revs. N. Haycroft, J. Wilkinson
vonshire	„ 27	to	„ 4	Revs. T. Pottenger, G. Rouse, M.A.
vonshire	October 4	to	„ 16	Rev. J. Parsons
ı, &c.	„ 4	to	„ 9	Revs, A. McLaren, B.A., J. Wilkinson
	„ 4	to	„ 7	Revs. N. Haycroft, M.A., T. Evans, E. B. Underhill, LL.D.
	„ 11	to	„ 21	Revs. J. Makepeace, T. Gould
enshire, &c.	„ 11	to	„ 23	Revs. T. Pottenger, A. Saker
re	„ 11	to	„ 30	Revs. F. Trestrail, G. Pearce
hshire	„ 13	to	„ 30	Revs. J. Bigwood, T. Evans
er	„ 11	to	„ 14	Revs. J. Allen, N. Haycroft, M.A., A. J. Parry,
	„ 18	to	„ 23	Rev. J. Allen
hire	„ 25	to	„ 30	Revs. J. H. Hinton, M.A., J. Parsons

DEPARTURE OF MISSIONARIES.

interesting valedictory service, to take leave of the Rev. J. and Mrs. Mrs. Anderson, and to ordain the Rev. Isaac Allen, was held at Bloomspel on the evening of the 3rd of August. The service was commenced v. J. Kingdon. Dr. Underhill gave an account of the progress of the of Christ in Bengal, the sphere of labour to which the missionaries were lepart, and after the usual questions, replied to in a most interesting y Mr. Sale and Mr. Allen, the Rev. J. Bigwood commended them and panion to the Divine blessing and care. The Rev. N. Haycroft, then h earnest and wise counsel to Mr. Allen, closing with some words of Ir. and Mrs. Sale, who are about to resume their labours in the mission ıe Rev. W. Brock closed the meeting with the benediction.

ends sailed in the "Shannon" on the following Tuesday, August 11th, their company Miss Wheeler, who is about to take charge of the school by Mrs. Sale, and the children of some of our missionaries. They ı the affectionate sympathy and fervent prayers of all to whom their known.

CONTRIBUTIONS,

on account of the Baptist Missionary Society, from July 21st, 1863, to August 20th, 1863.

notes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
SUBSCRIPTIONS.			
.....	1	0	0
R., Ber-	1	1	0
ONATIONS.			
and Naomi, d Thanksring"	15	0	0
d"	15	0	0
sat cito"..	20	0	0
LEGACY.			
Marlborough, the late Mrs., of Cedar Cottage, Streatham, by W. Swinscow, Esq.	200	0	0
LONDON AND MIDDLESEX.			
Henrietta Street— Collection	7	17	0
Shouldham Street— Contribs. S. School ..	1	0	0
Uxbridge— Contributions	6	2	0
BERKSHIRE.			
Ashampstead— Contributions	2	6	4
Compton— Collection	1	1	6
Streatley— Collection	1	2	2
CORNWALL.			
Helford— Contribution	0	5	0
DEVONSHIRE.			
Ufculme— Collections	6	0	0

	£	s	d
Essex.			
Loughton—			
Contributions	4	2	8
Gloucestershire.			
Eastington—			
Contributions	5	11	1
Eastcombe—			
Contributions	1	7	6
Hampton—			
Contributions	1	17	3
Hillsley—			
Collection	0	14	7
Painswick—			
Contributions	1	17	3
Stroud—			
Juvenile Miss. Soc.			
Contribs. for *N. P.*	10	0	0
Uley—			
Collection	1	14	0
Woodchester—			
Contributions	0	17	6
Hampshire.			
Shirley—			
Contributions	1	0	0
Hertfordshire.			
St. Albans—			
Contribs. on account	36	0	0
Lancashire.			
Birkenhead, Grange Lane—			
Contribs. for *N. P.* ..	9	3	6
Preston—			
Collection (moiety) for			
W. & O.	7	10	10
Northamptonshire.			
Clipstone—			
Contributions on acc.	17	2	6
Gayton—			
Collection	2	10	0
Hackleton—			
Contributions	0	10	0
Little Houghton—			
Contributions	0	15	0

	£	s.	d.
Oxfordshire.			
Caversham—			
Contributions	25	5	0
Somersetshire.			
Shepton Mallett—			
Contributions .....,	1	14	0
Warwickshire.			
Birmingham—			
Contributions on acc.	118	13	0
NORTH WALES.			
Anglesea.			
Amlwch—			
Contributions	6	0	6
Bethania—			
Contributions	0	9	1
Bethel—			
Contributions	0	17	3
Capel Newydd—			
Contributions	0	17	6
Carmel—			
Contributions	0	11	7
Cemaes—			
Contributions	0	17	7
Sardis—			
Contributions	0	11	5
	10	4	11
Less expenses ..	0	0	10
	10	4	1
SOUTH WALES.			
Glamorganshire.			
Clydach—			
Collection for *China*..	0	8	8
Cowbridge—			
Collection for *China* ..	0	13	8
Morriston—			
Collection for *China*..	0	7	3
Gower Siloam—			
Collection for *China*..	0	7	6
Gower Penclawdd—			
Collection for *China*..	1	2	4
Llansamlett—			
Collection for *China*..	0	5	0

	£	s.	d.
Ystalyfera Caersalem—			
Contribs. for *China* ..	0	2	9
Monmouthshire.			
Magor—			
Contributions	2	0	0
Pontygwaith—			
Collection	0	5	0
Pembrokeshire.			
Saundersfoot—			
Contrib. for *China* ..	0	5	0
Tenby—			
Contrib. for *China* ..	0	2	10
IRELAND.			
Letterkenny—			
Contribs. (moiety) ..	2	10	10
FOREIGN.			
Canada, West—			
Cameron, Donald, Esq., by Rev. Jno. Gilmore, of Peterboro', Canada West	20	1	9
Donations and Subscriptions for Mrs. Sale's School for Daughters of Hindoo Gentlemen in Calcutta.			
Benham, Mrs. James ..	1	1	0
Birmingham—			
Contrib., additional, by Mrs. Hopkins ..	30	16	11
By Mrs. Green, Hammersmith	4	16	0
By Mrs. Hawkins, Wellington, Somerset....	2	10	0
By Miss S. E. Parsons	2	2	6
Camberwell, Denmark Pl.—			
Additional	0	5	0
Liverpool—			
Contributions	111	14	9

N.B. The names of Subscribers and Donors to this Fund will be published shortly.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends :—

The Misses Hepburn and Friends, Clapham Common, for a Box for Mrs. Sale.
Ditto Ditto for Mrs. Kerry.
Spencer Place, Sunday School, for a Parcel of Clothing for Rev. J. Sale.
Friends at Hammersmith, by Mrs. Green, for a Parcel of Fancy Articles for Mrs. Sale.
" Reading, for a Box for Mrs. Sale.
Mr. W. H. Watts, Liverpool, for a Parcel for Mrs. Sale.
Mrs. Risdon, Pershore, for a Parcel of 30 Pinafores for Miss Saker's School.
Mrs. Beal, Walworth, for a Parcel of 40 Berlin Patterns for Miss Cowan's School.
Ditto Ditto for Mrs. Sale's School.
The Children of Denmark Place Chapel Sunday School for a Parcel of Clothing for Mrs. Sale's School.
Mr. Josiah Forster, for Two Parcels of Books and Tracts for Rev. W. H. Webley, Jacmel, Hayti.
Mr. James Childs, for Two Years Baptist Magazines.
Teachers of Battersea Chapel Sunday School, for a Parcel of Clothing for Rev. A. Saker.
Mrs. Cunningham, Great Marlborough Street, for a Parcel of "Quivers" for Rev. R. Smith, Africa.
In the July "Herald," the Parcel of Clothing acknowledged from Mrs. E. B. Woolley, Hackney, should have been entered from the Mare Street Missionary Working Society, by Mrs. Woolley.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

SEPTEMBER, 1863.

NEW STATION.

CLOSKELT, COUNTY DOWN.

An interesting narrative of the cause in this place was given by Mr. Eccles, in a letter inserted in the Chronicle for March. It will be remembered by the following incident relating to

"The Revival Barn,"

"A good man in this neighbourhod, whom I had the pleasure to baptise some years ago, and who had also been much acknowledged in revival work, had occasion to build a barn. The thought occurred to him to make his barn so as to answer the purposes, not merely of the farm, but of the kingdom of heaven. I never preached in any building, not a chapel, more adapted to chapel objects. Thus to accommodate the infant church, exactly in the time of need, a most convenient and capacious building is in perfect readiness. It is now brother Macrory's head quarters. Here he, and those who sympathize with him assemble. On Lord's day morning the congregation is good, but in the evening it is literally crowded. There seems the fullest evidence for believing that in all the north of Ireland there is not a more promising field than this. It bids fair, in a few years, to take precedence, in point of numbers, of any of the now existing causes.

This station, under the care of Mr. Macrory, has now been adopted by the Society. The prospects of success are very cheering.

THE MISSION: ITS STATE AND PROSPECT.

"Banbridge, July 1, 1863.

"My dear Brother,—We are now looking forward—I need not say with how much pleasure—to the meetings of our Association, so soon to be held in Belfast. So scattered as we are over the country at such distances, and therefore seeing each other so seldom, we find it sweet, indeed, when we are able to enjoy such brotherly sympathy.

"But the annual return of these gatherings furnishes an obvious stand-point whence it is natural to review the past, to ponder the present, and to anticipate the future."

State of the Church.

"I am happy to state that the progress of the church continues steady and encouraging. One or two have walked unworthily, and have been put away. Death has deprived us of others. Yet there is still a clear increase of *twenty*. And now that the Revival *excitement* has passed away, now that there is no longer that pressing into the kingdom that once delighted us, we bless the Lord that, notwithstanding the wear and tear of a year so trying, our membership has increased in the proportion of *one in seven*."

The New Station at Closkelt.

"In addition, there is the very encouraging opening at *Closkelt*. From this neighbourhood I have baptized a very goodly number. They are united comfortably and prosperously under the ministry of brother David Macrory. A place of worship is sadly wanted here, which the friends are already putting forth a vigorous effort to obtain. They contemplate a building *fifty-five* feet by *forty*, which they pledge themselves to raise, if British brethren aid to the amount of £200. Never has such a sum been more deservingly asked! Shall it be asked in vain?"

New Openings.

"Advantageous openings present themselves on all sides. It grieves one that any should be neglected. It is impossible, as matters stand, to attend to all. Your agency in Ireland should, at least, be doubled. I trust the Committee will feel it their duty to make the attempt. We have opportunities which we never had before, and which, if neglected, we may never have again. Let us take the tide at the flood. Let us be strong and of good courage, and push the advantages God is so plainly giving us.

"All around the brethren are *hopeful*. The feeling is that *God is with us*. 'The joy of the Lord is our strength.' Even this, I feel convinced, is a token for good."

Native Agency.

"There is also a goodly number of young men with clear heads, warm hearts, and untiring energy, to whom employment in the gospel is, not *labour*, but *delight*. Some of them I trust the Committee will at once employ. I yield to none in appreciation of the gifts and graces that distinguish English brethren: there is, however, an advantage and congruity in native agency, which experience finds it easier to admit than to explain. We are grateful for the liberality that gives us auxiliaries, but, nevertheless feel certain that the evangelization of Ireland. must be achieved mainly through the efforts of her own children.

"Not only should we increase our agency immediately, but means should be taken to secure a suitable supply for all *future exigencies*. A measure of education is indispensable to a permanently successful preacher. When our young men once cross the channel, the attractions of England become too strong for them, and they never return. In connexion with the Queen's colleges, we have now peculiar advantages for the training of young men within our own borders. We have plenty of material which English skill would turn into 'vessels of honour,' but the English skill we do want. May the Lord who has helped us hitherto soon dispose a competent brother to undertake this important work."

Visit to the Stations.

"I would say more, only that I hope to see you soon, on your annual tour of inspection. This part of your work is no doubt fatiguing, and frequently the cause of much anxiety; but it is necessary. You thus 'see with your own eyes,' as we say, and know exactly how matters really are; besides, it gives confidence to the Society's supporters. They know that an oversight so exact prevents the misapplication of the funds with which they entrust you. The Lord spare and strengthen you to give us many such visits.

"Adieu, for the present,

"Yours, for Ireland, with heart and soul,

"W. S. Eccles."

"The Poor have the Gospel preached to them."

The following description of the happy influence of the gospel in scenes of destitution and death, is supplied by Mr. Eccles, of Banbridge, in a letter recently received from him:—

Poverty.

"The last twelve months have been to us a period of very much trial—owing to the extraordinary wetness of that and preceding years, coupled with the poverty already existing—a poverty of which in England there is no possible conception—we have had a mournful amount of sickness. This sickness—of periodical recurrence—deepens, of necessity, the distress that caused it. Thus, then, notwithstanding the most orderly habits, thrift and industry, the situation of numbers remains, and will long remain, painful indeed.

"I advert to this only on account of the opportunity it gives me to speak of the accompanying circumstances of mercy. There is 'a bright light behind the cloud.' 'Out of the eater has come forth meat, and out of the strong, sweetness.' In the mount of overwhelming perplexity, the Lord is ever seen, as truly as he appeared for Abraham in his day, Gen. xxii., 14. We may still sing with Isaiah:—'Thou hast been a strength to the poor, a strength to the needy in his distress, and his refuge from the storm, &c.'"

A "Death-bed" Scene.

"Enter with me this cabin. The windows are not the best, but the roof is open enough. There is plenty of ventilation. Take that little stool, it is the best seat they can offer you. The father is out at his daily toil. Four little ones crouch together where the little fire lately had been. You feel an uncomfortable rising at the heart, as you observe their sickly, sharp, fleshless features. The mother is over there, in that bed, 'sick unto death.' Eleven exhausting months have passed, and still she is here. Her pain is extreme, as is evident from her heavy convulsive breathing. She is unable even to turn on one side. Yet how her eyes are fastened on those helpless little ones that shall soon have no

mother. Her emotions, as she glances back on what life has been to her, and forward on what it probably will be to them, the Omniscient only understands. Approach and speak with her. Expect not much, for she never was taught to read the Book of God. Expect not much, for she was brought up a Unitarian, and, a few years since, knew nothing of 'God in Christ reconciling the sinner to himself.' But now she falters not, but confesses:—'I am not afraid to die. I *know* whom I have believed. I am a great sinner, but he is a great Saviour. My sins deserve everlasting wrath; but the blood of Jesus Christ, His Son, cleanseth from all sin—cleanseth *me* from all sin. I have been praying for these dear ones. I am enabled to commit them to His care, whose goodness and mercy have followed me when I had no thought of Him. My dear husband! God be his strength! These tears will come, sir. But I do not murmur—I want to say, I *do* say—The will of the Lord be done!' Such was, in substance, our last conversation. Two days after, she ceased to know in part. Every cloud had rolled away. Pain and sickness, and sorrow ceased. Clothed with a white robe, and bearing her palm, she mingled with the redeemed to join in the everlasting song and crown Him Lord of all."

Visits to the Poor.

"Other instances—and there are many such—opportunity will not now admit of my detailing. Many a glad welcome, from such grateful souls, awaits the supporters of the Baptist Irish Mission on their entrance into 'everlasting habitations.' But there is a present reward in thus making friends by means of the Mammon of unrighteousness. There is sweetness in 'ministering to a mind diseased, in trying to pluck from the breast a rooted sorrow.' Intercourse with the rich, and all the honour they can do you, impart no pleasure such as is found in 'the house of mourning.' How blessed to lessen, even by one, the groans of earth! Do any speak of the pleasures of gain, the pleasures of victory, the pleasures of science? It is the climax of pleasure—it is heaven on earth—while this 'night of weeping' lasts, to tell the struggling children of want and sorrow of Him in whose cross we have

> "The balm of life, the cure of woe,
> The measure and the pledge of love,
> All that sinners want below,
> And all that angels know above."

This was our Redeemer's "meat and drink;"

> "He came the broken hearts to bind,
> The bleeding souls to cure;
> And with the treasures of His grace,
> To enrich the humble *poor*."

None, therefore, I hope will object that I speak of the *poor;* and turn from the short and simple statement, with a disdainful smile. The cabins of the ragged and the hungry are often passed unheedingly by; I hesitate not to avow that I feel as if I were sent to them peculiarly. Their souls are precious in God's sight. Many, for want of clothing, &c., cannot come to our public services. We must, therefore, go to them. The number of sermons one preaches is, therefore, a very small part of the work that must be done. We must go out into the high ways and hedges, into the streets and lanes. We must go after the unhappy wanderers. For this we have the example of our Lord himself. He *came*—he came to *seek* and save. "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out." The daily "preaching from house to house," is emphatically the work which is here before us, and the work that God acknowledges.

Welcome to the Minister of the Gospel.

And here especially appears one happy result of the great revival. The man who brings with him "the story of peace," finds almost every door open to him in a manner peculiarly Irish—peculiarly indicative of that hospitable kindness and self-denying courtesy for which the nation is distinguished, the hungriest will give over eating, the busiest will suspend their work, every other interest will be postponed, till the man of God delivers his message.

COLERAINE.

"Glasgow, Aug. 14th, 1863.

"My dear Brother,—I have just returned from a visit to the church at Coleraine, where I have been to see my former flock. On Lord's day, August 9th, I preached twice at the Baptist Church, to very crowded audiences, who listened with marked attention while I proclaimed the word of life. On the following Tuesday evening I preached to a large congregation in the Town Hall, on behalf of the Ragged School. The labours of my successor, the Rev. A.

Tessier, are very highly appreciated by the people. He is a thoroughly devoted servant of the Lord Jesus Christ, and I have no doubt that his labours will be crowned with success. The Church seems to be most united and happy. I attended two of the prayer meetings, at which the Master's presence was felt. The prayers of the brethren were very earnest and refreshing. The attendance was good. All the members I conversed with expressed themselves as being highly pleased with Mr. Tessier, as a valued and faithful minister. He seems to be happy in his work, for which he is well qualified. He has commenced several Bible classes, assisted by two of the members, the result of which is already seen to be for good. I hardly think your committee have a more promising field of labour in all Ireland, than Coleraine. The success of the past *three* years there should encourage your subscribers and friends in their work of faith. Have *patience* and in a few years the Church will have become self-supporting.

"Before leaving, the friends presented me with three very handsome volumes, as a token of their esteem and affection. This was pleasing, and highly gratifying.

"Desiring for the labours of the Irish Baptist Society, more enlarged prosperity,

"I remain, dear Brother,

"Yours very truly,

"T. W. MEDHURST.

"Rev. C. J. Middleditch."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from June 16th to August 15th, 1863.

London—	£	s.	d.
Suburban Meeting, Dalston, by Rev. W. Miall	3	0	0
Chandler, Mr.	1	1	0
Fishbourne, Rev. G. W.	0	10	6
Hassall, Mrs.	1	0	0
Hillier, Mr.	0	10	6
Camden Road, by Mrs. Underhill	0	7	6
Amersham Hall, West, E., Esq.	1	1	0
Bicester—Smith, Mr. Josiah	0	10	6
Kettering, by Wallis, Mr. S.	3	10	0
Leicester—Belvoir St., by Bedells, J. Esq	18	17	3
Liverpool—Myrtle Street, by Golding, J., Esq.	15	0	0
Milton, by Dent, Miss	3	0	0
Saffron Walden—Nichols, Mr. H.	1	1	0
Sheffield—Wilson, J., Esq.	2	0	0
Thrapstone, by Rowe, Rev., P.P. M.A.	3	0	0
By Rev. W. S Eccles.			
Bilston	£1	10	7
Birmingham	17	8	0
Coseley—Darkhouse	1	16	0
Ditto, Ebenezer	0	10	0
Nottingham	14	15	6
Riddings	0	6	3
Swanwick	0	8	6
Tipton	1	2	6
	37	17	4

	£	s.	d.
By Rev. E Hands.			
Andover	£3	3	6
Arlington	0	15	2
Basilden	1	4	7
Bloxham	0	10	0
Broughton	4	0	8
Chesham	2	0	0
Chipping Norton	4	2	6
Cirencester	0	10	2
Cuddington	0	15	1
Hook Norton	1	10	4
Lymington	2	0	0
Newport, I. W.	1	17	9
Oxford	1	0	6
Portsea, &c.	8	5	0
Princes Risborough	0	2	6
Romsey	1	1	0
Ryde	1	0	0
Southampton	1	6	6
Waldridge, Dinton	1	0	0
Whitchurch, Hants	0	16	9
Wycombe, High	0	18	8
Yarmouth, I. W.	0	7	0
	38	7	8
Legacy. Marlborough, Mrs Charlotte. Duty free. By W. Swinerd, Esq.	50	0	0

The Secretary will be greatly obliged to any friends who will kindly favour him with some clothing and bedding for an Agent of the Society, who is upwards of 84 years old, and very ill.

Reports of the Society for the years 1861 and 1862, are greatly wanted. Any persons able to supply them will oblige by sending them by post, addressed to the Secretary at the Mission House.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, ESQ., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, to the latter of whom money should be made payable, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIER, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns.

THE

BAPTIST MAGAZINE.

OCTOBER, 1863.

HARVEST HOME.

Seldom have we been more emphatically called on to offer our humble gratitude to God for national mercies than at the present time. While the most desolating civil war, ever recorded in human annals, is raging among our brethren in America, we are in the enjoyment of profound tranquility; and while the most sacred ties of kindred are rent asunder by feelings of mutual execration, we are blessed with a subsidence of social, political, and religious differences, and a feeling of harmony among the different classes of society which has no example in our past history. In one respect, indeed, the storm which is raging across the Atlantic has beaten on our shores; the supply of materials, for the most important branch of our domestic industry, has been dried up; the looms of Lancashire have been silent, and the means of subsistence, for two millions of our fellow-countrymen, extinguished. But though the prospect of such a calamity has for many years been an object of the deepest anxiety, yet the actual visitation has, through Divine mercy, been relieved of any fatal result, and has not been suffered to impair the fabric of our commercial prosperity. The wealth which a bountiful Providence had bestowed on the country, has been applied to the immediate relief of the sufferers with the utmost alacrity and energy, and we are already enabled to look forward to the termination of this calamity and the resumption of labour, even without the aid of America.

These great national mercies have now been crowned by a harvest so abundant as to cast into the shade all preceding harvests within memory. It may, indeed, be asserted, with perfect confidence, that in no year since the plough turned up the first field in Great Britain, has the actual produce of the soil equalled that of the present year. For this unexampled blessing, which no art of man, no discoveries in science, and no stretch of human industry could have secured to us, we are indebted to Him who openeth His hand, and liberally supplieth the wants

of all his creatures. Never, therefore, as a nation, have we had greater cause to bless His name, and we shall be chargeable with the deepest ingratitude if there does not rise to heaven the tribute of thanksgiving from every hearth, and ascriptions of praise from every assembly throughout the land.

But our gratitude, if genuine, will not be allowed to expire in words; it must be manifested by deeds. The most grateful acknowledgment we can offer to our Heavenly Father for his goodness is to endeavour to imitate it to the fullest extent of our capacity by our own liberal exertions. If at any time the heart should warm to the necessities of others, it is assuredly when it has been made glad by a full cup of mercies. It is, therefore, most gratifying to perceive that a strong sense of this obligation begins to pervade every section of society in this land, and that preparations have been made to give expression to the national gratitude by renewed efforts to support the various institutions which distinguish it. We venture to suggest to our ministerial brethren, to recommend their congregations, to set apart one Sabbath, early in the present month, for a solemn service of thanksgiving for the abundant harvest we enjoy, and to combine with it an effort to strengthen the funds of the Baptist Missionary Society.

It is the glory of our denomination that it was privileged to take the lead in the establishment of those Protestant Missions, which are among the noblest institutions of the present century. The humble movement commenced seventy years ago in great weakness, but in strong faith, by Fuller and Carey, has now expanded into a national enterprise, which is sustained by every denomination, and embraces the wants of every Heathen tribe. In the history of modern missions, the Baptists occupy the first chapter, and a sacred obligation is thus laid on them to maintain with increasing ardour the undertaking bequeathed to them by the illustrious men who founded the mission. In the fullest confidence of being supported by the spirit and resources of the denomination, the Baptist Missionary Society has gradually enlarged the field of its operations. It was, indeed, difficult, when new spheres of usefulness were opening to view, and challenging its exertions in the field originally occupied by its missionaries, to fold up its arms and reply that it had done enough. Such a course would have been repugnant to the character of the age; but still more to the noble principle of perpetual expansion which is inherent in Christianity. The society, on whose behalf we now plead, has thus been carried forward in the current of Christian benevolence till its funds exhibit a distressing contrast to its engagements. Within the last few months, it has been constrained to have recourse to loans to prevent a suspension of its operations, and unless the most vigorous and substantial effort can now be made to augment its finances, there is nothing before it but the dismal prospect of contracting its sphere of labour, closing some of its stations, and recalling some of its missionary agents. Never since the origin of the present system of missionary labours has such an event occurred. The strength of Christian benevolence and responsibility in the constituents of each society has effectually obviated

so deplorable a necessity, and the Baptist Missionary Society may, we are confident, appeal with success to the sympathies of its friends, to preserve it from such a calamity. This is not a time, when the bountiful hand of God has filled the land with unexampled plenty, to relax our efforts to send the message of His mercy to the benighted Heathen. Let our gratitude on this joyous occasion take this noble direction, and let us show by our liberality to His cause how deeply we appreciate His temporal bounty. Let the devout feeling of each heart be, "Of thy own, O Lord, have we given thee," and let our gifts bear some proportion to the blessings now heaped on us as a nation.

ON THE NURTURE OF YOUNG CONVERTS.

BY THE REV. C. SHORT, M.A.

How are we to manage young converts? How shall we best secure their safety and their usefulness to the Church? are questions easy to ask, but immensely difficult to answer wisely. We are driven by circumstances to ask these questions, for we frequently have to lament the inconstancy and the backsliding of many of whom we had hoped better things. Young persons apply for baptism and admission into the Church, and give satisfactory evidence to the pastor and deacons that they are converted, and in a short time some of them begin to show signs of lukewarmness and carelessness, and others relapse into open sin. Now the important question is, can any means be devised by which this evil may be diminished? Can we, humanly speaking, erect any barriers that shall make the sheepfold more secure, and hinder the lambs of the flock from straying into the desert? If we can, it is infinitely important to discover them, and forthwith erect them with all our might.

We can offer only some very general suggestions; but the discussion of this subject may lead to other suggestions of more intrinsic value. The remedy for an evil is more likely to be discovered after we have looked attentively and anxiously at the evil itself. May God, the Holy Spirit, enlighten our minds for the discussion of the subject.

The Church and the Family have many points of resemblance, and we might pick up many instructive hints from the nurture and discipline of the family. The analogy between the two is not perfect, there are some important points of difference; but the training of children for life, and the training of Christians for spiritual life, are so analagous, that he who has clear ideas of the one will approximate to an understanding of the other.

I.—*There must be personal intercourse.* A father who is frequently from home, or who permits his children to be much from home, is unable to do anything effectually for the nurture—the intellectual and

moral nurture of his family. He must be amongst them—the influence of his personal presence must be felt. The ground work of all genuine influence is personal attachment, and that attachment can be formed only by close personal influence.

And this is especially and emphatically true in reference to the Church. There must be to an extent that can be determined only by circumstances, personal intercourse between the pastor and his people. And not between pastor and people only, but between the deacons and the people, and amongst the people themselves. The Church is a fellowship, and the younger members especially need this fellowship to bind them in a firm bond to Christ and the Church. The manner in which this intercourse is to be sustained is a more difficult question. In small churches it is easy: much time would not have to be consumed by visitation and intercourse, each member could easily be made sensible that he was cared for, and loved. But where a church is large, and its members constantly swelled by the accession of young converts, it is very difficult to devise means for bringing the pastor face to face frequently with each member of his church, especially with those of whom we now speak. But in some way it must and ought to be done; and each church and its minister ought to apply themselves to discover the means which are most suitable to their circumstances. To neglect the matter altogether, or to leave it to the caprice of circumstances, is sure to end in the apostacy of large numbers of the younger members.

II.—Obviously a family cannot be well nurtured *without a system of wise discipline.* A father who attempts the well-being of his family without an orderly system of government, or who makes laws which he allows to be broken with impunity, will soon have cause to repent his negligence or foolish kindness. His bed will be made of thorns, and his pillow stuffed with nettles, for his children will become his shame and torment.

And this again is true of the Church. The affectionate intercourse already spoken of, though indispensable, is not enough; the young convert must be made to feel that the eye of Christ's law is upon him; that the Church is an institution of law as well as of love; and that those who belong to it must walk worthy of its fellowship. The open sins, therefore, of its members must be faithfully dealt with. The careless must be rebuked,—the backslider must be suspended from membership, or excluded altogether;—every one must be made to know that he is amenable to the laws which Christ has laid down for the government of His Church. But let our members, young or old, feel that the discipline is lax; that they can go considerable lengths without incurring the danger of reproof or chastisement, and the piety and devotion of the Church will decay; all soundness and spiritual health will be corrupted, and the infection will soon taint every member of the Church.

Discipline, therefore, exercised in a merciful, but firm, decided spirit, is necessary to secure the steadfastness of our young converts—a dis-

cipline that consists of careful oversight, and a kindly, judicious treatment of the faults and sins which are brought under the notice of the Church.

III.—*There must be progressive instruction.* The children of a family would not be properly nurtured unless the teaching they received were adapted to their age and capacity. The same intellectual or moral aliment must not be given to the lad of fourteen as to the boy of eight or nine years old.

We have not come yet to the perfect understanding of this doctrine in the Church of Christ. The Bible class, Sunday School, the teaching of the pulpit, and the church library, contain some recognition of the need of progressive instruction for young converts. But the recognition is not explicit enough, we need to proclaim upon the housetops that piety owns no alliance with stagnant ignorance, that she stretches her wings and soars the highest in an atmosphere of spiritual light.

There can be no question of this fact, that the great majority of our young members are not constant and earnest readers of the Bible; that they do not regard religious knowledge and experience as things they are to obtain more of, the longer they live. As soon, therefore, as they have exhausted the stock of notions and feelings which they possessed at the time of their conversion, or supposed conversion, they have nothing to fall back upon, no new experiences, no new and enlarged conceptions of divine things, no new fund for the mind. It is true they passively receive now and then some fresh impulses from the pulpit; but these are not supported and renewed by any active effort of their own, and their value, therefore, to the deepening of piety is but slight.

There must be some method of organization in every church for leading the young mind onwards in the knowledge of divine truth, and thus deepening the convictions and maturing the character. To lay down any one plan as equally adapted to the circumstances of every church, would be pedantic and useless. Only let the necessity be felt for *some* plan; only let it be felt that human character is a flower that depends upon cultivation for growth and ripeness, and then the wisdom of each church will be called out to devise means and methods for the training of the young piety that is in it.

IV.—In a well-ordered family each member is trained to *the habit of action, exercise, or work.* Work in the school, or exercise in the playground, is essential to the health of mind and of body. When young persons are disposed to crouch round the winter fire, and lazily warm themselves there, instead of rousing their blood by skating or cricketing in the open air; or when a boy is allowed to shirk his lessons at school, because the necessity for exertion is painful to him, they will not grow up *men* trained to fight the battle of life, but pitiable incapables whom others will soon send to the wall.

The Christian church is not only a company of privileged believers, but a camp of Christian soldiers, each one carrying arms, and called to

endure hardness as good soldiers of Jesus Christ. And as in an army a regiment is found in which the latest recruit can take his place, and do his work, so in the Christian army there ought to be such order that the latest convert can be assigned to some band or company, in which he shall take the place for which natural endowment and spiritual gifts have qualified him. There must be officers and privates—some to lead, and others to follow, but all to take their part in the great spiritual battle the Church is fighting under the leadership of Jesus Christ, the Captain of our salvation.

Or to change slightly the illustration, the church is distinctively and emphatically an "organisation of labour." It is a family, indeed, in which spiritual affections are sources of happiness; but it must never be forgotten that we are called to be co-workers with God, fellow-labourers with Him in the great work of man's regeneration. Now the assigning of each new convert to some post of labour cannot be perfectly done by the minister or deacon; for the young convert himself will often know best what he is most capable of doing, and will of his own choice and self-knowledge select the post that he can fill with the greatest usefulness. But the knowledge which the minister and others acquire of the capabilities and aptitudes of young persons in the church will often be of great service in helping them to the selection of a sphere of labour.

Only the thing to be insisted on is, that all our young converts shall be enlisted in the work of the church, and this not more for the sake of the work that has to be done, than for their own sakes. We want to attach them to the church; we want to draw them nearer to Christ; we want to unfold within them the conscience, the heart, and a sanctified intelligence; we want to give them a desire for the conversion of others; we want to make them feel their need of more personal goodness and godliness, and all this can be done only in connection with regular systematic work undertaken for the honour of Christ. On the other hand, let them feel that to attend the chapel on Sunday or week-day, and *perhaps* pay for their pew, is all that is required of them, whether rich or poor, and very soon we shall either have to exclude them, or feel that they are drag-chains upon the progress of the church. Work is nurture—work in the Sunday school—in the sick chamber—at the door of ignorance and poverty—with tracts or bibles, or garments,—or money in the hands going about doing good; and such nurture is it that we should soon see its beautiful effects in a united, a peaceful, an energetic, and a Christian-like church.

V. Finally, let the elder members of the church take care to make religion beautiful and attractive in the eyes of the younger members. No organization, however perfect, no discipline, however scriptural, no work, however zealous, can afford to dispense with this. When the young can look up to the veterans of the church and see religion "drawn out in living characters;" can see that the gospel does make men really noble in disposition and in purpose, gracious and generous in character, and clearing away from the brow all pride and austerity,

endows them with tender sympathy and love towards the younger brethren; when they can see a gentle charity that puts the best construction on youthful impulses and efforts, they will be drawn towards them as to wise guides who will keep them on their way to the kingdom of heaven. This will be nurture of an invaluable sort. The young are powerfully affected by example. If they see coldness, selfish pride, worldliness, and want of sympathy in the seniors of the church, very naturally they will become indifferent; will be unconcerned for any elevated piety in themselves; many will assuredly yield to "youthful lusts," and fall back into the ranks they had left. May Christ give us all grace "to walk worthy of our vocation."

THE PAST AND PRESENT.

BY THE REV. B. EVANS, D.D.

(Continued from page 560.)

THE moral state of the nation, at the period to which we refer, was fearful. It stood out in contrast to the social habits and spiritual conduct of our fathers. The clergy and the people were very much alike. The restoration of the 2nd Charles opened a flood-gate of vice. Onward the stream rolled, deepening and widening in its course, till virtue, chastity, and holiness were almost unknown. From an interesting volume, from which we have already quoted, we select a sentence or two. "Thus much we can say, for divers of our Divines, some doctors, parsons, and preachers in this county, (Lancaster) they are so ordinary companions of gamesters, sorting and suteing with some of greater and some of meaner place in carding, diceing, and talking with them, that they seem to make no more conscience of breaking their canons, than children do of breaking sticks." The same gives us a glimpse of the morals of the people. "Now, because Popery and Prophaneness, two sisters in evil, had consorted and conspired in this parish (Whalley), as in many places, to advance their idols against the Ark of God, and to celebrate their solemn feasts of their Popish Saints, as being *Dii Tutelares*, the special patrons and protectors of their church and parish, by their wakes and vigils, kept in commemoration of them in all riot and excess of eating and drinking, dalliances and dancing, sporting and gaming, and other abominable impieties and idolateries." "Henry Adis, a baptized believer, undergoing the name of a free-willer, and also most ignominously by the tongue of infamy, called a Fanatic," in his "Fanatics Mite cast into the Treasury," says, "But the moon-sick madness of the multitude, yet unrepented of, together revived, and daily continued acts of the abomination in stage plays, May games, and pastimes, with the many bitter and most horrid oaths and execrations, uttered almost in every corner by nine-pins, nine holes, and pigeon-hole players, and to the poisoning of the youth of our age in the multitude of dangerous and debauched houses, ever the foul and detestable shame of a whole

kingdom." Darker shades might have been laid on this picture. From the highest to the lowest, all moral restraint was abandoned. Charles would frequently go from the chamber of his mistresses to the most solemn and impressive services of religion. No court has ever exceeded his in vice. Then its triumph was complete. Around his throne every immorality flourished. The church was powerless. The Hierarchy did not, or would not check this. Its hatred to the Puritan and Nonconformist element was so intense, that the vigour of its religious life was manifested in ignoring all the great principles which have shed their radiance on the great and illustrious servants of Christ of that age. Bishops and dignitaries then, by their pens, and those of their sympathies since, whose only argument against high moral character is a sneer or a torrent of abuse, have misrepresented the morality of these men. "They were strict, severe, and pharisaic. Melancholy was enthroned in their circle. Nature had no charms. The joyousness of life had no existence in their circle, and the innocent frolics, in which thousands luxuriated, were the affecting signs of a reprobate life." "It was a sin to hang garlands on a may-pole, to drink a man's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to put into a ruff, to touch the virginals, to read the Fairy Queen." The great painter of history could caricature as well as he could accurately delineate. He has only embodied the representations of men, who could tolerate the drunkard and the blasphemer in the ministry; but not the man who neglected the Cross in baptism, or refused to clothe himself with the surplice. Men would laugh at, and commend the individual who would hale an anabaptist to prison and make him feel the full power of the church's wrath, but who detested, with intensest hate, the men whose lives were pure, whose ministry was earnest, and whose spirit rose above the unmixed bigotry of the Court and its ministers. Still is it less true at later periods of our history? Dr. Owen, as Vice-Chancellor, on the contrary, is abused for the foppishness of his dress, and others for their worldly conformity. The cut of the hair, which created the term "round head," had given place to the long flowing hair, or the large curled wig. True it is, the moral tastes of our fathers, were still of a high order. Worldly pleasure, as then understood, was never sought. For them the modern amusements of many professors would have no charm. The card-table, the theatre, the assembly, the dance had no attractions. The song, the madrigal, and much of the music you hear in the drawing-rooms of many of the Christians of the present day, would have shocked the moral taste of the same class in the past. They felt that they had higher joys and loftier pleasures. In the sober engagements of the domestic circle, in works of piety and benevolence, and in the higher services of the sanctuary, they had "a joy which was unspeakable and full of glory." Rough they might be, but they were massive. Mistaken in some things, but there was the reign of conscience. Less of the drawing-room, and the effeminate, but their moral principles invested them with a strength and grandeur, which the threat of the magistrate, the stocks, and the dungeon could not weaken. It would be well if

the present felt the power of truth, and unfolded the holy tendency of the Christian life with the force and constancy of the past.

How is it? On what principle shall we account for the fact, that fasting marked so much of their public and even social religious life? Luxuries were not so abundant. The means of gratification were less facile. Commerce had not explored every region for rare and costly things, and the pampered appetite of rank and worldliness had not demanded them. Plentiful, but plain, would be the provisions for the individual and the family. But fasting was a duty. Everybody felt its claim. From the Senate to the peasant its obligation was recognised. Even the reign of the profligate Charles presents us with evidences of this. In the former article we have an instance in relation to the legislature. Examples could be multiplied. Religious dogmas, and religious duties were favourite matters of discussion by the Commons of England during the reign of the first Stuart, and not less so during the Commonwealth. Then grave matters were frequently accompanied by fasting, and "seeking the Lord." In the church it was more so. At stated periods fast days occurred. This was a part of their religious life. But superadded to these were special occasions. If any event was pending affecting the interests of the Commonwealth or the church, a day of fasting and prayer was appointed. The call of a brother to the ministry, the ordination of a pastor, or the setting apart deacons to their offices, the formation of a church, or the low state of religion in the community, gave occasion for the performance of this duty. More than this, individually it was practised to a great extent. The biographers of the period present us with abundant evidence of the fact. With the men of the past, it was a solemn and religious act. One which they not only believed the Master had enjoined—but one which they thought not only contributed largely to their fitness for the Divine service, but augmented their spiritual vigour and holy joy.

Strong, not only in mental powers, but in all those moral principles which dignify, whilst they elevate our nature, yet their dependence on Christ was entire. In the best possible way they manifested it. Their *prayerfulness* most strikingly proclaimed it.* An occasional notice has already been given of the length to which their devotions were frequently carried. Not only in public, *i.e.*, special national and ordinary religious services, but in the family also it was so. Frequently the prayer at the Sabbath services would be from forty-five minutes to sixty; that in the Morning and Evening, in the domestic services, would not be so long. Singular enough we have scarcely a glimpse of what we now call a prayer meeting amongst them. Occasionally, on their solemn gatherings, a deacon was asked to pray, but the devotions were, more or less, always led by the pastor or some gifted brother in the Church. Fleetwood gives us a glimpse of one of these religious political special gatherings, for seeking the Lord, which marked

* "They prayed, *actually* prayed, and it was a *capability* that old London and its preachers and population had to us the incrediblest."—CARLYLE'S CROMWELL.

the era of Cromwell. "The Lord," he says, "did draw forth His Highness' heart to set apart that day to seek the Lord: and, indeed, there was a very good spirit appearing. Whilst we were praying they were fighting, and the Lord hath given a signal answer. And the Lord hath not only crowned us in our work there, but in our waiting upon Him in our way by prayer, which is indeed our old experienced approved way in all our difficulties and straits." But the source of their power they felt was in the closet. Their intercourse with heaven was intense, protracted, and frequent. They believed that there was a power in prayer—that God had promised answer to special prayer. Hence they cultivated it. Everything was imbued with its influence. The Christian tradesman in his commercial engagements, the soldier at the drumhead, the commander at the council table, the master in the family, and the Christian pastor as he mingled with his people, recognized its power, and poured out their very souls in supplication. With them it was not a form, but an actual living power. It was ardent, intense, elevating, absorbing. Howe, whilst pouring out his soul in private, was frequently lost to everything around him. It was literally so. Earth gave place to heaven. "*Whether in the body or out of the body*," it was very difficult sometimes to say. They knew the power and sweetness of communion with their Lord. That answers would follow it, was to them as much a matter of confidence, as that the reception of food would sustain the body and replenish its wants. Any gift might be obtained if specially prayed for. In the early period of the Stuarts and till the Restoration, this was a matter of common faith. Cromwell held it. The godly in the army and most of the faithful held it. John Howe, in a sermon before the Protector, questioned the truth of the dogma, and exposed its pernicious influence. Correcter views soon prevailed, and probably the feelings of the *past*, on the ground upon which answers to prayer could be expected, were pretty much in harmony with those which prevail in the *present*.

The past was one of great mental action, but one, in many respects, widely different from the present. The circle of its operations was narrower, but not less important than now. There was much to unlearn—many great and vital principles to test—many great and perplexing problems, in relation to social and national life, to solve. It was eminently so with our fathers. They had to struggle for existence; with them, it was a daily battle for life. In advance of all sects, condemning the religious creed, and ecclesiastic platform of Papist and Episcopalian, of Presbyterian, and in some things of the Congregational too, by their repudiation of all authority but that of Christ, in matters of religion, and by recognising the supremacy of conscience, they were exposed to the scorn and hostility of the whole professed Church. Amongst the worst class of heretics they were placed. The civil power was invoked to crush them, and the learned in other lands were frequently entreated to wield their pens and use their influence against them. Nor was this all. What the logic of their adversaries failed to

effect, the holy anger of the Hierarchy or the sword of the civil power would accomplish. Calamy, the Conformist, challenged the Nonconformist to single combat. Delaune, the Baptist, accepted it; and his victory was followed by the horrors of the jail, where his existence was allowed to die out. Keach, for inculcating correct principles in a small book for children, was subjected twice to the pillory, and exposed to the potent malice of an unprincipled crowd. Not only so, but the power of the press was also of a very different kind to that of the present. Periodical literature was unknown, with the exception of small Mercuries, Diurnals, and the News Letter. Within the wide range of literature a Magazine was not found. Such an organ of social and religious intercourse between the so-called members of the same religious community, was wrapt in all the gloom of the future. "Juvenile Heralds," "Children's Magazines," and the whole class of those winged instruments for the diffusion of light and truth, had no existence. Still it was an age of writing, and of reading too. Ponderous folios and closely printed quartos, issued from the press. Volume after volume, the substance of which had been given from the pulpit, on the most profoundly interesting topics, were sent through the nation. The massive works of Howe, of Owen, of Baxter, of Bunyan, of Keach, and others, found readers. The perusal of these raise our conception of the mental power, the learning, and the industry of the writers; but surely the men who could feast on these, and draw from them the nourishment and power of their spiritual life, present no ordinary claims on our admiration.

But how were these massive volumes circulated? The facilities of the present had no existence in the past. Booksellers in our towns and cities were rare, in the rural districts they were never found. Communication from the metropolis to the provinces was long and difficult. No advertising medium was existant, through which authors could announce to their friends the birth of some new work. Yet they were read. Edition after edition of popular works were called for by the public. The answer to this inquiry is not difficult. The country was intersected by some great roads, but even these were so bad and dangerous, that the wants of masses of the community were supplied by travelling merchants. The chapmen of the age were important personages, their arrival in a rural district created no ordinary sensation. Through this medium food for the mind was widely distributed. They were the colporteurs of the past. By them religious literature was widely spread. "Whilst I am writing this," ("More proofs of infant church membership") says Baxter, somewhere, "the hawkers are crying under my window, Mr. Baxter's arguments for *Believers' Baptism.*" In many cases subscriptions were obtained from friends in the country. In the diaries and correspondences of the men of this age, notices of this are of frequent occurrence. Then, no doubt, ministers, as driven from place to place, endeavoured to supply the lack of regular religious services by promoting the circulation of works of sound evangelical literature. They were a treasure to godly people. From them they drew some of their holiest inspirations, and were animated by the moral

heroism which won so much of our present liberty, whilst their religious life was nourished by the sincere milk of the Word. Their gifted authors still speak. The circle of their influence is widening daily. The great dreamer is enlightening nations, whose existence was scarcely known when he penned his "Pilgrim." As time rolls onward, his influence will be multiplied, and the power of the past to elevate and bless the present will become more apparent.

Upon other topics we might touch, but this article has already extended beyond its intended limits. Upon many of these the mind might linger, from many of them we might gather elements of the highest moral power. Right noble, heroic men were these of the past. With heaven-inspired principles, with an absorbing sense of the surpassing grandeur of the invisible, with a faith which laughed to scorn the powers of the persecutors, they thought, they acted, they lived for Christ. Before us they now stand emerging from the darkness which ignorance and malevolence have gathered around them, with a purity, a dignity, and power, which the present may emulate, but will not surpass. Truth is imperishable. The spirit of the truly great and wise never dies. Its voice is always heard. Its power is always felt, and its example is always alluring. The past may, in many instances, correct much that is light, worldly, and doubtful in the present.*

"NO CROSS, NO CROWN."

THE essential connection between self-denial and glory, trial and triumph is set forth in this saying, which comes to us "familiar in the mouth as household words." The utterance is one which, if it has not actually crossed the border, at all events stands on the threshold of the proverb-land. It serves, both by word and symbol, as a motto for many a book-mark; it is quoted in many a sermon; it furnishes a text for many a speech; and we too press it into the service, as notwithstanding its familiarity, it is richly suggestive of thoughts that may both interest and instruct our readers. Its most common application is one of a strictly religious character, but though it finds in Christianity its highest exemplification, it is by no means limited to that sphere. That it does find its most perfect fulfilment in religion, is owing to the fact, that religion has to do with all that is noblest and most spiritual in man, most exalted in thought, most precious in life. The greatest facts in history, the mightiest influences that mould the national and individual life, the truths which penetrate the heart of man most deeply, and fill it with its purest inspiration, its best impulses, its loftiest pur-

* *From circumstances over which the writer had no control, the former part of this article was printed off, without his revision, the consequence is some errors. To two he wishes to refer "Dr. King" in both places, should be "Mr. Henry," and the "it," in page 558 line 20, should be "Christ."* Others will be obvious to the reader.

poses, its most indomitable will, are all of them those which are found within the circle of religion. The Cross, the Cross of Christ, is the common ground in which all this roots itself, and we can, therefore, feel no surprise that we should find here the most perfect illustration our present truth admits. Yet this fact is sometimes urged against Christianity, as though it were peculiar to itself. That it should demand the subjection of our wills, the sacrifice of our most treasured plans, the abandonment of many of our earlier sources of pleasure, that, in a word, it should impose upon us a Cross, as the sole condition on which it will bestow its Crown, is thought to be a hard and unreasonable thing. Hence it is we find Christianity stigmatized as "dull," "mopish," "melancholic," terms which frequently affect most unhappily, the feelings of youth in reference to it. With such an objector, the shortest and easiest course perhaps, would be simply to re-iterate the terms of the contract, for no objection can invalidate them. They are put before us with calmness and simplicity; with an evident determination not to alter them. Even if they be harsh and unreasonable, still they *are* the terms, and we have no alternative but either to accept them, or to resign all hopes of the Crown. We are not in the position of men who can make their own terms: all we can do is, to accept those which are imposed on us, or abide by the loss consequent on our refusal. But the whole force of the objection is broken down by the fact that the connection between the Cross and the Crown is not an arbitrary, but a necessary thing, having its foundation in the very nature of the case. Let us but consider:—

This is not the law of Christianity *alone*, it is the law also which governs the whole of our social and national life. There are many roads to distinction, but over the entrance of each there is the same inscription—"No Cross, no Crown." The warrior, the statesman, the artist, the man of science, or of letters, have all to submit to this condition. Patient, persevering self-denial; the abandonment of ease and indulgence; hard, constant work; sweat of brow or sweat of brain, these are the only terms upon which glory may be won. The kingdom of crowns suffereth violence, and the violent take it by force. Society will not bestow its honors on those who will not show a fair appreciation of them by compliance with its terms; or who cannot vindicate their right to the enjoyment of such privileges. He that would wear his spurs, must win them first. In these cases no one complains of the law—it is simply accepted, and its justice tacitly acknowledged. Upon what principle, then, can it be objected to in the case of Christianity? Suppose, however, the law suspended, and that no Cross stood between us and the Crown, that no self-denial were required, that there were no difficulties to be surmounted, no obstacles to be overcome, no resistance to be vanquished, but that all were easy of accomplishment, what value could be attached to the Crown in such a case? Simply none. It can possess real worth only as a sign of nobleness, only as it marks out its wearer from the common run of men as more worthy, more wise, more true, essentially more honourable than they. This it can only do

through its association with the Cross. It is only by opposition that a man's real worth, energy, capacity for victory, courage, and manliness, can be fully brought out. These are the qualities that men honour: these the virtues that make the hero. The crown is representative of these, and hence its worth. But apart from the Cross there is no room for their development and exercise; no opportunity for their manifestation: they can win no recognition, and the Crown becomes at once either an impossibility or a sham.

But the arrangement that thus connects the Cross and the Crown, is based not only on necessity, but on benevolence also. The mental and moral advancement of society, the development of our commerce, the progress of our arts and sciences are, to a great extent, determined by this law. Without it, there would be little or no such improvement, life would become a dreary flat, and moral stagnation would be superinduced.

If now we turn to the exclusively Christian view of this subject, we find not a new law, not a stern, arbitrary condition, peculiar to religion, but the old law which is at work in our social life, and which we have shown to be both necessary and benevolent, working in this new sphere and in harmony with the nature of the new life which Christianity evokes. There is just that peculiarity about its action which belongs to a new sphere essentially different from the other, but not more. It is to be remarked that the Crown which the Bible puts before men as the legitimate object of their ambition, is itself one of a unique character. It is moral, not material; spiritual, not earthly; it is a Crown of righteousness, or what is really the same thing, a Crown of life. Religion has to do with realities, it abhors all mere semblances. You cannot really ennoble a man from the outside: you may give him grand titles, large estates, or a brilliant uniform: you may deck him with stars, and sashes, and garters; but he is the same as before; possibly a very ignoble man, untruthful, ungenerous, tyrannical and selfish; a man whom knowing you can neither respect nor love. Of all the true things that Burns has said, nothing can be more true than the following:—

> "A prince can mak' a belted knight,
> A marquis, duke, and a' that;
> But an honest man's aboon his might,
> Guid faith, he mauna fa' that."

Christianity going, however, upon the principle that true honour is lodged in the man himself; not laid on, but developed from within; that it consists in moral virtues, honesty, kindness, gentleness, purity, truth, love—in a word, in righteousness, right doing, right thinking, right feeling—seeks to cultivate these graces, and points to them as the Crown she has to bestow. Thus the Crown of Christianity is not only a sign of nobleness, but nobleness itself; not only a reward of righteousness, but righteousness itself. The grandest promise it makes, the highest blessing it gives, the loftiest aspiration it awakens, is the perfection of our nature. But how much is involved in this!

Restoration to perfect sympathy with God, to the full enjoyment of his love, admission to his presence, with whom there is fulness of joy, and a seat at his right hand, where there are pleasures for evermore. The possession of a character upon which the Holy One may look with approval, which puts us into sympathy with all the holy and pure intelligences of the universe, and which constitutes the basis of a more perfect communion with God, and a clearer perception of His glory. This is the crowning point to which the religion of Jesus conducts us—this verily is a Crown of glory which cannot fade away; for the character is a glory, and it is also indestructible. The spirit and principles of the present life are destined to expand and develop themselves to a glorious consummation in the life beyond the grave. And to what higher Crown, O reader, can mortal man aspire? what greater glory can he conceive or wish? We speak of some of the illustrious dead, and the feeling sometimes rises in the mind, "O that I were like this or that man;" but to be like Christ, to be imbued with His spirit, to be found walking even as He walked, this is the summit of all excellence. Freedom from selfishness, untarnished integrity, unimpeachable truthfulness, undaunted moral courage, unstained honour, unswerving rectitude, unaffected kindliness, blending with deep fidelity in all the relationships of life—patience, gentleness, complete resignation to the will of the great Father, coupled with a steady trust in Him, constitute a character which will ever establish its claim upon the reverence of all good men, which the angels in Heaven will look upon with admiration and esteem, and which God himself will regard with complacency and delight, and will ultimately vindicate before assembled worlds with his own plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The pathway to this Crown, however, is the Cross. "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." Such is the language in which Christ himself speaks to all who aspire to this Crown of righteousness. In our natural condition, we are far enough from this perfection. Selfish, earthly, untrue, impure, thoroughly alienated from God, our wills opposed to his will, unrighteous in thought, in feeling, and in action, there must of necessity be a moral revolution, before ever we can become possessed of this Crown of righteousness. God's will is the standard of holiness: our wills, therefore, must be brought into harmony with his, before they can be holy. And what a Cross will be involved in the discipline may easily be conceived, when we reflect upon their present divergence from that standard. In every station, circumstance and condition of life; in every pursuit, whether of pleasure or business, we are at antagonism with Him. Our standard of judgment, our sympathies, and the maxims on which we act are, all at variance with those of the Divine Being. This can only be corrected by putting a constant check upon their action, by abandoning our maxims and standards, and adopting those which are laid down in the Book of Truth for our guidance. The slightest attention to the process by which character is formed, will

suffice to set this matter in a clear light, and to show the self-crucifixion that will inevitably result from this course of conduct. To quote the words of the immortal Milton, "Assuredly we bring not innocence into the world, we bring impurity much rather; *that which purifies us is trial, and trial is by what is contrary.*" Devotion to duty, e.g., is a virtue that is generated and matured by the stern, resolute putting down of all contrary inclinations; the authority of conscience is heightened and maintained by forcing every opposite consideration, whether of interest or pleasure, to give way before its dictates: godliness is the result of a continued and successful struggle with selfishness. Here we have all the elements of inward conflict, and the conflict will be severe in proportion to the strength and growth of our selfishness. Thus each virtue grows by conflict with the opposite evil, and the measure of the severity of that conflict is the measure of the newly acquired strength of the conquering grace. Thus it is that we attain to the gradual but finally complete identification of our wills with the will of God, and through the Cross we lay hold upon the Crown.

One step further and we are brought to another view of this truth. The spirit in which alone we can take up our Cross, and maintain the struggle with evil, can only be gained at the Cross of Christ. It is there we catch the spirit of self-sacrifice; it is there we learn to surrender our wills to the perfect, loving will of our Father in Heaven. The Cross of Christ is not only a symbol, but a *power*, by which the world is crucified unto us and we unto the world. The more steadily we keep our eye on that, the more deeply we penetrate into its wondrous meaning, the more clearly we discern its glory, the more we enter into its spirit, the stronger and readier shall we be for bearing our cross and surrendering our wills. Neglecting that, we faint beneath its burden, are galled by its ruggedness, and sink back into our selfishness and sin. Verily, had there been no Cross, no Cross of Christ, there could have been no Crown for man. Let us make this, then, the centre of our thoughts, and the object of our trust, until the Spirit of Christ and His Cross permeates our spirits, and we rise to the knowledge of Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death.

One thing more, and we have done. This law has been sanctified by Christ. The Cross was his path, too, to the mediatorial Crown. It was "for the joy that was set before Him, that He endured the Cross"—the joy of mediatorial glory. Even of Christ we may say,

"He stooped to conquer."

As our Redeemer he was "made perfect through suffering:" and through the Cross he becomes the Saviour of all who believe. Thus Christ commends this law to us in his own person, and by his own example. He has invested it with the noblest sanctions, and thrown around it all the glory of His own life. Oh that it may be recognized and honoured in

our own lives also, by a true and hearty acquiescence, and through it may we each become possessed of that crown of life, which the crucified one himself shall give, and which shall never fade away.

Leighton Buzzard, Beds. W. D. ELLISTON.

THE EXAMPLE OF CHRIST.

(Continued from page 566.)

Regarding man's moral assimilation to God as the end which the example of Christ is intended to subserve, the question arises, is it fitted to accomplish its purpose? And if so. How? or why? We affirm at once that it is perfectly adapted to its purpose. And we think that three main reasons may be assigned as setting forth its fitness.

I. The first may be found in the fact that man being naturally imitative, is more readily and powerfully influenced by example than by precept.

This principle everyone must allow to be true. It is one also admitting of very wide and varied illustration. So strongly indeed is its truthfulness impressed upon the popular mind, that we find it enunciated as one of the most generally received and universally applicable of proverbs, that "Example is better than precept." Precept is but a cold and abstract thing generally. Whilst example is an attractive, a moulding, a warming influence. In numbers of cases, where the one, however eloquent and true, would produce little or no good result, the other, coming as a living power, would avail for the uplifting and salvation of a man. Perhaps the value of example is most clearly seen in early life. Laying hold of things, and striving to imitate them by a very necessity of its nature, we cannot tell, probably, to what an extent an infant mind is influenced, whilst as yet precept cannot even be brought to bear upon it.

And as years advance, so strong a principle of our being is this, that example does not by any means lose its influence upon us. On the contrary, it grows with our growth, and strengthens with our strength even up to manhood. And on reflection, we shall find that this is the power which has by far the greatest share in moulding our characters—in pointing out the way in which our future days are to be spent—in determining our aim in life—and in imparting stability, and enthusiasm, and force for the accomplishment of the purpose which may have formed itself within us.

Hence the great importance of example, especially when the service required is distasteful, and strongly opposed to natural bent or inclination. So in the teaching of the Saviour, as the "Teacher come from God," we find the manifest recognition of this principle. Thus it was His practice to teach his disciples their most difficult and trying lessons on this plan. For instance, would He teach them that the desire for authority

which ever and anon rose so strongly within their breasts, and threatened to destroy the harmony of spirit, and loving co-operation which were needful to be cherished and practised by them as his disciples; would he teach them, we say, that this must give place to fervent charity, and true humility of soul—he brings into their midst a child, clothed in its comparative innocence, and manifesting real teachableness of disposition, and genuine humility—and leaving it to enforce its own lesson, in effect says, "Be like that."

Or again, rising from supper, he will gird himself, and discharge the duties of a slave for them, concluding his service by explaining his conduct thus: "If I then, your Master and Lord, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I done for you." John xiii. 14-15.

Applying this first principle to the point in hand therefore, we come to the conclusion that men, by being brought into contact with moral excellence as embodied in actual life, are more likely to be influenced for good than they are by mere precept—however elevated in its tone—however grand in its conception—or however eloquent in its utterance.

II. There is another point of fitness, moreover, in the fact that Christ's example is not intended to supersede his teaching, but merely to go hand in hand with, and enforce it. Of the tendency of that teaching we cannot entertain a doubt. It evidently points, in its entirety, to the very perfection of man's moral nature. It only seems too lofty in its spirituality. The very highest and purest of all moral teachers must yield the palm to the teaching of the Gospel. All before the coming of the Saviour were, to a very large degree, blind to the true grandeur of moral truth—and men since then, have all received their inspiration from him.

But the fact of our maintaining the superior sublimity of Christ's teaching—the admission of the loftiness of moral principle which it demands, renders the example of Jesus necessary in order to secure obedience. Without this it would seem, to a great extent, beyond the range of the possible. Take for instance the conduct which Jesus requires from us with respect to our enemies: "But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you."

Now, deep seated as is malice in the human heart; natural and right as seems the passion which we foster for revenge; opposed as is this teaching to all the inclinations of our depraved nature; we might, perhaps, sometimes rise so high as to express our admiration of the precept; we might do homage to the sentiment which it enunciates; but yet regarding its beauty as the mere beauty of ideality—and concluding, in consequence of its grandeur, that such conduct never had existence, save, it may be, in the world of fancy, or in the creations of the imagination, we free ourselves from its obligation; until seeing in the Saviour's life, and hearing in the very hour of his death, the precept obeyed in all its literality—"Father, forgive them, for they know not

what they do,"—impossibility vanishes. Our refuge is destroyed, and the obligation returns with multiplied force.

By the union of the example and the precept in this case, increased power of appeal is made to men's minds, for, whilst they stand thus combined, it is impossible to remain enraptured by the teaching as before some ideal thing, and despairing of ever conforming with its requirements, cease from effort to comply.

The example of Jesus, on the contrary, demonstrates that his highest precepts admit of, nay, demand obedience. Whilst at the same time, through being embodied, they become possessed of a fresh charm—and exert a new and mightier energy, to awaken inspiration and resolute attempts in men, to become conformed to the copy which is thus clearly set before them.

Moreover, the example of Jesus is in some sort necessary to supplement his teaching, by giving to all men a clear notion of what the moral excellence which it demands really is. Christ's teaching is intended to influence all. The spiritual character which it describes is to become the common character of all his followers. Now it seems to us that by the teaching alone, but a dim conception, comparatively, would be formed by many of the character, which they are actually to sustain.

Just as, for example, from a description by an art-critic of some painting or scene in nature, no matter however elaborate and exact in its general outline the description might be—no matter how skilful might be the manner in which the details were brought out—no matter how clear the arrangement of the various points of interest—no matter how vividly descriptive the language employed might be, still the conception formed from this in the minds of many, would be very imperfect, as compared with the impression produced by a sight of the thing itself. Indeed the very perfection of the description might in some cases rather puzzle than instruct. But let the picture or the landscape be seen; and whilst it is being carefully viewed, put the description into the man's hand, and it becomes invaluable. Excellences which it required a keener taste, and a quicker perception than his own to bring into full relief, are clearly seen, and to a considerable degree appreciated.

So, from the precept of Christ a dull conception and no more, might be formed in many minds, and in none, perhaps, one sufficiently clear and distinct, of the beauty of such a life as they demand. But the value of those precepts becomes inestimable, when we regard them, not as a merely dead system of rules, but rather as the description of a living person—that person being Christ. By this combination new views of the glory of a highly moral and spiritual life, become the possession of *all*. Excellences that had lain hidden from our weak and superficial gaze, burst full upon our view. And as we stand and wonder at its perfect loveliness—enthusiasm fires our souls—and we too, long for, and strive after assimilation thereto.

III. Further, Christ's example is fitted to accomplish its purpose, from the fact that the power of an example to influence men will be proportioned to its excellence, so long as that excellence does not render it inimitable.

We know that this principle will hold good equally with the others. We are influenced by example more than by precept; and we are influenced by example in proportion as that example is considered by us to be more or less excellent. All men imitate the person whom they consider greatest. And their emulation will generally be, as the greatness of the model which they set before them.

A soldier, or general, for instance, will be influenced more by the example of Wellington or Napoleon, than he will by any person of inferior note in that particular department. Every orator will be most affected by the man who produces the greatest effects, or whose efforts are productive, as he thinks, of the most good. And so in every walk of life. Applying this principle then, we must claim in all honesty for the example of Jesus the greatest power of which we can conceive, in the way of inciting men to strive after what is noble and true and godlike.

The lives of all good men tend toward this, and in proportion as a man becomes himself good, he will be a power for moving his fellows. But Jesus Christ, as the highest example of such excellence, because perfect, must of necessity demand from all who set purity of Christian character before them as their aim—earnest effort and untiring perseverance in the use of all means tending to produce likeness to Him.

There can be but one question standing in the way of this conclusion, and that is—Does the excellence of Christ's character render it inimitable by us? Certainly, from a study of Scripture, we must conclude that it does not. As God, Christ could not be our example,—then there would have been nothing in common between us. We could only then have gazed, adored, and worshipped. Lowly homage, and no attempt at imitation would have been what we could render

But one of the purposes of his incarnation was to render our imitation possible. Now, therefore, we are presented, not with the Saviour's Godhead as our pattern—but we have offered to us, as our model, his perfect humanity. His sympathies, and feelings, and actions, and words were all intensely human. Although they were the sympathies, the feelings, the actions, the words of humanity, as unperverted and unspoiled by sin. Hence, with the bare limitation of which we spoke at the commencement of this paper, we shall find that Christ's example is in every respect an example for us.

Applying that principle to a few illustrative examples in the Saviour's life, we shall find that to mingle with the innocent festivities of the marriage season—hallowing them with our presence, will be our part—but the turning of the water into wine the special part of Christ.

With Him we may stand, and as we gaze at the wickedness of an apparently doomed city, our compassion may manifest itself in tears gushing forth from the eyes—or, better still, in the utterance of earnest words of warning and entreaty; but it can never be ours to foresee with the prophet's vision, and pronounce with the prophet's authority the sentence of its doom—that must be left for Christ.

Like Him we may share in the cup of sorrow, which friends are called

to drink in consequence of sore bereavement, and thus may show our sympathy and regard—but we must never go forth to the grave side, and impiously pretend that we can speak with words powerful and life-giving enough to wake the sleep of the dead. To say "Lazarus, come forth," with this result, is the sole prerogative of the Son.

The acts of power, joined with these incidents, all must see are connected with the Saviour's special mission and work. Hence by mortals they are inimitable. Everything else connected with them is closely interwoven with the very web of his human history, and is consequently our pattern. From these signs it will be clear that Christ's example is a human one, although freed from the imperfection of fallen humanity; and hence all who are the possessors of a human mind and a human will may imitate them; and ought in truth to be attracted so strongly by the model set for our imitation, as to make resolute efforts to attain to that likeness. Moreover, Christ himself distinctly claims imitation from us, and we should not expect to find this, with such earnestness and persistency, if imitation were impossible. "Take my yoke upon you," says Jesus, "and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." And again, "Follow me;" and again, "I have given you an example that ye should do as I have done to you." So to, in the 1st Epistle of Peter, we read, "Christ has suffered for us, leaving us an example that ye should follow in his steps."

From these, and like considerations, we conclude that Christ's example is fitted fully to accomplish the end which it is designed to subserve. Perfect likeness to that perfect model, is the ultimate destiny of every redeemed and saved soul. Assimilation is, and must be, a slow and gradual work;—yet the end will be attained.

Meantime it will be found that as an ardent and aspiring sculptor stands before his model—studying carefully its every point—and gazing wonderingly, yet appreciatingly, as new discoveries of its beauty flash upon his mind—until, fired by its loveliness, enthusiasm kindling within his breast—and inspiration seizing on his soul—he applies his chisel in skilful and patient toil, fashioning the shapeless block, chip by chip, into closer resemblance to his copy, till, as the result of all—study, enthusiasm, inspiration, toil, he brings forth at length a statue perfect as imitation here can become, into the view of the admiring world. So too it will be found that as we carefully study our great pattern of spiritual beauty and loveliness, having a similar end in view, even reproduction—hidden glories will, one by one, be revealed to us; kindling in us a pure and divine enthusiasm, as they become in a measure inwrought into our being; until, under the inspiration of God's spirit, we put away this impurity—and that, thereby gradually framing, out of our sinful and perverse natures, an image more closely resembling Christ's. And at the end of our life's long day, we shall lie down to sleep yet leaving the likeness unfinished—but shall awake on the resurrection morning strangers to imperfection—the work then completed, though by another and more skilful hand—for, rising from the grave, we must come forth in glorified bodies; and be, too, pre-

sented in his spiritual likeness, to the admiring hosts of heaven. Christ, as the perfect model of all moral excellence, and grandeur of spiritual life, *outwardly*,—and Christ, by his indwelling and mighty spirit—the inspirer of all true thoughts—the promoter of all holy emotions—the unseen fountain of all needful wisdom and strength, *inwardly*,—having produced in us, from out of the sinful and depraved man, the faithful reprint—the true unmarred, living, immortal reproduction of his own spiritual image. "For we shall be satisfied when we awake in his likeness."

AN EXEGETICAL COMPARISON OF THE PARABLES OF THE TALENTS AND THE POUNDS.

Matthew xxv. 14-30.—*Luke* xiv. 11-27.

BY THE REV. W. K. ARMSTRONG, B.A., BERWICK.

THE study of the parallel passages in the Gospels has always been prosecuted with great interest, but it may be questioned whether the best objects of this pursuit have not yet to be attained. The discrepancies between the various Gospel narratives have long been chosen points of infidel attack, and their defence, although eminently successful, has seldom ventured beyond the limits of explanation and reconciliation. Only here and there, has the variety discoverable in the evangelic statements been used as an attempt to extend the boundaries of revealed truth, although some of the most remarkable discoveries are made in the light which one statement reflects upon another. This portion of the field of truth is far from having received the culture it demands. The work of literal harmonisation has been done with zeal and success, so that little remains to be added or corrected in former labours, but the knowledge of the spiritual harmony of the words of Jesus is as yet but in its rudiments. Its importance cannot be over estimated. There are no such depths of wise and holy thought in other parts of the Bible as are to be found in the simple but profound sayings of the Saviour. They delight the opening mind of youth, and absorb the attention of the mature intellect.

In the spiritual sense many passages come into harmonious parallel which do not under the ordinary rules come into that position. The object in the one case is to discover truth, in the other to eliminate facts, and fix their relation and succession. Verbal differences are the difficulty in the way of the latter, but are essential to the discrimination of the former, where the object is not to identify, but to distinguish; although the end must be kept in view of bringing all together as a group of illustrations, setting forth some great central truth: in this respect the narratives compared resembling a group of synonyms of which each word conveys the general idea, but with its

own peculiar shade of meaning. The Parables of the Talents and of the Pounds are well fitted for examples of this kind of investigation. They are so distinct in their structure, and the circumstances in which they were uttered were so different that they cannot be confounded, yet the views of truth they set forth are so closely allied, that both must be studied together in order to understand either.

THE PARABLE OF THE TALENTS is the simpler of the two in its structure. It begins with remarkable abruptness, disguised in our English version by the insertion of a formula—"the kingdom of heaven is"—not only without authority, but opposed to the scope of the context. If any formula were needed the personal pronoun would have sufficed, or the repetition from the preceding verse of the phrase, "the Son of Man," would have put the parable in a light now greatly obscured by the unwarranted expression made use of. The parable is a vivid representation of the relation between the Son of Man and His servants until He comes again. He is described simply as a traveller who, before his departure, called "his *own* servants," and committed to them the charge of his property in proportions regulated by an accurate estimate of every man's capacity for business. Two of these servants are described as having diligently and honourably fulfilled their trust; the third was less careful. The return of their master is mentioned as at the end of "a long time," and as immediately followed by a strict reckoning. This is the only view of the master's return afforded by the parable. The first two servants gave entire satisfaction; the five talents had become ten, and the two, four; and as they had been equal in diligence and success, they were made equal in praise and promise of reward. It is important to notice this peculiarity of the decision in their favour. Both were saluted in the same way, "Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord."

The servant, the account of whose one talent was taken last, had not been dishonest or careless. His talent was there unimproved, but also unimpaired. This was a grave fault, but he was far more guilty on another count. He took a false view of his master's character, and had the audacity to justify his misconduct, and to insult his master by bringing it forward as an excuse. Dean Trench has well observed the reproach to his master's moral character implied in the use of the term "hard." It was indeed a *hard* word. His master accepted his excuse for the purpose of turning it upon himself, and condemned him as a "wicked and slothful servant" by showing how easily he might have done his duty even on his own terms. His sentence is given in detail. First, he was deprived of his talent, which was given to his neighbour, then the "unprofitable servant" was cast into the outer darkness to weep and shiver in the misery of unavailing despair.

The responsibility so impressively taught in this parable appears to refer exclusively to that borne by those members of the Church of Christ, who receive spiritual gifts, and opportunities for their use.

The absent Lord has entrusted these to "His own servants." Their measure has been carefully regulated, and every man has received "according to his several ability." A new proverb has lately been added to the popular stock by the phrase, "the right man in the right place," which admirably illustrates the discontent and ambition of mankind by the difficulty of its application. But the Great Teacher has shown that in His kingdom every man is so far in his right place that he may use all his powers in his Master's service. Even the man of one talent could have found a sufficient sphere of usefulness, if not alone, in connection with others as partner in their efforts. The scrupulous exactitude of the reckoning increases the sense of responsibility. The idea of reward commensurate with success is not brought into prominence, but the subordinate idea of reward, consisting of the assurance of the Master's favour, and of the elevation of good and faithful servants to positions of increased usefulness and honour. The minor circumstances of the bestowal of the neglected talent upon the holder of ten, accompanied by the enunciation of the pointed saying which contains the formal teaching of the parable, indicate this as the lesson to be learned by Christ's gifted servants. They are stimulated by the certainty of success, and the shame of failure, to stir up the gift that is in them, and to make full proof of their ministry.

This view of the parable will come out more clearly in our examination of the Pounds, but it meets with a remarkable confirmation in the language of Paul, 1st Cor. 12, which in some parts almost seems an echo of the words of the Lord—v. 7, "The manifestation of the Spirit is given to every man to profit withal," can scarcely be interpreted of the Spirit which is in every individual believer, except by a latitude which would destroy speciality in the bestowal of His Gifts; and which would contradict the additional statement, v. 11, "All these worketh that one and the selfsame Spirit, *dividing to every man severally as He will*"—"*to every man according to his several ability.*" The principle of distribution here harmonises so perfectly that we cannot but admit it. The Lord speaketh this parable not to all, but to His specially trusted servants. The only guard against error required in holding this view is to remember that while the gifts of the Spirit qualify for office they are not official, and the responsibility of their holders is the same whether they are designated to office, or exercise their powers without reference to authority within or without the Church.

THE PARABLE OF THE POUNDS was spoken on another occasion, and for a different purpose. The scene was the house of Zaccheus at Jericho, and the design was to moderate the expectations of some who looked for an immediate appearance of the kingdom of God. It is much more general in its application, and complicated in its structure. The central figure in the action is not as in the former case simply described as a traveller, but is a man of high birth, whose object in leaving home is fully stated. This introduces what may be called an underplot concurrent with the main action. To our Lord's hearers what may appear to us involved, would be an interesting allusion to public events with

which they were all familiar; for nothing was more common at that time than for the aristocracy of the mediatised provinces of the Roman empire to repair to Italy, and by assiduous court to the Emperor, obtain either an increase of territory, or an accession of dignity. This absence of the men of influence often became the occasion of rebellion, and it sometimes happened the claims of aspirants were met at the seat of power by the complaints or reclamations of their subjects. Jewish history gives well-known instances of all these in connection with the Herodian dynasty. It would not then be an incongruous addition to the main story of the parable to connect with its beginning and close, an allusion to the more extended relations of its chief personage, and we shall see that this episode is essential to the understanding of the parable.

On this point we observe also, that the Greek word translated "kingdom," is equivocal, signifying both the territory and the dignity. It represents both "realm" and "royalty." We are not anxious to separate these ideas, because both appear blended together in this passage. Our Lord departed to receive a "kingdom," even all the kingdoms of this world, and He will continually receive fresh accessions of territory until the decree is fulfilled which gave Him the heathen for His inheritance, and the uttermost parts of the earth for His possession. He also went to the courts of Heaven to receive investiture and royal state. He is sitting with His father on His throne, and when He comes to judgment it will be as a King. There is a remarkable change of title in Matthew xxv. 31 and 34. In the first place it is said, "The SON of MAN shall come in His glory." In the second, "Then shall the KING say." He will return a King with enlarged dominions, transcendent majesty, and new glory.

A large number of servants, ten, are trusted. Principal Campbell has pointed out the inaccuracy of our English version, which says "his ten servants," when in fact the Greek idiom signifies only "ten of his servants." This rendering removes the difficulty felt in connecting "his servants" with "his citizens," if ten were all. In one sense "his citizens" must be identified with "his servants," the latter being selected from the whole as recipients of an important trust. The peculiarities of this are that they were all trusted equally, and were required to discharge their duties to their Lord in a country which was his, but had openly disowned his authority. The parable also with great distinctness repeats the injunction given to them to "occupy" or be "diligent in business" till their Lord's return. The return is also differently stated. The "traveller" came back "after a long time," and no notice is taken of his intermediate employment; but the "nobleman" returned at the time appointed, having been completely successful in the object of his journey; and "having received the kingdom." The process of reckoning is also intimated in a more circumstantial manner. He commands them to be called, and is himself his own auditor. Three are examined. The accounts of two are satisfactory, but there is no proportion between capital and profit as in

the Talents. The first man, who started like all the rest with one, had gained ten; the second had gained but five. Here the "several ability" of every man is not shown in the extent of the trusts, but comes out in the success of the uses made of them. This is a vital distinction. The condemnation of the unprofitable servants in both parables proceeds on the same grounds. In both cases there is the same confidence of acquittal, the same mistaken view of the master's character, and the same deprivation of the neglected trust, but in the parable of the Pounds there is this difference, that the servant does not insult his master. The man with one talent said, "I *knew* thee, that thou art a *hard* man;" the man with one pound says more respectfully, "I *feared* thee, because thou art an *austere* man;" a term implying no reproach nor moral aversion. The language of his master is also more moderate. He condemns him as a "wicked servant," whereas the neglecter of the talent was called "wicked, slothful, and unprofitable." There is a remarkable omission in this parable of any separate indication of the fate of the wicked servant. It is mixed up with that of the rebellious citizens, who, when the reckoning with the servants is over, are also brought in, and slain before their offended sovereign's face. He perished in the common ruin, as guilty in his unbelief as they in their apostasy.

We have suggested that the parable of the Talents should be viewed as illustrating the responsibilities of the more highly, and specially endowed servants of the Lord; and if the parable of the Pounds be accepted as applicable to the position of all, a natural and beautiful harmony will be seen to exist between them. THE POUND represents something of which every Christian has a portion equal to that of every other. The conditions of this possession seem answered by supposing it to the means of grace. To all equally the Lord gives His Word, His Day, His Ministry, His Throne of Grace, His Call, and with certain distinctions on which it is unnecessary to dwell here, His Holy Spirit. These are his gifts, along with that unspeakable gift upon which they depend for all their value. They are deposited as a sacred trust with His Servants, the Church. "His citizens" may hate Him, and repudiate His authority, but these continue in the midst of them. The defiance, "We will not have this man to reign over us," breathes the Spirit of Antichrist, and reveals the Mystery of Iniquity. The Socinian, who rejects the Son out of reverence to the Father; the Papist, who honours the Mother to the dishonour of the Son; the Mormon, who arrogates inspiration, and turns the grace of God into licentiousness; and the Erastian, who enthrones the civil ruler in the seat of authority in Christ's kingdom, are altogether banded with the wicked in opposing His Sovereignty. Among these rebels His servants occupy till He comes. Their different success is among the most evident and most easily accounted for of facts. Nothing is more patent to observation than the difference in the use made of the same religious advantages. In every religious community, we can see men who have gained ten times more than their neighbours, as the result of their self-

consecration and zeal in their Lord's service. The conscious, intelligent, continuous, and well-directed improvement of our spiritual privileges, alone brings with it this large measure of success; but there is also an unconscious and imperceptible increase, which is justly expected, and which is finely alluded to in the parable as the interest of an investment. Regularity in devotion, diligence in attendance on the means of grace, and the sincere discharge of daily duties, will unconsciously enlarge and consolidate a believer's piety, and may make his one pound two, although he cannot attain unto the position of the winner of ten. The value of Association for this purpose is also impressively taught. The power of a solitary unit may be unappreciable, but when units are added together, the sum is not only respectable but useful. The "bank" where Christ would have us deposit everything of influence, is His Church; if we are shareholders there, at His coming He will receive His own with interest at least.

The Parable of the Pounds also brings into prominence another truth of the greatest importance, the proportion between labour and reward. The worth of the good servant was recognised by his being raised to corresponding dignity. He gained ten pounds, and became ruler over ten cities; his less successful, but yet faithful, neighbour was made ruler over five. There was justice and propriety in this distinction. The five talents might have been ten, and their owner had no right to be made equal with his more diligent fellow, for every man shall have his due praise of God. The nature of the reward is suggestive. It was a promotion to higher responsibility, greater usefulness, increased labour; not to empty titles, or dignified ease. In the Talents an entirely different principle is brought out. There, the trusts having been bestowed after the most careful consideration of the capacities of each servant, the man who received two talents could not have managed five, and could not have gained more than two; but he was as diligent and successful in his lesser sphere, as his brother with the larger endowment. He did what he could, therefore in the day of account he received precisely the same measure of approval. Both did well, both entered into the joy of their Lord, both received an equal promise of promotion. The variation between the two parables, in this respect, must impress us with a sense of the perfect justice of the Lord's dealings, while the exclusion of the unprofitable servant, and the awful fate of the rebel citizens, which form the close of the day of judgment, show that when judgment begins at the house of God, the end of those that obey not the gospel is at hand and terrible.

The views of truth set forth in these parables are of vast importance to all, Some have many talents, most have one—all have at least the pound, the use of which will bring glory, honour, and immortality—the neglect, shame and everlasting contempt. Our Lord has gone to receive His Kingdom, and His Royal Authority, and will come again to call us to account. May we not be ashamed before Him at His coming.

"All is, if we have grace to use it so,
As ever in our great Task-Master's eye."

"RIGHT WORDS."

"*How forcible are right words.*"—JOB, vi. 25.

Words—how great their worth, how varied their use, how solemn the responsibility attending their employment! Their worth may be estimated when we consider the social and commercial intercourse of men, the exact classifications of science, the infinite conceptions of the human mind that are preserved in our literature, the records of the past, and all present interchange of thought and feeling are alike dependent upon them for expression. Let us imagine ourselves reduced to the condition of the brutes, capable only of uttering indistinct sounds conveying but vague notions of pleasure or suffering, and destitute of the wondrous instrument of language, by which the subtle forms of thought, and the most delicate shades of feeling, are communicated. By our instinctive shrinking from such a state we feel the worth of words. Multifarious are the uses of words. The facts of history, the conclusions of philosophy, the beauteous images of poetry, the solemnities of revelation, alike require words to give them utterance. For good and for evil they may be employed. To instruct and to pervert, to comfort and to grieve, to pacify and to irritate, to curse and to bless, they offer themselves to fulfil whatever task we may assign them. If, then, they are capable of so much, and yet so utterly dependent upon us as to their use, with what reverence and sense of responsibility should we employ them. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words are more or less indicative of the mental and spiritual processes passing on within us. They furnish surface-evidence either of the shallows or the depths through which the current of our life is flowing. Hence it is that they shall be adduced in the judgment either to acquit us or to condemn us.

Seeing then that words are capable of such diverse significations, we shall be prepared for the distinction made in the expression "Right Words." Let us consider (I.) The Characteristics of Right Words; and (II.) The Elements which constitute their force.

I. THE CHARACTERISTICS OF RIGHT WORDS.

"*Right words*" *can be uttered only by one whose spirit is in perfect accordance with the words used.*—It is true that the hypocrite may indulge in professions of holiness. Indeed various pretensions may be made to qualities altogether wanting on the part of those who lay claim to them. But they will lack all that peculiar force which belongs to "Right Words." The earnest man alone can speak earnestly, the true man can alone declare the "Yea" and "Nay" of truth, the loving man can alone breathe forth the yearnings of love, and the holy man can alone utter the communings of piety, so as to invest them with sacredness and power. We are often conscious of the facility with which we find appropriate expressions for our thoughts when our feelings are deeply

stirred. Hence it is easily understood why our earnestness, or faith, or love, should employ the most forcible and impressive language. Again, too, not only will the spirit in which they are uttered direct to the choice of suitable words, but it will strengthen their natural significance by tone, and action, and look. The steady accents of faith, the tremulous whisper of affection, the clear, inspiring ring of an earnest voice, the bending form of exhortation, the flash of the passion-lit eye, the calm look of conviction, the tear of sorrow, are all so many mighty interpreters of human feeling.

The adaptation to the occasion upon which they are uttered is another mark of right words. "To every thing there is a season and a time to every purpose under heaven." Time, place, and other circumstances ought to regulate not only our actions but also our language. There are periods of repose from the world's struggles when words of thoughtful reflection may be most favorably listened to. There are times of stormy action which demand earnest calls like the blasts of a war trumpet. There are occasions when sympathetic words should be addressed to the mourner, and again others when our voices should mingle in festive sounds. Now, supplicatory tones become us, and now, the sterner words of command should be uttered. When undecided as to our views of truth, or as to our course of action, we should hold deliberative counsel with others; but, when we have heard and understood the words of God's truth, there should be no further hesitation, but firm and uncompromising declaration of them, whether "they will hear or whether they will forbear." Thus, "right words" will accord with the circumstances under which they are uttered, and nothing, on the other hand, can so divest language, in itself right and good, of its proper effect as its introduction at unseemly times.

The suitability of the speaker arising from his position, and other qualifications to give them utterance, confers upon them a further characteristic. The same words which would be becoming in the mouth of one person, would be far from proper in another's, and would, indeed, be deprived of their value. The experience of an individual will commend his words when they have reference to that which has been to him a matter of experience. Words will have far more weight attached to them when they are appropriate to the external position occupied by the speaker. Judicial decisions become the judge, political counsels are seemly when delivered by the senator, theological statements fall well from the preacher. Acknowledged mental and moral qualification in the speaker also assist others in estimating his words aright. We allow the intended advice of a presumptuous and ignorant man to pass us by like "the idle wind," whilst we receive with deference the opinion of one qualified to give it by education and natural force of mind. The moral judgments of the man, whose conscience has become seared by a long-continued career of evil, will be of little account compared with the declarations of one whose integrity and virtues have been repeatedly tested. Again, the special relations sustained by the speaker to the person whom he addresses give a character to his words. The parent

may speak to the child as the child ought not to speak to the parent; the master to the servant as the servant should not to the master; the teacher to the pupil as the latter could not to the former.

"*Right Words*" *must be applicable to the condition of the person addressed.* They are not arrows shot at random, but well-aimed missiles. Nothing is so profitless as talking of that with which the person who is spoken to, has no concern, or uttering words altogether unsuited to the state and necessities of the hearer. What is said must have some distinct relation to him, to whom it is directed, in order to render it forcible. The peculiar requirements of the listener must be had in view. Is he in sorrow? then we must speak consoling words. Is he in ignorance? then we must act as his instructors. Is he rushing recklessly into danger? then we must warn him. Is he living a life of sin? then we must plead with him as Ambassadors of Christ, praying him in Christ's stead to be reconciled to God. If, on the other hand, we address a wise, holy, loving, rejoicing spirit, we should mingle our counsels with his; blend our prayers with his devout breathings, allow our affections to encompass the same objects, and swell with our voices the fullness of his songs of joy. Thus shall we "rejoice with them that do rejoice, and weep with them that weep." Again, the preparedness of the one whom we approach to receive our words should be taken into account. The narrative of Nathan's interview with David will illustrate our meaning. In that instance, the gradual preparation of David's mind for the accusation of Nathan gave to the charge, when it was delivered, a solemnity and power which it would not otherwise have possessed. Thus the selfish, the proud, the passionate, the illiterate must each be addressed in a manner befitting their peculiar temperament or condition.

"*Right Words*" *must be in accordance with the truths that God has embodied in His creation or revealed in His word.* This last characteristic, that we notice, is the most important of all. Words may breathe the spirit of the speaker, may suit the occasion, may become him who utters them, may be applicable to the one to whom they are addressed, yet, if they fail in this respect, they will not merit the designation of "right words." The harmony of our words with the facts and principles of the natural and moral worlds, and with the yet more distinct utterances of inspiration will confirm their truth and clothe them with power. False assertions, whether they be altogether such, or only in part, whether they be made conscientiously or ignorantly, can only be creative of evil, and must be destitute of all right influence. But let our words be based upon the absolute, eternal truths of God, and many voices will blend themselves with ours bearing the same testimony. If we utter the truths of the material universe, the listening winds will repeat them, and the burning stars will reflect them. If we speak of the truths of man's mysterious being, responsive motions will be felt within his soul, and a still small voice will utter its solemn "Amen" from the very depths of his nature. If spiritual truths are declared by us, as they were by prophets and apostles, they shall thrill through man's soul with

living energy, lighting up the dull eye of his understanding and warming the cold heart of his affections. Thus shall the sympathy and agreement of the inner and outer worlds, with our words, demonstrate them to be right words. May we be able to recognize them as such when heard by us, and to speak them forth ourselves, instead of the weak, ignorant, and sinful words that so often fall from our lips.

II. The Elements which constitute their force.

Pointedness is one of the elements which render "right words" forcible. The purpose for which they are uttered is recognized. The person to whom they are addressed is conscious of their applicability to himself. They are not indefinite abstract generalities, but precise, effective utterances, having some particular reference. We all know how our interest increases, in any object or statement, as we become aware of a personal concern in it, The sense of individuality grows upon us. We are led almost involuntarily to review our past experience or our present condition. Finally we recognise the relation to ourselves of what we have witnessed or heard. The acknowledged indisposition of men to make an application to themselves of what they hear, especially if it is opposed to their inclinations or prejudices, confers additional importance upon the element in pointedness.

Another element of their forcibleness consists in *their influencing exactly those parts of our nature which they are intended to affect.* They are not merely sufficiently pointed to strike the target, but they will pierce the centre of the outer rim, or any other part, according as the marksman designs, Various faculties and functions belong to our mental and moral constitutions. There is the will which directs and controls our thoughts and actions with such sovereign power; the reason which enables us to make accurate observations and to draw our conclusions from them; the emotions which inspire us with the joy of love, or subdue us with the weight of sorrow, or convulse us with the frenzy of wrath; the conscience, which, with solemn majesty, like the voice of God, encourages the righteous man in his well-doing and convicts the sinner in his guilt. "Right words" fail not to create the exact impression which they are intended to produce. As therefore under the powers of such words, we see the will moved to energetic action, or a process of calm reflection induced, or the varied manifestations of the passions excited, or the wicked forsaking his way and the unrighteous man his thoughts, we are constrained to exclaim "How forcible are right words."

"Right Words" manifest their forcibleness also in leading to *continuous action.* They are stimulating words. They give strength and energy to man, inducing him to enter upon vigorous and persistent efforts. "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." How many holy enterprizes and self-denying labours, inspired by these words of the Master, have been crowded into short lives. As the degree of nervous energy affects the amount of muscular action, so the power of our thoughts and

feelings influences the external course of our lives. And the force inherent in the workings of the mind and heart is often developed, directed, and preserved by the action of "right words." Even a word carelessly uttered will sometimes give a character to the whole life of him who hears it. Its echos will be heard all along the journey of life, calling to be firm in times of indecision, and arousing to action when even the oppression of weakness is felt. But far more shall "right words" be shrined within our souls, ever growing in force as their meaning widens with the increasing knowledge and sympathies of our nature, and ever prompting us to perform right deeds.

The forcibleness of "right words" owes much to *their power of evolving the latent thoughts and feelings of our souls.* How much there is within us of which we have but very imperfect ideas, or are altogether ignorant of. The child is unconscious of the capability for intense feeling or profound thought which may be developed in years to come. The man has but a faint conception of the spiritual nature, whose powers already existing but inactive, shall break forth with expansive life, when every weight of this present material condition shall have been laid aside. And yet, at times, cries after unknown truth, unattained holiness, unfelt love, rising to shrieks of agonized entreaty, or sinking to wailings of despair, are heard within our souls; and diviner forms than earth presents, the shadows of strange thoughts sweep across our spiritual vision, revealing to us, how much within, struggles like a restless sleeper to awake, or like a prisoner to escape. "Right words" are suggestive words, and assist the birth of such desires and thoughts. They are like musical symphonies enabling us to recall a succession of rich harmonies and exquisite melodies which were silent within us, until awoke by them. I have stood in a picture gallery, lingering over some grand, old, work of art, until the dusk of evening fell, and the softer shades of colour faded away; and the minute features were dissolved in one general haze, but yet the bolder outlines of the painting seemed to bring before me its full perfections as they shone forth in the brightness of noon. So does the suggestiveness of "right words" help us to fill up the dim conceptions of the mind with clearly defined forms.

The last element of the forcibleness of "right words," which we shall refer to, is *their power of interpreting the facts of the material and spiritual worlds.* How much is seen and felt by us but not understood. The many forms of nature present to us principles whose essential forces escape our observations; combinations whose intricacies we cannot follow; aspects under which outward scenes and sounds seem to be in strange harmony with the thoughts and feelings of our spirits, but we know not whence the unison arises. In ourselves there is much we marvel at but scarcely comprehend. The phenomena of physical life, the relations of mind and matter, the successive mental and spiritual phases through which we pass are of this character. And, if we take a wider survey, the sense of mystery only grows upon us. Our vision is too narrow to discern how everything is fulfilling the purposes of Divine Providence. But it is the office of "right words" to help us to

understand what was intelligible, to see what was dim, to know what was only felt. As we stand gazing upon the lights and shades that sweep across the outer world, or seek to peer into the dark recesses of our being, with half-formed thoughts and scarcely conscious of our feelings, we cry

"I would that my tongue could utter
The thoughts that arise in me."

And when at last comes one who interprets for us the meanings of outward things, and gives us a clear analysis of our inward consciousness, we feel that he has spoken in "right words," and we realize how "forcible" they are.

And now, to this review of the nature and force of "right words," we add one more remark. There is one word which will be eternally a "right word." It is that name at which "every knee shall bow!" In barbaraic and civilized climes, and in every age, it shall be received as an answer to all the prayers that have ascended from man's unsatisfied spirit as a promise of that higher life which has cast its light, however faintly, over the dreams of even the rudest savage. The name of JESUS shall ever be acknowledged as that of one "desire of all nations!"

J. R. S. HARINGTON.

Reviews.

The Baptist Denomination in England, Wales, Scotland, and Ireland. 1863. London: J. Heaton & Son, 21, Warwick-lane, Paternoster-row. Price Sixpence.

The Baptist Denomination in the North of England: a Discourse. By WILLIAM WALTERS. Published by request of the Association. London: J. Heaton & Son. 1863.

The General Baptists of Great Britain: a Manual. By the Rev. DAWSON BURNS. *With an Introduction.* By the Rev. WILLIAM UNDERWOOD. London: J. Caudwell, 335, Strand; Leicester: Winks & Son, Price Threepence.

THE growth of the Baptist denomination is not only a subject of deep interest, but a reason for devout thankfulness, and for continued exertion. Success always imposes increased responsibility; and if we have prospered, and still prosper, we are called upon to do the more for the advancement of the cause of Christ. We view cheering facts not merely as ground for congratulation, but as motives, the effect of which is to make success still greater. We propose therefore to review the subject, that stimulated by gratitude to God for the past, our brethren in all parts of the country may the more cheerfully labour after the great object of denominational extension.

The pamphlets before us, although small and unpretending in appear-

ance, are, in reality, replete with facts. The first contains a masterly paper by Dr. Angus, setting forth the state of our body in England, as compared with its condition sixty years ago. Another paper follows, by Dr. Thomas of Pontypool, on the Baptists in the principality of Wales. Mr. Middleditch reviews our position in the sister island, while Dr. Patterson deals with Scotland, where our numbers are comparatively few. Without praising one of these contributions above the other, we have no hesitation in saying that this little but weighty tract ought to be in the hands of every Baptist in the United Kingdom. We cordially thank the respected writers for information so full and so encouraging to our hearts.

Of the two other publications on our list, one takes up the Baptists of the North of England, and consists of a discourse delivered at Darlington, before the ministers and messengers of the Northern Association. It is saying far too little, that the discourse was every way worthy of the occasion and of the preacher; it deserved an audience far larger than is likely to have been gathered at the meeting of an Association. But the press will, we hope, extend far and wide the usefulness of a production, which must have cost its author much study and careful preparation. It does not, however, abound in facts of the kind for which the first named pamphlet is distinguished; but abounds in wise suggestions, and enlightened views. The remaining tract, by Mr. Dawson Burns, relates to the General Baptists, and treats not of the state of that body, but, as its title imports, of its principles and church polity. As therefore it has no particular bearing upon our main subject, we dismiss it, with commendation.

That the Baptist denomination has, during the present century, made great advances, must be known to all who have the least acquaintance with our statistics and history. But many, even among ourselves, will learn how large the rate of increase has been, with a pleasurable surprise. Dr. Angus informs us that in England the Baptist Churches have increased fourfold, while in the Principality they have increased more than sevenfold in sixty years. Nor is this merely an estimate, it is a statement, grounded upon a comparison between the number of our churches at the beginning and at the end of that period. Thus, in England their number amounted to but 417 at the opening of the century, whereas, at the present moment, there are at least 1726; while in the whole of Wales there were then but 80, and now nearly 600 churches in the thirteen counties. In fact, if we are not the largest denomination in the latter country, we are not far from becoming so, and when we look at the moral condition of the people, at the low statistics of crime, at the unused prisons, and assizes held with scarce any business, we may well think it an honour that to such a state of things our principles and our teaching so largely contribute.

But the satisfaction which we may justly feel at the progress we have made, is augmented by a consideration of the disadvantages and obstacles that have been surmounted and overcome. If we had prospered less, we could have accounted for it by nearly all the reasons which Mr. Walters has adduced in explanation of the fact that our "hold" of the Northern Counties "is nothing like as comprehensive and tenacious as it might have been, and as it ought to be." With the exception of the "peculiarities of the Counties," we do not see that Mr. Walters has assigned any cause for a lower rate of increase in them, which does not universally prevail throughout the country. The personal profession which we require, the persecutions of our fathers, dissensions and divisions, frequent changes in the

pastorate, and so on, are not peculiar to the Northern Counties. But these have not been, after all, our chief obstructions and hindrances. We have suffered still more from the contempt of larger bodies—even nearest in principles to our own—from unfounded accusations of bigotry—from our poverty—and from wealth and influence employed against us. To have advanced as we have done, in the face of all these discouragements, comes very near to an illustration of the popular saying, "Great is the truth and it will prevail."

But the increase in the number of the churches does not everywhere represent adequately the increase of the denomination. The churches themselves have become important and influential, from being very small and insignificant. In the metropolis, for example, where the number has been augmented sixfold, and we have 158 instead of from 22 to 25, how much more powerful and wealthy are the communities. In the year 1800, Abraham Booth flourished at Prescot Street; Mr. Upton, at Blackfriars; Dr. Rippon, in Tooley Street; Timothy Thomas at Devonshire Square; and there was a congregation in Grafton Street, which afterwards built Keppel Street Chapel; and another in Little Wild Street, the glory of which was even then on the decline. But take them all at their best estate, what were they to compare with Bloomsbury—John Street—Regent's Park—Camden Road—Westbourne Grove—Hackney, to say nothing of the Metropolitan Tabernacle? No denomination can boast of more flourishing churches than many, very many, of our own. In many instances we rival the parish churches in numbers, and exceed them in moral power; and the difference between the two periods is so great, that communities which would then have been deemed of importance, would *now* be considered of little amount, when the very best, if they had done no more than sustained their position, would have sunk into obscurity.

But there is another question with which Dr. Angus deals, and which we regard as of great moment. Have we increased in such a degree as to show any tendency to overtake the wants of the population; or, in other words, do our churches increase faster than the people? The answer to this question is so satisfactory that we shall simply transcribe the Doctor's words:—

"Sixty years ago the population of England was eight millions; in 1861 it was twenty millions, that is, during that interval it had more than doubled. Our churches, however, have multiplied as we have seen fourfold. Or to put the fact in another form: in 1801, there was one church to every 20,000 people; in 1841, there was one to every 13,000; in 1861, one to every 11,000, But here again, Wales has greatly the advantage, a church to every 7,000 in 1801; to every 3,000 in 1841; to every 2,400 in 1861, is the proportion in that country. Hence again a simple rule: if in any county or town there is a less proportion than one church to every 11,000 inhabitants, the Baptist community is below the average; if the proportion is higher, it is above. It appears therefore that our rate of increase has a manifest tendency to overtake the wants of the population, and that it is relatively greater than that of the nation. A surer proof of progress could not be conceived.

It must, however, be acknowledged that many of these churches are very unequally distributed, which is a serious drawback in point of usefulness. It is not by any means unusual to find in towns with far less then 11,000 inhabitants, two, three, and even four Baptist churches, where for the sake of efficiency there ought to be but one. The consequence is weakness in all, and less of respect and influence on that account. But this is not the

only evil. These superfluous churches greatly invalidate our estimate, when we say that we have one church to every 11,000 of the population, for if a town of that extent monoplises four, it follows that there must be somewhere 33,000 people without any provision, so far as we are concerned. It would assuredly advance our interests and our prosperity, if this waste of organization and effort could be discouraged and checked. It arises less frequently from doctrinal differences than from petty dissensions, that ought never to have been made a ground of separation. But when once separate action has been instituted, jealousy and rivalry do their part, to render it final and permanent. In such circumstances churches of the same denomination are in general less cordial in their intercourse than those which differ in doctrine or discipline. They injure one another more, because they come into collision more. Each in turn a retreat for malcontents in cases of offence, who would not have gone so far as to withdraw themselves, but for a sanctuary at hand, and a ready welcome. We write these things with regret, because it would be as injurious to conceal, as it is impossible to deny them."

The attempt would probably be vain to estimate the advance of Baptist principles in communities other than our own. There are, however, and ever have been, Baptists who, disapproving of our separate existence, prefer the communion of Independent churches. There are also Presbyterians, Episcopalians, and Methodists, who having to choose between one body and another, conceive that it is more important to uphold the Church polity, which they approve, than the single article of Baptism. It should also be borne in mind that Plymouth-brethrenism has to a great extent profited at our expense. Thus our brethren may be said, more or less, to leaven all other evangelical denominations. It is probable that there is no congregational church of any considerable magnitude, without some Baptists. But beyond all this, other churches abound with members, who are secretly convinced that our views are Scriptural, although they have not come to the conclusion that it is their duty to be baptised, or are witheld by other considerations, that appear to them of too much weight to be set aside. Now, if this be true to any extent, it becomes highly probable that the future growth of the denomination will be yet more rapid than heretofore. The more widely our principles are spread, the more readily can churches be collected, and the more largely they will increase.

One great prejudice, which formerly operated against us, has well-nigh passed away:—viz., the prejudice arising from the fewness of our numbers, and the vast preponderance of the Christian world against our opinions. At the beginning of the century the Baptists felt that they belonged to a poor and despised people. This contempt was but too plainly shared even by their Nonconformist brethren, who looked down upon them, as they, in their turn, were looked down upon by the Church. Moreover, in the estimation of the public, to be a Dissenter was to be low enough; but to be a Baptist one must be ignorant and plebeian indeed. But prejudices of this sort are surmounted when communities grow large, and give evidence of their spiritual life by palpable advancement; and it may safely be said that, of late years the Baptists have by the position they have won, commanded the respect of all the Denominations. Much of this must undoubtedly be attributed to the fact that, as a general rule, we have a far more educated ministry. In former times, with the exception of a select few, our churches were served by gifted brethren, who had no special training for the work of God. Of late years our colleges have sent forth a host of men, who, with regard to acquirements, may challenge comparison with any other body of

ministers or clergy. People cannot long be despised who are marshalled under religious teachers of high qualifications, for the public have abundant use for that power which is wielded by learning, intellect, and eloquence and will not fail to reward its service with applause,

Thus, neither have we nor our fathers borne testimony in vain to those principles upon which, as a denomination, we are constituted. But although the tide which has been so long against us appears to have turned in our favour, let us not imagine that we may rest on our oars and drift into more enlarged prosperity. Our work is still before us, and the untaught masses of our population offer us an ever extending field. Our forefathers believed that, in proportion to the prevalence of Baptist principles, the character of Christianity would be exalted, and the success of the gospel more decided. The time is coming when these expectations ought to be verified. It is no unworthy narrowness of feeling that leads us to advocate the promotion of the cause of God in connection with our own body. We read that when the Jews, returned from captivity, were rebuilding the wall of the city, every man laboured at that portion which was nearest his own house. It may be that the distribution of Christians into various sections, which some deplore as an evil, was permitted if not designed by a wise Providence, for the better division of their labours, and for their wider diffusion. More good is probably done by all in the aggregate than would have been effected had the Church continued one united whole, just as the ranks and divisions of an army are chief elements of its strength and effectiveness. It is therefore, we believe, a mistaken charity which would obliterate these distinctions, and worse than an error to set down all denominational zeal to the score of bigotry. It is not necessary to make light of what we believe to be truth, to show that we love our brethren in Christ of every name. This, however, is the liberality of sentiment and action which some demand. Our work is the work of God, as much as that which is performed by other bodies; and that which lies nearest to us should be regarded as the first of our duties—*only not the last.*

Reason and Revelation: Two Charges delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitations held at St. Paul's, Covent Garden, in 1861 *and* 1863. By the Venerable JOHN SINCLAIR, M.A., F.R.S.E., Archdeacon of Middlesex, &c. London: Macintosh.

THIS little pamphlet is fitted to do much good, especially amongst the younger clergy of the Church of England. It presents in a very lucid manner the arguments commonly used to show the necessity of a Divine Revelation to mankind, and states with considerable power the grounds upon which the government of God over all His works must be maintained.

It is a curious sign of the times that the Archdeacon should have felt himself called upon to discuss such themes with his clergy in the presence of their churchwardens, and that having printed these Charges for private circulation, he should have been requested to publish them. It is strange that a Church which boasts of its "XXXIX. Articles" as a guarantee against "diversities of opinions," should have clergymen ministering in its congregations who require to be "fed with milk" upon such elementary truths,—as that God made and upholds all things,—and that sinful man could

not discover a method of recovering the favour of God, or of ensuring purity of heart and conduct. We are sure that there is no man amongst the Congregationalists of this country but would feel himself insulted if the chairman of either of their unions were to dwell upon such topics in the annual address delivered to them; yet it is not unnecessary to do so in an assembly of clergyman who pretend to be successors of the Apostles! And such men as Archdeacon Sinclair do not shrink from publishing the scandal to the world by adopting the best means in their power to free themselves from all suspicion of holding similar opinions! Could clearer proof be given that the imposition of a bishop's hands *does not*, and *cannot*, convey the Holy Ghost to the priests ordained by him? And can any man in his senses believe that to be a Church of Christ which is content to receive as accredited ministers of the Gospel, men who reject the essential doctrines of Christianity?

Mr. Sinclair says—No! "What is now required of us exceeds all bounds, and virtually abolishes subscription altogether." But he is "satisfied with the degree of latitude in the interpretation of our Creeds (!) Articles, and Liturgy, which has long been admitted and approved." Well, there is no disputing about taste; but a man must be easily "satisfied" who is content that one clergyman shall teach baptismal regeneration, for example, as a doctrine of the Church, and that another shall with equal boldness deny it to be so; whilst both appeal in turn to the same Articles and Liturgy. Would Archdeacon Sinclair be equally "satisfied" with equally contradictory "interpretations" of the definitions of Euclid, or of the conclusions arrived at by Sir Isaac Newton? It seems to us a first principle in morals that dogmatic statements must be taken in their obvious grammatical sense; and, however convenient it may be at present to keep the clergy together by "latitude of interpretation," and such like dishonest means, the time cannot be far off when an indignant nation will insist that the clergy shall speak the truth and be true. It is shocking to think of the evils which flow from the present state of things, and we are amazed that any man should be "satisfied" to perpetuate it. Has not Christ said—"If the blind lead the blind they shall both fall into the ditch?"

We have read with painful interest the numerous citations from the classics which Archdeacon Sinclair has adduced to prove that not only the ignorant populace of Greece and Rome, but the philosophers also, were unable "by searching to find out God," and to lead his clergy to the conclusion that they must "have recourse" for all knowledge of the will of God "to His revealed word." He actually combats the pretensions to the contrary which might be set up on the grounds of "our vast progress in natural science," or of our being "intellectually better than our fathers;" and argues the question with his clergy And when he has arrived at the only conclusion which reason can adopt, he sets himself to teach these clergymen "the province of human reason in the discovery of religious truth." And he proceeds: "1st. To show that we are bound to use our reasoning powers; 2ndly. To explain how we are to use them; and 3rdly. How we are to avoid abusing them to purposes of rationalism and infidelity! Let the reader endeavour to bring the whole scene before him, and to appreciate its significance! A Venerable Archdeacon, surrounded by his clergy, is labouring to show them that they are "bound to use their reasoning powers," and to explain "how" they are to do so! We fancy some of the bystanding churchwardens must have asked themselves—"Don't the clergy use their reasoning powers, then?" or, "Do they not know *how* to use

them?" Clearly enough, according to the Archdeacon, the clergy of Middlesex are in great need of instruction in such matters. We hope these reverend gentlemen will be much benefitted by the lesson given them.

The Archdeacon's "third point," namely, "how we are to use our reasoning powers without abusing them?" that is, "without perverting them to the purposes of rationalism and infidelity," is thus answered:—"The great security against such perversion on which our Church relies, is the respect we ought to feel for the Creeds and Liturgies of antiquity." Indeed! But suppose the clergy have *not* the "respect" they "*ought to* feel for the Creeds and Liturgies of antiquity," what then? Is the "great security *on which* our Church relies" gone? We should like to be at the Archdeacon's elbow for a few minutes, and to get his answers to the following questions:—"What are the Creeds of antiquity that he relies on? What the Liturgies?—and what the limits of the period which he calls 'antiquity?'" He tell us, indeed, that "the Creeds of ancient Churches in Europe and Africa, as well as Asia, remain to us; as, for instance, those of Jerusalem, Aquilia, Rome, and Alexandria;" but are *these* the Creeds referred to? And as to the Liturgies, which are we to take, and where are we to draw the line? Mr. Sinclair knows that these are questions of vital importance upon his theory, and he may fairly be called upon therefore to answer them.

"It is a melancholy and humiliating fact," says the Archdeacon, "that the laity in this country are no longer able, as in former times, to rely upon the fidelity of their minister to those Articles of belief which he has solemnly sworn to maintain. He acknowledges the inability of the Ecclesiastical courts to deal with the evil, and adds "an unsound pastor (condemned by those courts to suspension) when the term of his suspension is over, may resume his functions without abjuring his errors; and, if at all cautious, may ever after continue to subvert not only with impunity, but with all the authority of his pastoral office, the faith of his parishioners." Of course he is horrified at such a state of discipline; but Archdeacon Sinclair ought to know that neither he nor any of his clergy can be blameless whilst they identify themselves with things as they are. "What concord has Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

These "Charges" may do good service to Baptists and others, who have neglected to teach their children the first principles of Church organization, if they will but use them, to show the young how utterly preposterous is the claim which the Episcopal sect in this country sets up to be a holy and apostolic church. They may nip in the bud any hankering after connexion with such a community—a community which has sold its right to assert and maintain the truth for pelf and power. And they may answer the further purpose of enabling men who have "unsound" clergymen in their neighbourhood to convey some solid instruction as to the right use of their reasoning powers which might be spurned if written by a wicked Dissenter, but which must have special value when flowing from the pen of a Venerable Archdeacon!

Tracts for the Thoughtful, or matters relating to the Religious Condition of the Age. London: Freeman. 1863.

THE Tracts in this Volume are entitled "The Strife of Sects," "The Bible and the Believer," "Saints and Sinners," "The Means of Grace," "God's Work and Ours," "God and Mammon," "Professional Religion," and "The Church and the World." Upon such topics any observer of men and things might say much, and if he be more ready to destroy what exists than to sketch the plan of a better structure, we may be sure that he could give abundant reasons for getting rid of what is imperfect. We do not know any thoughtful man who is not aware that the present state of things admits of and requires improvement; but the difficulty is, to know how best to preserve what is right, and therefore useful, and to get rid of what is effete and cumbrous. The writer of this book is able to point out, and, in not a few cases to exaggerate, the defects which good men of all parties deplore. But he shows no skill in suggesting remedies. He seems as indifferent to the feelings of his readers as a vivisector when operating upon a horse or a dog, and allows himself to use expressions which cannot but give much pain to such "thoughtful men as have any charity in their nature."

It would serve no good purpose to set out at length passages which might easily be produced in illustration of these remarks; but we commend to this writer the duty of treating every man as honest until he shows himself to be a rogue. He would not then so frequently refer to classes with whom he "cannot expect any arguments" of his "to prevail," although they are mixed up in Church-life with the "thoughtful men" to whom he addresses himself; nor would he be so liberal with his insinuations against Ministers and Churches alike, as he now is. He would then seek to persuade, where he now tries to knock down an opponent, and would considerably improve his style of writing by cherishing a juster estimate of the willingness of others to be on the side of truth.

There are many things in these Tracts which deserve the consideration of "Thoughtful men," but we feel sure that many persons will be ready to abandon the perusal of them long before they are half way through the volume, because of the bitter, censorious, and sneering passages they will meet with. We regret this for the writer's sake, because there can be no doubt that he is in earnest, and that he wishes to see all Christian men earnestly at work for God. He hates all shams, and would have religion avowed in the actions of men rather than professed merely in words, or by joining a Church. He wishes to see Christians bent upon defining to themselves what they mean by any service in which they unite, and by the confession of faith they make and strive to propagate. In all these purposes he has our cordial sympathy, but we do not think his book likely to fulfil his wishes. Men are not to be twitted into consistency, nor scolded into considerateness for others. They may accept correction of their mistakes from one who does not delight in exposing them, and may be thankful for reproof from the righteous man who considers himself lest he also be tempted as they have been; but they cannot be expected to welcome blows from a sledge-hammer under the pretence of removing spots from their dress. He who would correct the evils which he deplores must speak the truth in love.

Brief Notices.

Vital Questions: Six Lectures by the Rev. F. F. THOMAS, Torquay. Hamilton, Adams, and Co.—These six lectures are six sermons; orbs of truth, revolving around that great solemn, central question, "What shall it profit a man if he gain the whole world, and lose his own soul?" They contain much evangelical matter, are pervaded by an earnest spirit, and are far from deficient in pointed apposite illustrations. We cordially commend them to the notice of our readers; and trust that the usefulness, which attended their delivery, will not be confined to the sphere of their author's ministerial activities.

Prayers for the Sick and the Sorrowful, framed out of the Psalms. By JOHN B. MARSH, Manchester. London: Simpkin, Marshall, and Co. Manchester: John Heywood. *Book of Bible Prayers, &c.* London: Simpkin, Marshall, and Co.—To those who wish to have the prayers of Scripture in the heart, on the lip, and ready to the hand, these two little books will prove invaluable. They are beautifully printed.

Good Thoughts in Bad Times: Good Thoughts in Worse Times: Mixed Contemplations in Better Times. By THOMAS FULLER, D.D. Liverpool: Edward Howell.—An elegant reprint of a valuable work which abounds in the exuberant wit which characterized its author. Although Fuller rarely omits the chance of a sly hit at the Anabaptist, or the Brownist—his writings are as free from the bitterness as they are from the pedantry too prevalent in his day. The criticism of Coleridge, upon his entire works, is singularly appropriate to the three treatises comprised in this volume. "There is scarcely a page in which some one sentence out of three, does not deserve to be quoted for itself—as motto, or as maxim." The labours, both of the pulpit and the press, would be much accelerated by an infusion of this worthy's forcible and facile style.

The Gardener's Weekly Magazine. Conducted by SHIRLEY HIBBERD, ESQ., F.R.H.S. Parts 7 and 8. Price 5d. London: E. W. Allen, 20, Warwick-lane.—This is the best publication of its class with which we are acquainted. Mr. Hibberd, while abounding in the zeal which is inseparable from his favourite studies, so skilfully *divests his writings of* painful *technicalities, that they never* fail to interest the intelligent reader. A penny per week is a small charge for the valuable information this serial supplies.

Rose Bryant: Passages in her Maiden and Married Life. By EMMA MARSHALL. London: Jarrold and Sons. Price One Shilling.—A beautiful story for girls, showing how one of them touched into tidiness all within her reach. Rose Bryant, with her favourite prescription of pure air and fresh water, will be a missionary of health and comfort to all our young friends who take heed to her counsels.

Household Tracts for the People: How to Nurse the Sick. London: Jarrold and Sons. Price Twopence. — The Messrs. Jarrold, in the issue of the series of popular tracts to which this belongs, are great public benefactors. We are glad to learn that more than two millions of these pleasant teachers of domestic duties and social science are in circulation. The skilful ministry of the sick is an accomplishment rare and precious in its worth, and one that angels would prefer before much that is highly esteemed among men.

Why I was an Atheist, and why I am now a Christian. By J. B. BEBBINGTON (late Editor of the Propagandist). London: H. J. Tresidder; price Threepence. —It is cause for devout gratitude when those who have been entangled in the meshes of scepticism, through divine grace escape; but that gratitude is enhanced when those liberated souls have been conspicuous as advocates of unbelief. The restoration to the faith of such men as Mr. Joseph Barker, and the writer of this pamphlet, cannot fail to excite a spirit of hopeful dissatisfaction and earnest enquiry among the ranks of those whom they have left. The following is a specimen of Mr. Bebbington's confession of faith:—"Sneer as the unbeliever may, there is a power in the Cross to heal the wounded and guilty conscience; and I who had insulted that Cross, had trampled it beneath my feet, had long denied its healing power, at length cast towards it a trembling yet truthful gaze. And peace came; with a consciousness of sin forgiven, and God reconciled, came a peace such as the world can neither give nor take away—a peace which, go where I will, let my lot in life be cast where it may, will always be to me the most precious of possessions—"more precious

than rubies, more to be desired than fine gold." We cannot too strongly commend the spirit of candour which pervades the whole of this statement, and we much rejoice in the fact that its writer has abstained from all harsh and uncourteous reference to the leaders of infidelity in England. The zeal of a novitiate not unfrequently breaks the bounds of prudence—not so in this case. We hope those of our readers who have friends and neighbours in the Slough of Avowed Unbelief, will widely scatter this able and interesting production.

How Young Men may become Great Men. By ALPHA BETA. London: John Snow; price Sixpence.—Counsels eminently calculated to be useful to the class to whom they are addressed.

Report of the Bible Stand placed opposite the International Exhibition, 1862. Privately printed. The exclusion of the Bible Stand from the Exhibition of 1862, was a subject of much grief to the Christians of this country. The report now before us records some of the results of the good work which was undertaken by a number of godly men, who being desirous of seizing the opportunity of distributing the Scriptures, pitched their tent outside the Exhibition at Kensington; during the summer of last year. 137,618 small books, chiefly portions of the New Testament, were given away from June 9th to November 1st, 1862. More than 2,000 Jews, from almost every part of the world, called at the Hebrew division of the Bible Stand, and asked for copies of the Word of Life; and having received it many generously contributed their mite towards this Christian effort for their own evangelization. It was pleasing to see how God was, by this means, employing this extraordinary people as missionary agents. Jews from France, Italy, Germany, Hungary, Holland, Russia, Palestine, Africa, Australia, India, and even from China, took away portions, and in many cases the whole of the New Testament, and by this time have conveyed them to regions where probably no ordinary missionary has penetrated. This Bible Stand is now set up at the Crystal Palace, Sydenham, and there is daily application on the part of foreign visitors for the Bread of Life. Many pleasing instances of the usefulness of this effort are contained in this Report.

Meliora: a Quarterly review of Social Science. No. XXII, July 1863. London: S. W. Partridge. Price One Shilling.—This periodical deserves the support of all who take a practical interest in the great questions that affect the well-being of the human race. The paper on "Idiots and Idiot Life," in the last number, is a favourable specimen, not only of the journal itself, but also of the progress of those great works of benevolence of which it is the able representative.

The Soul's Business and Prospects, familiarly discussed in several Sermons. By the Rev. D. C. Agnew, Minister of Wigtown Free Church. London: J. Nisbet & Co.—Sixteen sermons, very excellent, and in very large type—so large that Mr. Agnew's work almost deserves to be enrolled in "The Curiosities of Literature." We do not, however, forget that such a book may prove a great blessing to the aged and others who suffer from feeble sight.

Hope against Hope: illustrated in the case of the convict, Edwin Preedy, &c.: a Narrative. By the Rev. H. Moule, M.A., Vicar of Fordington. London: Nisbet & Co.—Neither the religion nor the literature of the condemned cell is generally speaking much to our taste, we are bound to confess, however, that in neither respect does this book sink to the average of publications belonging to the class thus indicated. Its author was most assiduous in his efforts to bring the subject of this memoir to the knowledge of Christ, and he has a firm conviction that a saving change was wrought in him by the Spirit of God. The celebrated "S. G. O."—(Lord Sidney Godolphin Osborne) —also participated in Mr. Moule's labours, kindly procured the means for the prisoner's defence, and wrote to him a powerful letter. Preedy was a man of most violent temper; he perished at the age of 21, for the crime of murdering one of the warders of Portland Prison. While awaiting his trial it required all the vigilance of the prison authorities to prevent fresh outbreaks; nevertheless, there was such gentleness of feeling somewhere in his constitution, that during his imprisonment he caught and tamed six sparrows. It is impossible to estimate too highly the self-denying labours of the clergyman who has written this book. We quite believe it to have been published with a desire to promote "the glory of God and the good of men;" but we very much question the propriety of perpetuating the history of one whose offences have involved the severest sentence inflicted by human laws.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HUSBANDS BOSWORTH, LEICESTERSHIRE.—The reopening of the chapel in this village, after considerable improvements, took place on July 23rd, when two sermons were preached by the Rev. C. Vince, of Brmingham, and J. Mursell, of Kettering. The proceeds of the day amounted to £20, making, with the sums promised previously, £80 towards the £100 expended. The ministers, in addition, to the two named, who took part in the services, were the Revs. T. Lomas, Leicester; T. Pottenger, Rawdon College; T. Gough, Clipstone; R. Evans, Countesthorpe; J. Cooper, (Wesleyan); H. Braithwaite (Independent); and the pastor of the church.

LLANGLOFFAN, PEMBROKESHIRE. — A new chapel was opened in this place August 3rd and 4th. The preachers on the occasion were the Revs. D. Evans, Dudley; E. Thomas, Newport; J. Owen, Aberdare; J. Lloyd, Merthyr; and J. Morgan, Llanelly.

HALIFAX.—August 25th, a public meeting, commemorative of the centenary of Pellon-lane Chapel, Halifax, was held in the chapel, under the presidency of Sir F. Crossley, Bart., M.P. On the platform were the Revs. J. Pridie, Halifax; J. P. Chown, Bradford; S. G. Green, president of Rawdon College; J. Green, Hebden-bridge; Sidney Young, Abergavenny, and others. On the previous Sunday the Rev. J. P. Chown and the Rev. H. Dowson, of Bradford preached.

RECOGNITION SERVICES.

BLACKFIELD COMMON, HANTS.—Services were held on Sept. 1, in connection with the recognition of the Rev. J. Light as pastor of the church. The Revs. J. B. Burt, of Beaulieu, R. Caven, B.A., of Southampton, J. Bowers, of Hythe (Independent), and R. G. Moses, B.A., of Lymington, conducted the various engagements.

SIRHOWY, BRECON.—Services in connection with the ordination of Mr. J. A. Jones, of the College, Haverfordwest, were held at Carmel Chapel, Sirhowy, on the 7th and 8th Sept. The Revs. S. Williams, of Nantyglo, T. Davis, D.D., H. W. Hughes, of Dinas, J. Jenkins, of Llanfachreth; R. Davis, Glyn Elan; T. Roberts, Ebbw Vale; J. Lewis, Tredegar; J. Jones. Rhymney, officiated.

STAFFORD.—Services were held in recognition of the settlement of the Rev. W. H. Cornish, on August 16th and 18th, a sermon was preached by the Rev. F. F. Medcalf, of Middleton Cheney. A meeting was held under the presidency of Mr. J. Brown, the senior deacon. The Revs. T. S. Chalmers, F. F. Medcalf, J. P. Carey, G. Swaine (Ind.), and Rev. J. P. Crole (Presb.), delivered addresses.

ROMSEY, HANTS.—August 4th, at Bell-street Chapel the recognition of the Rev. Clarence Chambers, of the Rev. C. H. Spurgeon's College, as pastor of the church, was held. The Revs. J. Collins, J. B. Burt, of Beaulieu, G. Rogers, senior tutor of the Metropolitan Tabernacle College, conducted the service. In the evening a meeting was held in the Chapel. F. Backell, Esq., took the chair. Speeches were made by the Revs. G. Rogers, W. Burton, Dr. Perry, J. Collins, J. Burt, W. Shearne and the pastor.

MINISTERIAL CHANGES.

The Rev. S. J. Davis, secretary to the Baptist Home Missionary Society, has accepted the unanimous invitation of the English Baptist Church, Aberdeen. Mr. Davis will continue to conduct the affairs of the society until the name of his successor is announced by the committee. —The Rev. D. Oliver Edwards, of Llandovery, has accepted the unanimous invitation of the church at Crickhowell.—The Rev. E. Davis, Spaldwick, near Kimbolton, Hunts, having intimated his intention to resign the pastorate, is open to another engagement.—The Rev. J. Walters has resigned the pastorate of the Church, at Broughton, Hants. His address is Trafalgar Road, Freemantle, Southampton.—The Rev. James Owen has resigned the pastorate of the Church at Aberdare, and has accepted the pastorate of the church in Soho Street, Liverpool.—The Rev. W. Bontems, of Hartlepool, has accepted the pastorate of the church at Middlesborough, Yorkshire. The Rev. W. M'Phail, of Middlesborough, has accepted the pastorate of the church at Hartlepool, vacated by Mr. Bontems. —The Rev. J. H. Jones has resigned the pastorate of the Church at Oundle, and is at liberty to supply with a view to the pastorate. Address: Rev. J. H. Jones, care of Mr. W. Dolby, North-street, Oundle, Northamptonshire.—The Rev. J. Mont-

ford, of Seven Oaks, Kent, having resigned his charge after a nine years' pastorate, is open to another engagement.—The Rev. J. Makepeace, of Luton, has accepted the cordial invitation of the church meeting in Sion Chapel, Bradford, to accept the pulpit of the new chapel which is being now erected by them in Manningham-lane, in that town. The Rev. J. P. Chown will continue his ministry at Sion Chapel, as heretofore.—Mr. W. C. Tayler, of Pontypool College, has accepted the unanimous invitation of the church at Uley, Gloucestershire.—Mr. John Abel Jones, of Haverfordwest College, has received a unanimous invitation to the pastorate of the Church at Sirhowy, Monmouthshire.—Mr. David Davies, of Haverfordwest College, has received a unanimous invitation to become the pastor of the Church at Hirwain, Glamorganshire.—The Rev. R. Bayly, of Newark, has again tendered his resignation.—Mr. William Leach has resigned the pastorate of the Particular Baptist Chapel, Northampton.

The Rev. W. L. Giles, of Abbey-street, Dublin, has accepted the unanimous invitation of the church at Cannon-street, Birmingham. The Rev. James Wall has given notice to resign the pastorate of the church at Castle-street Chapel, Calne, Wilts, in favour of missionary work in Italy. The Rev. E. Bailey has resigned the pastorate of the Baptist church, Salthouse-lane, Hull. Communications from ministers may be addressed to Mr. J. Dalton, Post Office Buildings, Hull. The Rev. Thomas John has resigned the pastorate of the church at Llangendeirne, and has commenced his ministerial labours at Ynysawyd, Aberdare. The Rev. W. Probert has resigned the pastorate of the church at Newbridge, Radnorshire.

PRESENTATIONS.

NORTHAMPTON.—August 18th: At the Corn Exchange in this town, his church and congregation presented Mr. Leach with a purse containing £54, as an expression of the value of his services as their pastor for the last eighteen years.

ST. BRIDE'S, MONMOUTHSHIRE.—August 11th: The Rev. J. Morgan—a timepiece from the teachers and scholars of the Sabbath School.

ROTHERHAM.—August 24th: The Rev. J. Ashmead—a purse of gold and a handsome copy of the Scriptures, on occasion of his retirement from the pastorate.

MISCELLANEOUS.

BATTERSEA.—The sixty-third anniversary of Battersea Chapel Sunday Schools was celebrated on the 30th and 31st of August. A very unusual interest attached to this anniversary in consequence of its being the jubilee of Miss Davis as Superintendent of the girls' school. At a public meeting the annual report of the school was read by the secretary, Mr. Newton, and appropriate addresses were delivered by the Rev. J. M. Soule, (the chairman, and for twenty-five years minister of the chapel), Joseph Tritton, Esq., Revs. J. E. Richards, W. Anderson, J. E. Giles, P. H. Davison, R. Ashton, W. Ball, and J. W. Genders.

GREAT YARMOUTH.—The memorial stone of the new Chapel, for the use of the church hitherto meeting in the Corn Hall, was laid on August 26th, by J. J. Colman, Esq., of Norwich. The Revs. J. Green, W. Tritton, G. Gould, R. Govett, T. A. Wheeler, W. Wood, M. Cotton, and W.T. Price conducted the services.

HARROW-ON-THE-HILL.—The members of this church, compelled by the inadequate size of their chapel and its dilapidated condition, have raised funds towards the erection of a new building. £200 are required to enable them to commence operations. The smallest contribution will be thankfully received by Mr. W. Smith, Albert Cottage, Harrow.

LINCOLN.—On Lord's day, August 9th, Mr. Thomas Cooper preached two sermons in behalf of the new schools, and the congregations were good. On Lord's day, August 16th, Rev. J. Sella Martin, from London, preached two sermons in behalf of the Baptist New Chapel, the corner stone of which was laid on Tuesday, August 18th. The Congregations were very large.

SHREWSBURY.—The first stone of a new chapel in connection with the church worshipping at Coleham, in this town, took place on August 18th. The service having been opened with the usual devotional service, in which the Rev. C. F. Vernon (the present pastor), the Rev. J. Smith, and the Rev. J. Dore took part, the ceremony of laying the stone was performed by the Rev. J. Williams. The Rev. D. Evans, of Dudley, delivered an address. In the evening a public meeting was held, at which the Rev. C. F. Vernon presided, and addresses were delivered by the Revs. J. Williams, D. Evans, and J. Smith.

THETFORD, NORFOLK.—The memorial stone of the chapel, was laid on Sept. 1. The Revs. G. W. Oldring, the pastor of the church, J. L. Whitley, of Dereham, C. Elven, of Bury St. Edmunds, and T. A. Wheeler, of Norwich, conducted the proceedings.

WORCESTER.—The memorial stone of a new chapel was laid on July 28th. Mr. E. B. Evans, of Whitbourne Hall, has given £1,500 towards the new building, on condition of a similar sum being raised by the rest of the congregation. The cost of the whole is estimated at £3,600, towards which £2,600 have been already contributed. The Rev. N. Haycroft, M.A., having preached, an adjournment was made to the site of the new building, when, after singing and prayer, the Rev. H. E. Sturmer delivered an address. Mrs. E. B. Evans then laid the stone. In the evening a meeting was held in the Guildhall, under the presidency of Alderman T. R. Hill, addresses were delivered by Mr. Hanson, the treasurer, the Rev. J. Bartlett, the Rev. N. Haycroft, the Rev. J. Green, of Hebdenbridge, Yorkshire, the Rev. H. E. Sturmer, and the Rev. B. Bird.

WATERBEACH, CAMBS.—On the 25th of April last the chapel here, that was the scene of the early ministry of the Rev. C. H. Spurgeon, was burnt to the ground. On Monday, July 27th, Mr. Spurgeon laid the foundation-stone of a new chapel, and presented a cheque for the sum of £125 to the building fund.

KINGSGATE CHAPEL, HOLBORN.—The above chapel having been closed for repairs, was re-opened for worship on Sept. 6th, when sermons were preached by the Rev. F. Wills, the pastor. On the 8th the Rev. C. Stovel preached, and on the 9th the Rev. F. Tucker, B.A. On the 14th a public meeting was held, the pastor presiding, when a large number of Christian friends assembled. Several addresses were delivered, and a very clear and satisfactory account was presented in reference to the general state of the financial affairs of the chapel; contributions amounting to £100 were handed in to the treasurer towards defraying the expenses incurred.

WINDSOR.—The Rev. Stewart Gray, late of Tramore, in the South of Ireland, has accepted the unanimous invitation of the church in this town, and has entered upon his pastoral labours. We sincerely hope that the congregation so long and faithfully presided over by our friend, Mr. Lillycrop, will flourish abundantly under the ministrations of his worthy successor. Mr. Gray's recent avowal of our denominational views, and his consequent invitation to the church at Windsor, are circumstances in which we have taken deep interest. Mr. Gray has been long known to the Rev. John Graham of Craven Chapel, and his brother, the Rev. C. Graham of Oaklands Chapel, as an able and devoted labourer in that section of the Christian Church with which they were formerly connected.

RECENT DEATH.

MRS. MARY COLLINGS, DUNSTABLE.

Our deceased sister was for more than fifty-six years a humble and happy follower of the Lord Jesus Christ, and a consistent member of the church now under the pastoral care of the Rev. D. Gould. She was a native of Coventry, and brought up with her family in connection with the Church of England. In her seventeenth year she removed to Dunstable to engage in the straw manufacture; she was fortunately lodged under the same roof with a female companion who knew and loved the Saviour; she attended with her the ministry of the Rev. — Anderson, the predecessor of the present pastor. Here she was privileged to feel her position as a sinner in God's sight, and by the aid of the Holy Spirit, enabled to welcome from the heart the announcement "that Jesus Christ came into the world to save sinners, even the chief." From that hour, the one thing needful, the better portion that Mary chose, had no secondary place in her affections. Faith in the person and work of Christ, was the unseen root of a life hid with Christ in God; his love constrained her to cast in her lot with his people; she was baptized in April, 1807, at the age of nineteen. She has often spoken of the peace that flowed through her soul like a river in those days when she had "the dew of her youth." Frequent meetings were held by the members for the practice of singing, in which she specially excelled, and prayer and supplication began and ended all the meetings. They were made useful to many souls. The sphere of her influence widened; but her spirit was always the same. The cares of a young family increased around her, and business engagements multiplied; but a sunny cheerfulness of spirit surrounded her, and a healthy tone of piety indicated that she had learned the divine art of drawing nourishment for the spiritual life from the commonest sources. "Completeness in Christ" was her aim, "Diligent in business, fervent in spirit, serving the Lord," her daily habit, ever ready with "a word in season to the weary," as well as that numerous class that seem to hover on the border land between good and evil, "the charity that thinketh no evil" instinctively led her to the best aspect of the very worst case, and she could thus reprove the sin, while she loved the sinner, a course

oftener preached than practised. But had she no faults? We dare not say "no;" she had infirmities, antipathies, Partialities, and her ardent temperament was just the one to throw to the surface whatever was within; but the bent of her soul was Christ-ward, and even her failings leaned to virtue's side.

"For she was frail as thou or I,
And evil felt within;
But when she felt it heaved a sigh,
And loath'd the thought of sin."

Her soul yearned to bless and benefit the church and the world, and she contributed to this in many ways—not the least "as a living epistle known and read of all." Her nature was one of the least selfish I ever knew; next to her Saviour, like him, she loved her own which were in the world, and those who seemed to need it most. She accepted her children as lent of the Lord, reared them in his nurture and admonition, and her heart rejoiced to see them one by one, giving themselves to Jesus, and declaring to his churches "what God had done for their souls."

In consequence of an accident, she was unable for several years, prior to her death, to attend the means of grace; she felt this deeply, and also the pains and weakness of a lingering illness, that so suddenly and completely had changed an active to a purely sedentary life; but no one ever heard her complain. She prized the visits of her beloved pastor, whose ministrations she had always, when able, attended and enjoyed. Several severe attacks preceded the last scene of all. In one of those intervals, about a fortnight before her death, to her son-in-law, who had just been supplicating the throne of mercy in her behalf, she said, "I am waiting my father's time. I have few feelings of rapture; but I bless God I have no doubts. I look to Christ, and him alone, and I know that he is able to keep what I have committed to his hands." On Tuesday afternoon, August 25th, a change appeared, and in less than two hours, she gently, and evidently without pain, fell asleep in Jesus. Her pastor was present at her departure. The funeral took place in the new cemetery, Dunstable, August 29th; and on the following Sabbath evening the Rev. D. Gould preached an instructive and appropriate sermon from Revelation xiv. 13. "I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them."

G. C.

Bedford, Sept. 9th, 1863.

Correspondence.

ON THE URDU VERSION OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*To the Editors of the* BAPTIST MAGAZINE.)

IN the May number (1863) of the *Baptist Magazine* there appeared an article by Mr. Underhill, entitled "the British and Foreign Bible Society and its Foreign Versions."

In the course of his remarks the writer makes a reference to the Urdu Bible in Roman letters, which, under my editorial superintendence, left the press in the autumn of 1860. Mr. Underhill states that the version then printed purports to be the work of the Benares Translation Committee. This is correct only so far as the New Testament is concerned. He further states that in his belief the Benares Translation Committee consists of the Missionaries of the London Society. This supposition is incorrect. The Benares Translation Committee consisted originally of eight missionaries, four of whom were of the Church Missionary Society, three of the London Society, and one a self-supporting Baptist Missionary. Latterly the working members of the Committee were two Missionaries of the Church Society, and one of the London Society.

The Urdu New Testament, to which Mr. Underhill and his friends exclusively refer, is a simplification of the translation executed by the well-known Henry Martyn. The passage objected to is that occurring in Matt. xxviii. 19, which in the simplified version, is presented in nearly the form which Martyn gave to it. Two difficult words have been exchanged for two easy ones of precisely the same import, and an attempt has been made to approach the original Greek a little more closely, by using a participle instead of the verb in the imperative mood. The translation, however, is substantially the same now as when first printed, only a little more easy. To this rendering a Missionary brother in India has taken objection in

the following terms. He says, as quoted by Mr. Underhill: "Infant baptism is found at last even in the commission of Christ. Matt. xxviii. 19, is rendered "Go ye therefore, and having baptised all nations in the name of the Father, and of the Son, and of the Holy Ghost, teach them;" literally, "make disciples." This is the true rendering of this verse in the Urdu translation of the Benares Committee. This, I say, is perverting the Word of God." A friend of Mr. Underhill, in Edinburgh, translating the same passage into English, renders it differently. He says, "Therefore you having gone to all nations (or castes), and having baptised, &c." There is here a diversity in the renderings, which should, I think, have led to a suspicion that one or other of the translators had mistaken the real meaning of the verse, but whether this course would have been justifiable or not, yet it is a fact that neither of the translators has given a strictly correct rendering. The passage is as follows: "Going, therefore, all nations, in the name of the Father and the Son, and the Holy Ghost, baptising, make disciples of."

This English rendering is in the inverted form, which the usage of the Urdu requires. In the original Urdu the verse, because short, but principally because from the construction, the substantive, "nations," is governed by two verbs (baptising and disciple), is left without inter-punctuation, which may have led Mr. Underhill's friend to misunderstand its meaning. In the Greek there is the pronoun "them," which Martyn has not translated. This in the Urdu may have appeared to the Munshis superfluous and tautological, yet had it been used, it would have rendered the meaning much more distinct. Inserting it, as it ought to have been, the verse will stand thus: "Going, therefore, all nations, them in the name of the Father and of the Son, and of the Holy Ghost baptising, make disciples of."

Mr. Underhill complains that the English authorised version has been departed from, and the Greek word rendered "teach," has been rendered "make disciples of." He must be aware that the marginal rendering is "make disciples," and, therefore, supposing that the Bible Society bound down its translators to adhere in all things to the English version, still the adoption of the new rendering would be no infraction of their rules. But the Greek word does not mean "teach." The reader needs only to consult Bretschneider's, or Wahl's Lexicon of the New Testament, to convince himself that when used intransitively, its meaning is to be or become a disciple, as in Matthew xxvii. 57; and when used transitively, its meaning is "to make a disciple," as in Acts xiv. 21, where the rendering in the margin is Greek, "had many disciples." In the passage under discussion, the right rendering is "make disciples." So Boothroyd in his proved English version translates it, and so Dr. Yates translates it in his Urdu version.

Again, it is objected that our Urdu rendering of the verse implies that we are to baptise first, and teach afterwards. Our reply is, that the order of the original has been observed by us. In the original neither the teaching nor the baptizing can claim exclusive precedence, for the form of the construction implies that the acts are simultaneous, and indeed parts of a whole. The word rendered "make disciples," includes every operation necessary to the production of Christian discipleship, of which operations two are specially named, the baptizing into the name of the Father and the Son, and the Holy Ghost, and the teaching the Christian to observe whatsoever our Lord had commanded them. These acts as deducted by present participles are supposed to be performed simultaneously with the work of disciplining.

In our Urdu version, the participle used is the perfect not the present, but this is simply because the idiom requires it, and its force is that of the Greek present participle. I grant that so far as the passage is concerned, the question as to the place of precedency rightly claimed by teaching over baptizing, or baptizing over teaching, is not clearly determined, nor is it so in the Greek original. Dr. Yates, in his Urdu translation, apparently actuated by the desire of removing the obscurity, has reversed the order of the Greek, and has translated thus: "Therefore you going, the people of all countries discipling, them in the name of the Father and of the Son, and of the Holy Ghost immerse." Here, the word rendered "discipling," is in the Greek in the imperative mood, and the word rendered "baptize" is the present participle. The question arises, "Are we permitted to take so great a liberty with the original? The answer I feel disposed to give is, not except there be a demonstrable necessity for so doing. In this particular case I see no such necessity, and therefore I prefer the rendering which Martyn first gave, and which his simplifiers have retained.

I will not add more. My hope is that

our friends in India and England, who have been led to suppose that we have perverted God's Word, will see and acknowledge that we have striven to give its exact meaning.

ROBERT COTTON MATHER.

Mirzapore, July 21st, 1863.

The following is Dr. Underhill's reply to Mr. Mather.—[EDS.]

MESSRS. EDITORS,—Your courtesy enables me to accompany the publication of Mr. Mather's letter with a few words in reply.

It is important that your readers should remember that the object of the paper referred to by Mr. Mather, was to show the unjust treatment which the versions of Scripture made by Baptist Missionaries receive at the hands of the British and Foreign Bible Society. They freely publish versions made by Roman Catholics, full of perversions and errors, while, for one word, they reject Baptist versions. As an additional illustration, I adduced a translation of the important verse in Matt. xxviii. 19, made by certain Pœdobaptist Missionaries at Benares, in which the order of the words is changed, so that the commission of Christ is made to command baptizing before discipling, or teaching, reversing the precept of Christ, and making baptism the first step in the process of constituting His Church. This erroneous version, as I conceive it to be, the Bible Society however, accepts, and publishes for distribution in a heathen land.

Now, Mr. Mather does not object to my argument so far as it affects the Bible Society, but demurs to the view taken of the translation of the Benares Committee.

1. He first states that the Benares version is a simplification, or more easy reading, of a translation made by the late Henry Martyn. This of course does not touch the question.

2. He gives what he deems to be a more accurate translation of the Urdu; and although this is so constructed as to make the "discipling" to mean a process of which baptism is one and the first step, it does not at all alter the fact, that in the Benares version, baptism *is* the first step, previous to being "made disciples," whatever that mean, and antecedent to all teaching.

3. But if, as Mr. Mather seems to imply, baptizing and making disciples are one and the same thing, or if the original means "make disciples," by baptizing; then, does the objection of my missionary friend become so much the stronger, and Mr. Mather himself confirms the interpretation put upon the Urdu version—Baptism is to precede teaching, and it is perfectly possible that the Church of Christ may become a body of unconverted though baptized persons, and all infants, without respect of Christian or heathen parentage, may be brought into its fold. I claim Mr. Mather's testimony as corroborative of the view taken of the Benares translation in the paper referred to.

4. I must confess to great surprise, that Mr. Mather should say that "the order of the original has been observed" by the Benares translators. He cannot have had the Greek before him when penning these words. I will give in English the literal order of the original, and add that of the parallel place in Mark:

Matt.—Going forth
disciple ye all the nations,
baptizing them in the name of the
Father, &c.

Mark.—Going forth into all the world
preach ye the gospel to every creature.
He that believeth and is baptized
shall be saved, &c.

The order of the words as given above by Mr. Mather from the Benares translation, distinctly places baptizing before discipling. To this I may add, that the Urdu version published in the Persian character, by the Bible Society in 1860, and understood to have been carried through the press by the Rev. Mr. Hoernle, of the Church Missionary Society, accurately follows the Greek, and departs from that accepted by Mr. Mather and the Benares Committee. Mr. Hoernle's version reads thus:—"Therefore, you having gone to all nations, make disciples, and to them in the name of the Father and Son, and Holy Ghost give baptism."

5. That "disciple ye all the nations," does not mean baptizing them, is abundantly clear from the parallel place in Mark. There the order is emphatic: "Preach, believe, baptize." With Mark the phrases "Preach the gospel to every creature," and "he that believeth," stand in the same relation to baptizing as "discipling ye all the nations," does in Matthew. Preaching and believing must precede baptism, and both are necessary to "make disciples."

Your readers, with myself, are obliged to Mr. Mather for the information he gives as to the persons who constituted the Benares Translation Committee. In all other respects he has only confirmed the view I gave, and left its effect on the conduct of the Bible Society unchanged.

I remain, yours very truly,

EDWARD B. UNDERHILL.

THE MISSIONARY HERALD.

TRIENNIAL CONFERENCE OF GERMAN BAPTISTS.

TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

August, 1863.

DEAR BRETHREN,—In compliance with your resolution, passed at a meeting held June 23rd, directing me to convey your expression of sympathy with the Churches in Germany, whose pastors and messengers were about to assemble at their Sixth Triennial Conference in Hamburg, I left London July 4th, and arrived on the 6th, and was cordially welcomed by Brother Oncken and his family. I found there the Rev. W. Walters and Henry Angus, Esq.; a deputation from the Northern Association, and from the church meeting in Bewick-street, Newcastle, who had come on a similar errand; Miss Wilkin, of London, daughter of the late Simon Wilkin, Esq.; Mr. McComby, of Aberdeen; and Mr. Sharpe, of Cupar, Co. Fife. We were soon joined by the Brethren, Lehmann of Berlin, and Kübner of Elberfeld, both of whom are well known to friends in this country, by their recent visits to solicit aid for the operations of the Churches under their care.

The day after my arrival was spent with Brother Oncken in going over the city, one of great extent and beauty, greatly improved in appearance since the re-erection of that part of it which was wholly destroyed by the great fire of 1848; having a population of more than 200,000 persons, and enjoying an extensive commerce with the continent, and various parts of the world. A cursory view of it would at once show that it was a place of great enterprise and wealth.

It was with feelings of deep interest that I visited the spots where our honoured Brother Oncken first began his ministry, and the prison where he was twice confined for preaching the Gospel of the Lord Jesus Christ, and thought of the marvellous results of what was emphatically a "day of small things." From a proscribed man he has risen to a position of great influence; and is deservedly honoured and respected by all classes of the community. He carries on his work with unfaltering courage and untiring zeal, through evil report and good report. During this interesting survey of the city and its beautiful environs, Mr. Oncken gave me some general idea of the moral and religious condition of the people. They seem to be absorbed in the pursuits of commerce and pleasure; and I heard, with much surprise and concern, that not more than 5000 persons are accustomed to attend worship in the churches and chapels on the Lord's Day—not more than *one person in forty* to be found publicly worshipping God!

The Conference opened on Wednesday morning, July 8th, at eight o'clock. The body of the chapel was filled with the pastors and delegates, who were welcomed by Brother Oncken in a short, but earnest and affectionate address. The choir, led by one of the deacons, sang several pieces of appropriate music, diversified with hymns of praise, in which the numerous friends present most heartily joined. Brethren, who had been previously appointed, read portions of Scripture; others, offered prayer; and nearly two hours were spent in these devotional exercises. I was struck throughout all the sittings I attended how largely they were pervaded by praise and prayer; and it was forcibly impressed on my mind, that, in this respect, we might take, with advantage, a lesson from our German brethren. Nor could any one fail to perceive that this gathering was regarded by our friends as a season of holy festivity, for the pretty, unpretending little chapel was adorned with evergreens, tastefully arranged in festoons, interspersed with beautiful flowers.

The congregation having dispersed, the first business done was the election of a President of the Conference, to which honourable office Brother Oncken was called by a hearty and unanimous vote. Brethren Lehmann and Kübner were elected Vice-Presidents; and six Secretaries were appointed to take notes of the proceedings, and also various Committees to arrange the business to be brought forward day by day. When these preliminaries were settled, the roll was called. Every one had to present his credentials from the Church that had delegated him; and I observed that these were formal documents, duly signed and delivered, and sealed with the seal adopted by the Church. My companions then presented their documents likewise, and I handed your resolution to the President. They were afterwards read, and translated, so that their contents might be thoroughly understood; and they were received with signs of the most intense interest and pleasure, all the brethren present rising, and quietly, but earnestly attesting the gratification which the reading of these documents afforded them.

No one could be present at these meetings without being struck with the strict observance of all the forms of business which was maintained throughout, and the close attention given to the matters which came before them. There was the most exact order, with the freest and fullest expression of opinion. The elder brethren, who, from position and education, would necessarily command great influence, treated their juniors with the truest courtesy, and replied to their remarks with the utmost respect; while the juniors, without any undue subserviency, but yet manifesting great deference, expressed their opinions frankly, unreservedly, and with manly force, whether in support of or in opposition to the views of the elders. All present seemed to be thoroughly in earnest, seeking to obtain a correct view of the subjects discussed, and animated by a spirit of true Christian charity. At the commencement of each sitting,—and there were two each day, beginning at eight and closing at noon; and at four, closing at half-past seven or eight; as might be most convenient,—the proceedings of the preceding one were read over, and when voted correct, they were handed to the President to be duly signed by him. They are afterwards printed, and from year to year, until the Conference meets again, constitute an invaluable guide to the brethren in regard to the various and difficult questions with which they have to deal.

The variety of subjects proposed for discussion was surprising. Each member of the Conference has liberty to send in to the Committee of Selection, any topic about which he is anxious to have the opinion of the brethren. These are printed, and the most pressing and important are taken first, the others as there may be time, while some are set aside. The deliberation is most thorough. English folk would think the way in which business is done *very slow;* but it is well done, and in the end perhaps time is saved. Perhaps, also, the judgment come to is generally more sound and satisfactory. On inquiry, I found that this variety of subjects arose chiefly, from the great diversity of laws respecting the same thing prevailing among the German states. Thus in regard to public worship, marriage, divorce, one state may have a law which is not acknowledged in the next; and it may happen that the members of the same church may reside in two different states, divided perhaps by a streamlet or a river, and subject therefore to different laws. In the many perplexities which arise out of this state of things, the pastor is called upon to give advice; and being anxious to do what is right in regard to human governments, and what is right in the sight of God, he is often placed in great difficulty. Hence, and very naturally, he states the matter to the Conference; and the brethren being concerned that all should "walk in wisdom toward them that are without," enter into these questions with sympathy and zeal, though many may themselves have no difficulty whatever in regard to them.

In addition to such subjects as would naturally arise in such a Conference, those relating to covetousness, working on the Lord's Day, slander, the voluntary withdrawal of members from fellowship, the manufacture and sale of alcoholic liquors, the marriage of Christians with worldly persons, and Christians going to law with each other, are specimens of the topics of discussion. They are very important in themselves, but doubly so to these brethren, from the circumstances previously stated, and from their comparative inexperience of the proper methods of dealing with them. The united opinion of the Conference, is, to them, of the highest practical value; and the care which is taken to prevent it from becoming an authoritative tribunal, and to keep it within the limits of a counselling advising body, was very gratifying. May it ever preserve this truly fraternal character, and it will continue to render eminent service to the pastors, and deacons, and members of these young and zealous Christian Churches, who need all the wisdom and prudence which piety and experience can supply! Hitherto, by the blessing of God, they have been wondrously upheld and preserved. If any more special information be desired on this part of the subject, I have only to refer to the admirable letters which have appeared in the *Freeman* from the pen of my friend, the Rev. W. Walters, of Newcastle, who had the privilege of a longer stay than I had on this interesting occasion.

The printed statistics of the year 1862 fill four large folio pages, containing full and precise information. The Churches comprising "The Union" are scattered over Germany, Denmark, Switzerland, France, and Poland; and this return gives the date of the formation of each Church, number of members, how many received by baptism, by confession, by restoration; and the changes and losses by death, dismission, and exclusion; together with tables of gross increase and decrease. Then there is

an enumeration of the stations connected with each Church, and the number of members residing in each, of children in the schools, of teachers, of bibles and testaments and tracts distributed, of meetings held, and visits paid. The following abstract of the returns of 1862 may not be uninteresting.

There are, in Germany, 50 churches; in Denmark, 16; in Switzerland, 1; in France, 1; in Poland, 1; total, 74 united in this Association. The clear increase in the German Churches was 845; in the Danish, 8; in the Swiss, 10; in the Polish, 51; while in the French there was an actual decrease of 9; total, 905. Taking this list in the same order, their numbers in 1862 stood as follows:—8912, 1678, 211, 383, 91; total, 11,275. These Churches have, in Germany, no less than 908 stations, where meetings of one kind and another are held, and the Gospel preached; in Denmark, 124; in Switzerland, 12; in France, 7; in Poland, 32; total, 1083. Surely, when we think that all this has arisen from the operations of the Hamburg Church, and is the product of little more than twenty years' labour and toil, there is scarcely room for any other feeling than devout gratitude and surprise.

It was a matter of deep regret that I could not remain during the whole period of this Conference; but your message of sympathy and Christian love, and my presence as your representative, were a comfort and an encouragement to these most devoted, simple-hearted, self-denying men. They and their Churches are scattering the seed of the Kingdom wherever they go. They are spreading with great rapidity. They deserve your sympathy and support; and I trust, while you have heartily extended these to our German brethren, and entrusted me with the pleasant mission of conveying them to the beloved Brethren whom I met at Hamburg, you will find this report of my visit a refreshment to your own minds, and a fresh stimulus to liberality and zeal in the good work which God in His providence has confided to your hands.

There is only one other subject to which I wish to advert. It is not exactly within the scope of the more immediate object of my visit, but as connected with it, deserves special notice. The Churches in Sweden are not connected with this Union; but they sent, as their representative to it, Captain Schröder, who gave some deeply interesting details of their progress. From him I learned the following particulars. There were in that country, at the close of 1862, Baptist Churches, 161; members in them, 5544; baptized during the year, 914; and new Churches formed, 16. Thus is the truth spreading. And now in Denmark, where Mr. Oncken has been, I think, more than once imprisoned, and where he and Dr. Hoby, not very many years ago, were prohibited by the authorities from preaching the Word of Life, there is the fullest "liberty of prophesying."

I am, dear Brethren, ever truly yours,

FREDK. TRESTRAIL.

NATIVE CHURCHES AND PASTORS IN JAMAICA.

BY THE REV. D. J. EAST.

We returned to Calabar on the 8th inst., after the Midsummer vacation. I informed you in my last of my plans for visiting some of our native brethren. Through the providence of our heavenly Father these were all carried into effect,

greatly to my comfort and encouragement. On the whole, I think these brethren were never pursuing their work with more quiet earnestness, or with more evident tokens of the divine blessing than at the present time.

My first journey was to Yallahs, formerly under the care of our late beloved brother Tinson. About three years ago the church invited Mr. Palmer to become their pastor. It was then reduced to the lowest ebb, and the chapel was in a state of dilapidation. The change which has taken place is most pleasing. I found the chapel looking quite beautiful. The roof has been re-shingled, some of the old jalousies have been replaced by sash windows with tastefully painted glass, and the whole building has been repaired inside and out. A debt of little more than £10 was left, which it was intended to clear off this August; and then the people pledged themselves to put the mission-house into an equal state of repair. In the evening of the day I was there, a large congregation gathered, and gave me the opportunity of discoursing with them for a couple of hours on various subjects of spiritual and of social interest. It was a good time. I afterwards met the church with the inquirers for more private conference. A pleasing spirit seemed to pervade the minds of the people, who rose to their feet to express their thankfulness for the visit. Mr. Palmer assured me there is a crowded congregation every Sunday he is able to preach to them. May our brother be made wise to win many souls to Christ in this interesting sphere of labour!

The following Sunday was spent at Brother Claydon's stations, Greenock and Ebenezer, in the Lime Savannah. The chapel at the former place has made good progress since I was there some years ago; that at the latter is in process of being rebuilt, or nearly so; and promises to be greatly improved. A strong breeze was blowing through the whole service; and as the frame of the building was open on all sides, it was no easy matter to raise the voice above the boisterous element. At both these places also, and at Porus, in company with Brother Millard, I had the pleasure of attending public services for the ordination of deacons. The season at each was of deeply solemn interest. At Porus, especially, there was a very large attendance; and the church gave signs of much spiritual life and vigour. In connection with brother Claydon, brother Millard and myself took a journey to a mountain settlement called Harman, to open a small chapel, to be also used as a school room. These mountain villages are the most thriving localities in Jamaica. Here the people are rapidly multiplying and growing rich, and here also there is the most concern for the education of their children. At this place twelve men of different denominations were found to form a committee to raise a fund for the support of a day school.

But my chief object in going to Clarendon was to visit our native brother Moodie, and the mountain stations under his care. And much delighted I was. Since our dear brethren, the deputation were here, the Thompson Town people have purchased an extensive coffee property, at a cost of £400. Upon it there is a beautiful residence, Mount Moses, which is set apart as a mission house. I found our good brother in occupation of it, with every comfort around him, except a wife. After refreshment, and a just tribute of admiration of the magnificent mountain scenery which this noble residence commands, we rode together to the chapel a mile away. The spacious building was already well filled. After abundance of free, familiar talk, on all manner of subjects, including coffee cultivation, and the duties of husbands and wives, and fathers and mothers, not forgetting the bachelor condition of their pastor, I had long discourse in private with the officers of the church. The cause is in a pleasing, prosperous state. The chapel is getting out of repair; and as it is not very substantially built, they are proposing to make an immediate effort to erect a new one. We had now a five hours' ride before us along this range to the extreme point of our brother's labours in these mountains, to a place called Kilsyth—and a pretty good trial of horse and horsemanship the ride is; narrow passes, not three feet wide in some parts, on the edge of precipices hundreds of feet deep: here and there the courses of mountain torrents, now dry, strewed with boulders and rolling stones, and often inclines to be ascended or descended more steep than the roofs of houses. But I had a splendid mountain pony that carried me to and fro

without a single stumble. And a joyous ride I assure you it was,—so much to make the heart glad, and the mountain air infusing life into your whole frame. Yet best and most gladdening of all was the aspect of the mountain settlers. We first came upon a village called Smithville. This in the rains is cut off for weeks together from all communication with any other place by tremendous cataracts, one of which falls from a height of more than a hundred feet. Here is a little chapel capable of holding 150 people, and a day school with an average attendance of 50 children. It was a goodly sight on our return journey to see the little things, with glistening eyes, and pearly teeth, set in their ebony countenances, turn out in good marching order to meet and welcome us, chanting their school songs. A short distance from the chapel is a neat little mission house, lately finished, so that when our brother visits the station he may spend a few days with the people for pastoral work amongst them. We were to have had a public meeting here, and had every promise of a large attendance. But as we returned to it heavy rain overtook us—you know what this is in the mountains —and as we were wet through, and had no change, we were obliged to pass on under a pledge (D.V.) to see them again a few months hence.

The next settlement we came upon is called Mount Olivet. Here also is another small chapel and school room; but as the land on which it stands is rented, and the people have as yet been unable to purchase a freehold, the building is of a more temporary sort. But they are not wanting in life and energy, and seem to have their hearts set on the advancement of the Redeemer's cause in their little community. It was very pleasant to observe the welcome greetings from mountain tops and sides which hailed their pastor as we rode along. I could not but feel that the man to whom God had given such a sphere of labour, with the physical ability, as well as the spiritual gifts, to occupy it, was honoured and happy; and that even loving spirits above might envy him. He is almost the sole earthly friend and guide of these poor mountaineers, in all their concerns, whether for this life or for the life which is to come. In about two hours more we were at Kilsyth. It was nearly sun-set; and we rode at once to our quarters for the night. These were at the house of a black gentleman, one of the two chief ginger growers of the settlement. The house consisted of two halls and three sleeping rooms, besides which were kitchen and other rooms, with suitable offices outside. The furniture of the dwelling was every thing which could be desired, plain, and neat, and clean; the whole beautifully polished, and the floors looking as bright as the tables. I never I assure you slept on a more comfortable bed, or laid my head on more downy pillows. Soon after our arrival a sumptuous dinner by the brilliant light of a Kerosine lamp was spread out upon the table; and poultry and sucking pig, and salt beef, with a second course of nicely made rice pudding, invited us to refresh ourselves. Our host headed the board; and the only regret I had was that his wife and daughters were busying themselves outside instead of joining in the social meal. Yet our friend was a truly respectable and decently educated man, of great shrewdness and much general intelligence, with very unassuming manners. At evening worship all his family were gathered: and it was a pleasant sight, husband and wife, with sons and daughters, several of the latter, bowing around the domestic altar. I look forward to the day when such families shall be multiplied all over the mountains and vales of this lovely island.

In the morning after an early bathe in a natural basin formed in a bed of rocks by the action of a beautiful little waterfall, in a spot shut in on almost every side by rocks and mountains; and after a hearty breakfast, we went down to the chapel, which we found on the banks of the mountain stream. It is a neat little thatched building, with accommodation for from 150 to 200 people. It is proposed in future to use this as a school room. And at a little elevation above it I was delighted with what I saw in evidence of the zeal and industry of the good Christian people amongst whom our brother Moodie is here ministering. At a little elevation above the present more humble erection, they are building a really noble place of worship, on a good solid mason-work foundation, and framed of the best hard-wood lumber. It is already shingled: most of the joists are laid, together with more than half the boards for the flooring, and I had the pleasure of receiving the

solemn promise that the whole should be finished in the course of the next twelve months on condition that I would visit them again in August, 1864, to open the place for public worship. When completed it will seat from 500 to 600 persons: and as the present chapel does not contain more than half the usual congregation, and the population of the district is rapidly increasing, it is none too large. I found here the same lively spirit of Christian activity and zeal as at the other stations. Though outside the church there is much to deplore in the moral and social condition of the people, yet, the eagerness to hear the word of God, and the number of Inquirers seeking instruction in the way of life, give pleasing evidence of the progress of a good and saving work through the grace of our Lord Jesus Christ. Altogether in these mountains the churches under Mr. Moodie's care, comprise upwards of 700 members, with a large body of Inquirers, and young people, in the day and Sabbath Schools.

On coming down from the mountains, I had the pleasure of uniting at the house of Mr. Claydon, with him and Mr. Millard, in the endeavour to form an Association which will comprise a considerable number of churches under the pastorate both of European and Native ministers. The Sunday following, having preached at Spanish Town in the morning, for dear brother Phillippo, I was at Hanover St., Kingston, in the evening, for our good native brother, Palmer. There was a congregation of between two and three hundred people. On Monday night, an interesting social meeting of the church members was held, when the principal subject of discussion was the rebuilding of their school-room. About three years ago in this room, a Ragged School was conducted with much success under Mr. and Mrs. Palmer's superintendence, but the building having been condemned by the City authorities, it was obliged to be pulled down, and the school was consequently scattered; yet Christian effort of this sort above every other is needed in the city of Kingston. The Church at Hanover St., I was glad to find seemed alive to the importance of the work; and their pastor is most anxious to resume it. Their only difficulty is the school-room. Its re-erection will cost nearly £100; but they promised to put their shoulders to the wheel, and, if possible, by Christmas to raise half the amount, and I encouraged them to hope that Christian friends in England would assist them with the other half. Kindly lend your influence to the effort. I think that in this direction, our brother Palmer may find his usefulness in a work which no one else is doing. And perhaps there is no city in the world with a much larger vagabond population than Kingston, among whom such an Institution as a Ragged School may, under God, prove a signal blessing.

On returning to St. Ann's, besides a good August meeting at Ocho Rios, under the presidency of brother Millard, I had the pleasure of spending a Sunday at Coultart Grove, and also of attending an August meeting there, presided over by our young native brother, Mr. Steele, who is gathering an interesting body of young people around him. So on this latter occasion I ventured on a kind of double lecture, one to young maidens, and the other to young men. But details would weary you.

I cannot close without again imploring you to leave no stone unturned to find a helper for the Institution. The delay, and the consequent hindrance to the work, are a heavy burden on my spirit.

A BENGALI INQUIRER.

BY THE REV. R. D. ELLIS.

In our morning and evening preaching we find from time to time some little encouragement. Lately we have had a very interesting case of enquiry, which, though it may come to no more, I shall here mention. A man of considerable intelligence, living in the north-east part of the town, got of us some time ago a tract, which in some measure opened his eyes to the inconsistencies of Hinduism.

He then began to invite us to preach in the evenings at his house, where he gathered some of his friends and neighbours to hear us, and preferring such audiences to the moving ones of the bazaar, we very cheerfully responded to his invitation. But his friends did not like that he should have us once or twice a week as he did, and he began to get into trouble. At this time he came one evening to have conversation with me, and as I was sitting in the verandah of my bungalow, waiting till a storm should subside to allow us to proceed to the bazaar, I was rejoiced to see him coming towards the house. That evening I showed him very particularly how many prophecies of the Old Testament were fulfilled in Jesus—the manner and the object of his death—and how whilst he did no sin he died a cursed death, thus crowning a life eminently substitutional with a substitutional death—the just instead of the unjust—that such as believe in him might be saved. Our enquirer's mind was much stirred up that evening. Our conversation was a long and most interesting one, and on his rising to go I gave him a copy of Genesis and of the New Testament, both of which he promised carefully to read. Two or three evenings after, on going to his house, we found he had been reading very diligently, and had jotted down some questions which he requested us to answer, "Not," he said, "that I do not think what I have read is true,"—he only wanted explanations. While we were explaining, some of his friends came in sight, and he instantly hid his paper lest they should see what he was about. "This," he said, "is my difficulty,—I am singular: so far as I have read I think your shastres are true, and I think they will oblige me to become a Christian, but consider how I shall be hated." The last evening we saw him he had traced the genealogy of our Lord as far as it goes in Genesis, and then taking the continuation from the gospel by Luke, had made out a genealogical tree from Adam to Christ. He also read to us a portion of a paper, with which he meant to incorporate this genealogy, intended to shew his friends that Christ is the only Saviour. The paper was incomplete, and did not go so far as even to indicate his plan, but we were rejoiced to see that his mind was being so exercised in spiritual things, and that apparently he was quite sincere.

MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

I propose giving some account of three or four of the more important preaching tours which we made in March, April, May, and June of the present year; but especially of a mela which we attended near Khoolneah, the particulars of which may interest some of the readers of the "Herald." My remarks will give you some notion of the state of feeling which exists among the people with regard to Christianity, and of the objections which we have to meet. For the sake of convenience and order I will give you each journey separately.

FIRST TOUR.

March 20th.—Manik, Ramdoyal, and I, left Barisaul in the evening, on a tour to the south-west of the district, taking with us a good supply of Scriptures, &c.

21st.—In the morning we stopped at the large bazaar of Jhalakati, to buy some things which we needed for the journey, and while here we preached to a few people in a shop. In the afternoon we attended the market of Gabkam. In this market, a few weeks before, Mr. Reed and Manik were unceremoniously interrupted while preaching, and peremptorily ordered to leave the place, by the Naib of Baboo Prosona Koomar, who owns the market. We had a crowd of attentive hearers, and no attempt was made to disturb us or interrupt the preaching.

22nd. *Moheshani.*—Here also we had a large number of hearers. At the close of the preaching, a *Kaystha* (one of the second class of Hindoos) entered

into a discussion with us on the merits of the Hindoo gods and goddesses. He argued that those who worshipped them would obtain deliverance—that according to their *shastras*, many, in olden times, had obtained deliverance. He was told that that was impossible, inasmuch as his gods and goddesses were sinful in their nature, and wicked in their lives, and could not therefore deliver themselves, much less anybody else. "But," interrupted a Brahmin, who had been listening for a long time, "there is no difference between Christ and Krishna. Krishna has made the world, and he could destroy it." But, he was asked, what has he done for *you*? "He has commanded me to repeat the name of Hori," he replied, "and by repeating this name I shall obtain deliverance. Stones even had obtained deliverance through Krishna"!! Two carpenters, who support themselves and their families by building boats at this place, were very attentive hearers all the time we preached, and during the discussions that followed. These men came to us at our boat, and entered into a long conversation with us about Christianity; and again in the evening, the conversation was continued in their own workshop. They seemed thoroughly in earnest, but they lacked courage to take the first step. Several others, too, told us that this was their great difficulty—the oppression and reproach which they would have to encounter on becoming Christians. We told them not to fear man, but boldly to seek the salvation of their souls, and we assured them of our sympathy and support.

23rd. *Dotter.*—At this market we took shelter from the sun in an empty house, where between fifty and a hundred people listened attentively to four addresses, and at the close eagerly took the books which we distributed among them. A large number followed us to the boat, and bought some portions of Scripture for one *anna* each.

24th. *Boochakati.*—Here also we availed ourselves of the cover of a large empty house, and soon a crowd of people gathered around us. For two hours they heard us with marked attention. A few Hindoos raised the old objections as to God being the author of sin, and the efficiency of their gods and goddesses.

25th. *Bablar.*—We sat in the shade of a few plantain trees outside of this market, and addressed a large crowd of people. They did not interrupt us, but they seemed very little impressed with what we said. Curiosity to see us, and a wish to get books, were the chief attraction.

26th. *Lohakati.*—We stood here in the shade of a house. There were no trees, and the heat was oppressive. We had not less than two hundred attentive hearers for about two hours. An old Brahmin was a little captious at first, but afterwards he acknowledged that our teaching was both good and reasonable. After preaching, we gave away a large number of Scriptures and tracts; but the people continued coming to our boat for books until late in the evening. We had never preached in this market before.

27th. *Choongapassa.*—At half-past nine o'clock in the morning, and while we were waiting for the people to assemble at the market here, two men came to me with a letter from home, to the effect that our dear little Agnes, then two months old, was very ill with diarrhœa and fever. Immediately on the receipt of this news, we started for Barisaul, which we reached at 9 o'clock the evening of the same day. Baby had died at 7 o'clock in the morning, and we buried her next morning.

SECOND TOUR.

April 13th.—Mr. Page and I, with five native preachers, left Barisaul to-day on a preaching tour to the south of the district.

14th. *Sahibgunge.*—A *mela* was held to-day in a village near this bazaar. It was the Churruck Poojah (the swinging festival), and was consequently a very noisy affair. We made two parties, and preached about three hours to large numbers of people; but in the middle of the afternoon horse-racing commenced, and consequently we were obliged to leave off preaching. We had some difficulty in giving away books, on account of the eagerness of the people to get them. We give to those only who can read.

15th. *Bahadoorpore.*—At this place also, a *mela* was held on a small strip of high land, near the Baboo's cutcherry. It took us about an hour to get to the mela from the river where we put to our boats. We went in a little dingy. Here also we preached in two places at the same time, and had good numbers of hearers. We distributed a considerable quantity of Scriptures and Tracts, and in the evening, we sent from our boat to the Baboo, at whose place the mela was held, one Bengali New Testament, and a few small books.

16th. *Nyamoti.*—This is a large market on the bank of a large river of the same name. We preached both morning and afternoon. In the afternoon we divided our forces, and thus occupied two places at the same time. At each place we had between fifty and a hundred hearers, who were, for the most part attentive, and distributed among them a large number of Scriptures and Tracts.

17th and 18th. *Geelboonya.*—During these two days, a *mela* was held at this place. We availed ourselves of a large empty house, which was being used for boat building, to protect both boat and workmen from the sun, and preached upwards of three hours each day, to a crowd of hearers. We have seldom found the people so quiet and attentive. They seemed but little disposed to interrupt us by discussions, and each day we gave away a large number of Scriptures and Tracts.

19th. *Phooljoree.*—This place is two days' journey south of Barisaul. Many years ago there were a few Christians here, but no trace of them can be found now. This market is very large, and unlike most others, it begins in the morning. Mr. Page went to one end of the market, and I to the other, taking with us two or three native preachers each. We preached about two hours to crowds of hearers, but we had considerable difficulty in distributing books. The people generally read badly. The market is in Gung Mea's estates, (a wealthy Musalman Zemindar, who lives in Dacca), and the great majority of the people are Musalmans.

(To be continued.)

THE FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY AND SUPERSTITION.

BY DR. DUFF.

It has often been my lot, both orally and in writing, to refer to the obnoxious way in which the British government in India was wont to mix itself up with the temples and mosques, the superstitions and idolatries of this vast land.

When the country was under Mohammedan or Hindu rulers, it was just as natural, that these should attend to the public requirements of their respective faiths, as that Christian rulers in Christian lands should attend to the public maintenance of Christian worship and ordinances. But when, by right of conquest, a Christian power became the lord paramount over vast regions, inhabited by Mohammedans and Hindus, it was altogether unnatural, impolitic, and preposterous on its part, *voluntarily to assume and charge itself with the religious obligations and responsibilities* of the former Hindu and Mohammedan rulers. This, however, is what was done, in the name of a false and mistaken policy, or spurious liberality, almost universally over India.

Mohammedan mosques and Hindu temples, with their endowments, were taken under special guardianship; provision was made for the repair and preservation of such edifices; old idols were replaced by new ones, and often clad out of the East India Company's store-houses; taxes were levied on pilgrims, and fees were exacted for the visitation of sacred places; crowds of harpylike priests were taken into public pay, and offerings were presented in the name of the supreme British power to idol deities; military salutes were ordered to be fired in honour of false gods, and multitudes were constrained, often under coercion of the

military and police, to drag their monster cars. In these and many other ways equally offensive, was the British government wont to protect and uphold and honour the revolting systems of Mohammedanism and Hinduism.

But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last roused to a due sense of the folly and iniquity of all such active interference.

In 1832 the present Lord Glenelg, then Charles Grant, and President of the Board of Control, sent to India a memorable despatch on the whole subject; a despatch which, in statement, argument, and deduction, was one of the most masterly, and, in dignity of sentiment, aim, and object, one of the noblest and most magnificent ever penned by British or any other statesmen. In point of comprehensiveness it was altogether exhaustive, leaving nothing to his successors but to reiterate and enforce its weighty monitions and requirements.

Had that despatch been attended to by the local authorities in India as it deserved to be, British connection with Indian superstitions and idolatries would have speedily and everywhere come to a satisfactory end. But there was a terrible *vis inertiæ*, the *residuum*, or fossilized petrifaction of former Christianity-repudiating and idolatry-fostering times, to be encountered abroad; while it was well-known and understood that lukewarmness, or even avowed antagonism, as regarded the main object of the despatch, was the prevailing sentiment in the Indian senate of Leadenhall Street. Consequently, years elapsed without any active steps or measures being taken to carry its provisions into practical effect.

At length, however, the patience of the Christian public began to be exhausted; agitation was renewed; public meetings were held, and petitions and memorials were addressed to the British parliament.

Aroused reluctantly from their cherished slumbers, the potentates of Leadenhall Street began partially to bestir themselves. Orders of a diluted kind were sent to India. Something began to be done, in feeble, ineffective forms, in divers places. Still, the British Christian—not causelessly suspicious—kept a jealous and watchful eye over them. Fresh discussions in the British parliament; fresh demands for Indian papers and official documents on the subject; fresh appointments of committees of inquiry; all, all tended, with greater or less impetus, to propel the reformative enginery which had been set in motion. Slowly, grumblingly, procrastinatingly, link after link of the odious connection, by here a little, and there a little, was broken or dissevered; and now it is with gratitude to the God of providence that we are enabled to announce that, so far as Indian legislation is concerned, the *very last link* of the vast, and apparently adamantine chain, has recently been shivered to atoms.

Until within the last two or three months, there were two regulations in force —one of 1810 of the Bengal code, and one of 1817, of the Madras code—which imposed certain duties on the Boards of Revenue and the local agents in the Presidencies of Bengal and Madras respectively, relative to "the due appropriation of the rents and produce of lands granted for the support of mosques, Hindu temples, and other purposes." Well, an act was recently introduced into the Supreme Legislative Council of India, entitled "An Act to enable the Government to divest itself of the management of religious endowments." But in the preamble of the act it was particularly explained that its express purpose was to *repeal* the objectionable regulations above referred to, and henceforth "to relieve the Boards of Revenue and the local agents from the duties imposed upon them" by the said regulations, "so far as these duties embrace the superintendence of lands granted for the support of mosques or Hindu temples, and for other religious uses, the appropriation of endowments made for the maintenance of such religious establishments; the repair and preservation of buildings connected therewith, and the appointment of trustees or managers thereof; or involve any connection with the management of such religious establishments." This very important act, after due consideration and discussion, was passed by the Supreme Council, and on the 10th March last received the assent of the viceroy and governor-general of India.

The local governments are imperatively required, "as soon as possible after the

passing of this act," to make special provisions, after the manner indicated in the act itself, for carrying its object into speedy and complete effect.

The paragraphs, which lay down, with unmistakeable clearness, the principles on which the local governments are to proceed in thus consummating the final and complete severance of the British government from the mosques and temples, the superstitions and idolatries of India, extend to seven or eight quarto pages, and all that is needful to be said on the subject, so far as concerns the interest of the general public in the matter, is, that the principles and rules, so completely laid down, appear to be altogether unexceptionable; and, when fully carried out —as carried out they must now ere long be—the untoward and ill-omened alliance which resisted and seemingly defied the pertinacious, life-long assaults of Poynder, the thunder and the lightning of the eloquence of Wilberforce, and the grandly-majestic state papers of Charles Grant, will wholly evanish from the stage of existence, and be for ever buried with "the wreck of things that were!"

A new cause of thankfulness, verily, to the God of providence, who, though sitting behind these elements, and apparently incognisant of human affairs, is, nevertheless, watching over, guiding, controlling, and directing them all towards the accomplishment of his own infinitely wise and gracious designs! A fresh ground too, of encouragement and hope of all who, under the cloud and tempest of frowns and opposition, have to fight the battles of humanity and truth; that, however often defeated, or long slumbering in the sepulchre, to them, or their successors, the final glorious victory is sure.—[*Free Church Record.*]

LIFE IN THE SUNDERBUNDS.

BY THE REV. R. JOHNSON.

Saturday morning.—The weather is fine, the south wind is blowing freshly over the Abad (ground cleared in the jungles for the purpose of habitation), and as it is Saturday, the school closes early; then arming myself with a shining Da (billhook) I proceed with a jungle party to cut materials for roofing a school house.

On speeds the little dinghy borne on the wings of wind and tide, until at length we arrive at the borders of a dark piece of forest: here a consultation is held, when the chief man of the party decides upon making an entrance. After proceeding a short distance in, the Christians reverently remove their cloths from their heads, and according to the custom amongst them, before entering into any kala jungle (black forest) they request me to engage in prayer; then, from amidst this sombre gloom arises the voice of prayer to our Creator, that he will bless the day's work, and protect us from the dangers of the forest. Prayer being ended, each vigorous arm begins to be applied to the trees, and in an incredibly short space of time, large goul patas (a kind of reed, very long, covered with long, stiff, and thick leaves, used for thatching houses), are seen falling in all directions, occasional pauses to listen, then wild shouts and calls of encouragement to one another, alone interrupt the gloomy stillness of the forest, for there is no knowing where the crafty tiger may be watching, or upon whom amongst us he may have fixed his glaring eye to mark for destruction.

Though none of the Christians have for many years fallen a prey to tigers, yet there are frequent instances amongst the heathen of men being devoured. The other day I was sitting in my verandah, talking to some Christians, when a woman, uttering violent shrieks and exclamations, passed by. On enquiring the cause I learnt that her son had just been carried away by a tiger, a short distance down the river. The continued preservation of the Christians from these dreadful animals I look to as the result of their habit of always engaging in prayer before entering the jungle.

GRAND PASS NATIVE BAPTIST CHURCH.

It is with great pleasure we have to report the spread, among the Singhalese churches of Ceylon, of a desire to support their own pastors, and to sustain as they are able the ordinances of the gospel. The church meeting in Grand Pass, Colombo, was the earliest founded of the Ceylon mission churches, and owes its existence to the labours of our first missionary, the Rev. J. Chater. It has for many years enjoyed the services of a native pastor. Previous to his removal to Gampola, Mr. Ranesinghe was the pastor. Its present minister is Mr. James Silva. It now proposes to follow the example set by the native brethren of Kandy and Matelle, and from the commencement of next year to maintain itself as an independent church.

On the 11th June the members of the church assembled with their pastor, our missionary brother, the Rev. H. R. Pigott, being present, when they passed unanimously the following resolutions :—

1. That we are grateful to the Baptist Missionary Society, not only for sending the gospel to us, but also for supporting our pastor, and otherwise overlooking our spiritual concerns, and hereby record our thanks.

2. That in dependence on the blessing of God, it is resolved that steps be taken for the support of our pastor, from the 1st January, 1864. Proposed plan—To contribute from time to time a sufficient sum of money to pay.

3. That we recognize the first object of the Baptist Missionary Society in establishing themselves in Ceylon to be the spread of the Gospel, and as a church we are determined to the best of our ability to exert ourselves for the furtherance of the gospel in this place, and that whilst thankful to be enabled to exist as a church, independent of the mission in financial matters, we request the Baptist Missionary Society still to exercise a fostering care over us.

We commend this interesting movement to the sympathy and prayers of our readers. We have no doubt that the spiritual life on which it depends will be strengthened by exercise, and strive to gather to itself many wanderers from God. May the pastor be endowed with the wisdom from on high, and the church be a bright and shining light in the dense darkness around !

MISSIONARY MOVEMENTS.

INTALLY.—Mr. Kerry has lately visited the stations to the south of Calcutta, and also Tambulda. He thinks that with God's blessing, a good harvest may be reaped from these places. The Girls' School contains 14 boarders and two day scholars, and is going on well. Funds are much wanted to sustain this very useful institution.

SEWRY.—Although suffering greatly from sickness and debility, our revered friend Mr. Williamson is not wholly laid aside. He is able occasionally to preach in a sitting posture to the native Christians, and also to the people of the town.

MONGHYR.—The missionary labour at this station proceeds as usual, the services being divided between Mr. Lawrence and Mr. Edwards, who is rapidly acquiring the Hindi language. Two natives were baptized in May who have long been acquainted with the gospel, but had not shewn till lately a deep concern for their salvation. The wife of one of them is also an inquirer. Two members have been suspended for improper conduct. Mr. Lawrence finds much difficulty in obtaining suitable native Christians for evangelistic labour, although he has the means of their support. There are several Hindus who attend the services, but have not courage to confess Christ. The new chapel is newly finished.

PATNA.—Mr. Kalberer preaches twice daily in the streets and bazaars, and has lately been assisted by a native of considerable ability, whom he is anxious to keep as a helper in the work. For this he needs a contribution of twelve rupees (24s.) a month. He appeals to English friends to supply him with the means.

AUSTRALIA.—Our esteemed brother, the Rev. James Smith, writes us that he was expecting to leave Melbourne for Calcutta on the 1st of August, where he hopes to arrive early in October. He will proceed direct to Delhi, and resume his labours in that important city. He speaks of his health as perfectly restored.

THE BAHAMAS.—After a brief visit to the United States for the renewal of his strength, Mr. Davey has returned to his post with renovated health. We have also heard of the safe arrival in New York of the Rev. W. K. and Mrs. Rycroft.

INAGUA.—Mr. Littlewood informs us that the American war continues to operate very prejudicially on the interests of the islands, where salt is the staple manufacture. It leads to a constant migration, especially of the young people, to other spots. The attendance at public worship is very good, being greater from the absence of the clergyman. Six candidates were baptized on the last Sabbath in July. The chapel at Smith's Town has been reroofed, and a new chapel is about to be built at North-West Point. Funds are also being collected to enlarge the chapel at Matthew's Town.

TURK'S ISLANDS, BAHAMAS.—Great distress continues to prevail among the inhabitants dependent on the manufacture of salt. At Puerto Plat, in St. Domingo, the Spanish authorities have forbidden the exercise of the protestant religion. The Wesleyan chapel has been barred up and the minister silenced. Our converts, however, continue stedfast in the faith.

PORT AU PRINCE, HAYTI.—We are happy to learn the safe arrival at this place of the Rev. E. Baumann, on the 7th of June, to commence a new station. Mrs. Baumann enjoys much better health than formerly. Mr. Baumann has taken a house in a much frequented road, a little distance from the centre of the city. He has opened one of the rooms for public worship. About 20 persons regularly attend, and as many more will stand listening outside. He has hired a room in another part for the same purpose. He also preaches once a week to a small body of Baptists, the fruit of the mission (now abandoned) of our American brethren.

FULLER'S FIELD, JAMAICA.—In the month of May, Mr. W. Burke, a student of Calabar, accepted the invitation of the church to become their pastor, and is now settled there. He spent the previous eighteen months in assisting the Rev. W. Claydon, of Four Paths.

BROMPTON.—The church formed by our native brother, Mr. Holt, has received by baptism, since the beginning of the year, thirty persons. The day school has been re-opened, and has an attendance of 82 children. Mr. Holt will be thankful for a supply of tracts and books for his Sunday school.

FOUR PATHS.—Mr. East has been engaged in visiting this, with other stations and churches on the south side of the Island. The present number of *The Herald* contains a full report.

BROWN'S TOWN.—Mr. Clark informs us that another drought is likely to afflict the Island. He trusts that these repeated trials may arrest that indifference to religion which is again re-appearing to a sad extent.

CAMEROONS, AFRICA.—After much opposition, Preso, the chief of Hickory Town, has given a piece of land on which a house and chapel may be erected. The people are very anxious that Mr. Fuller should speedily settle among them. The parents of twelve children are urgent that Mr. Fuller should take them into his family for education; this he cannot afford to do, and would be thankful for assistance of Christian friends. The missionaries speak of several little outrages committed by the natives to annoy and distress them; but the frequent services are very well attended. Mr. Smith mentions that six slaves were killed between Bethel Town and Aqua Town, and war was with difficulty prevented.

AQUA TOWN.—Mr. Diboll reports that war has ceased among the Tribes, and they evince an increasing desire to hear the Gospel. The people at Aqua Town and at Ned Dido's town, have been greatly stirred by the almost sudden death of a woman of distinction among them, and also the chief himself. Only five days before his death, the chief had called on Mr. Diboll with the request that he would open a school in his village. A new chapel is being erected in Aqua Town.

KANDY, CEYLON.—The master of the school supported by the church at Matelle has been baptized, and another young man is accepted for fellowship. Mr. Waldock speaks very highly of the searching and intelligent manner in which the candidate was examined by the native pastor. The native pastor continues to be well supported by the people. The English service is continued with very encouraging prospects.

BRITTANY.—Very encouraging meetings have been held at Tremel by Mr. Jenkins. At the last communion a convert was received, in whom the work of conversion began about two years ago, by reading a brief account of Our Lord's passion from the gospel. The priests of Rome are said to be going down in public esteem and influence, as the result of some painful discoveries affecting their immoral proceedings among the scholars of their schools.

HOME PROCEEDINGS.

In addition to the Missionary Services announced last month, a meeting has been held at Boxmoor, attended by the Rev. J. Hobson, Mr. H. J. Tresidder, and Dr. Underhill. The work of the mission has also been brought before the Congregation assembling on Clapham Common, under the pastoral care of the Rev. J. E. Giles.

The West Riding services have been attended by the Revs. R. P. Macmaster and W. Burchell, as a deputation, with the Rev. J. Parsons. The Hull meetings were also attended by the Rev. H. Dowson of Bradford, as well as by the Rev. J. Allen. In all cases the Society is deeply indebted to the willing help of the brethren residing on the spot, and especially to the Secretaries of the Auxiliaries, by whom the local arrangements are made. It may be interesting to our readers if we just mention the number of services held in some of the districts, lists of which have been forwarded to us. Thus in the West Riding of Yorkshire, seventy-five missionary sermons were preached, and seventeen public meetings held, in forty-one places of worship in thirty-six towns. In East Gloucestershire the missionary services extended to sixteen towns and villages, at which twenty-five sermons were preached and thirteen missionary meetings were held. The Devon Association embraced sixteen places, at which twenty-one sermons were preached, and eight Missionary meetings held. It is only by the cordial assistance of all our ministerial brethren that such an extensive organization of their respective districts can be made, and can only be carried into effect by a portion sacrificing somewhat for the good of the whole. There are parts of the country where such arrangements are at present never made. Greatly would the cause of Christ be advanced in these places, if a similar combination of effort could be secured. We have to regret that from some such lack of co-operation, the services announced in Shropshire have not taken place.

OUR FUNDS.

The financial condition of the Society continues to excite the most anxious solicitude of the Committee. A few friends have generously added to their usual gifts, and from a few congregations we hear of special efforts being made to liquidate the debt of last year and to increase their contributions for the future. We must, however, remind our friends that it will be requisite to raise the income this year some three or four thousand pounds, to sustain the present increased agency. Last year we suffered much from the pressure of Lancashire distress. Many congregations contributed less than usual for the Mission, and others omitted collections altogether. It has pleased God in His merciful Providence to give the country a harvest of almost unexampled abundance; and in their thanksgivings and rejoicings at their harvest homes, is it too much for us to ask our friends to remember the spiritual famine of the heathen, and by some special gift to remove the deficiency which the funds of the Society were last year called to sustain?

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21st, 1863, to Sept. 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Acworth, Rev. J., LL.D., Scarborough	5	5	0
DONATIONS.			
Special Donation in liquidation of debt.			
Sir S. M. Peto, Bart., M.P.	100	0	0
DONATIONS.			
Angas, Miss, Plymouth	20	0	0
Bible Trans. Soc. for *T*	100	0	0
Blackmore, W., Esq., Wandsworth	5	0	0
Blair, Mrs., Bridge of Allan	100	0	0
Crisp, Rev. T. S., Bristol	2	0	0
Hadfield, G., Esq., M.P., Manchester	10	0	0
Lillycrop, Rev. S.	0	10	0
Tucker, H. Carre, Esq.	1	1	0
Under 10s.	0	5	0
LONDON AND MIDDLESEX.			
Clapham—			
Contributions	1	1	0
Hammersmith—			
Contribs. on acc.	31	8	1
Uxbridge—			
Contributions	6	2	0
Walworth, Arthur Street—			
Contrib. for *Britanny*	5	0	0
BUCKINGHAMSHIRE.			
Buckingham—			
Contribs. for *N. P.*	0	10	9
DEVONSHIRE.			
Devonport, Morice Sq.—			
Contribs. on acc.	3	16	7
DORSETSHIRE.			
Bourton—			
Sunday School	0	9	8
Contributions	11	16	7
Do. for *N. P.*	0	10	4
GLOUCESTERSHIRE.			
Avening—			
Collection	1	0	1
Kingstanley—			
Contributions	16	7	0
Do. Sun. School	5	5	3
Do. for *China*	1	15	3
Do. for *N. P.*	1	0	0
Shortwood—			
Contributions	23	4	5
Sunday School	3	3	0
	51	15	0
Less expenses	2	8	0
	49	7	0
Blakeney—			
Contributions	0	14	0
Tewkesbury—			
Contributions	20	0	0
Wotton-under-Edge—			
Contributions	12	16	0
LANCASHIRE.			
Ashton-under-Lyne—			
Contributions	0	7	6
Haslingden—			
Contribs. on acc.	50	0	0
Liverpool, Myrtle Street, Juv. Auxiliary—			
Contribs. for *Rev. J. Clarke's Sch., Savannah-la-mar*	5	0	0
Do. for *Rev. J. Allen's Sch., Ceylon*	5	0	0
Do. for *Rev. W. K. Rycroft's Sch. Bahamas*	7	10	0
Do. for *N.P., Delhi*	12	10	0
LINCOLNSHIRE.			
Quadring Eau-Dike—			
Contribs. for *Rev. J.C. Page, Burial*	2	3	0
NORTHAMPTONSHIRE.			
Kingsthorpe—			
Contributions	3	2	6
SOMERSETSHIRE.			
Withycombe—			
Contributions	2	2	0
STAFFORDSHIRE.			
Contribs. on acc.	22	0	0
SUFFOLK.			
Debenham—			
Contributions	1	0	9
Halesworth—			
Contributions	0	10	0
WILTSHIRE.			
Shrewton—			
Contributions	1	0	0
Trowbridge—			
Contribs. on acc.	35	0	0
WORCESTERSHIRE.			
Pershore—Broad St. Chapel—			
Sunday School	0	13	0
Contributions	26	15	9
Do. for *China*	1	0	0
YORKSHIRE.			
Burlington—			
Sunday School	0	17	5
Contributions	12	6	0
Do. for *China*	0	13	3
	13	16	8
Less expenses	0	10	6
	13	6	2
York—			
Contributions	8	15	10
Less exps. and bal. of last account	2	11	7
	6	4	3
SOUTH WALES.			
MONMOUTHSHIRE.			
Abertillarey English—			
Contributions	0	12	8
Do. for *China*	1	0	0
Bedwas—			
Collection for *China*	0	14	2
Blaenavon English—			
Collection for *China*	1	10	1
Cwmbran Twolock Chapel—			
Contribs. for *China*	0	4	0
Ebbw Vale, Brierley Hill Chapel—			
Contrib. for *China*	0	10	0
Llaniddel—			
Collec. for *China*	0	8	6
Machen—			
Collec. for *China*	0	17	8
Maesycwmmr—			
Contributions	1	5	8
Newport, Commercial St. Chapel—			
Contrib. for *China*	0	12	6
Talywaen—			
Collec. for *China*	0	13	0
Tydee Cefn—			
Contributions	0	3	3
Do. for *China*	0	10	11

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends:—

Rev. J. H. Hewett, Lessness Heath, for a parcel of magazines, 1857 to 1862.

A Friend, per Mr. H. J. Tresidder, for 6 vols. "Leisure Hour," in nos. and parts, for Rev. R. Smith, Cameroons.

Mr. T. Clements, Southwell, for 9 parcels of "Nonconformists."

——, for 1 parcel of clothing for Mrs. Hobbs' school, Jessore.

IRISH CHRONICLE.

OCTOBER, 1863.

BAPTISTS IN IRELAND.

THE following paper, prepared for a periodical entitled "Our Own Magazine," edited by the Rev. T. W. Medhurst of Glasgow, is inserted by his permission in the "Irish Chronicle." As the testimony of one who, for a short time, himself laboured earnestly and successfully in the Irish Mission, it is worthy of notice; and will, it is hoped, in some measure secure the object for which it was written, viz., the increased support of the Baptist Irish Society in its present important and enlarged operations.

Having laboured two years in Ireland we are led to take some little interest in the spiritual condition of its inhabitants. It is this feeling which impels us to record a few brief facts respecting "our own" denomination in that country, praying that Christian friends by our so doing may be led to seek the evangelization of that land which may well be called Britain's "little sister."—*Song* viii. 8.

So early as 1630, it is probable that some Baptists were settled at Antrim; it is certain that in 1642, two Baptist preachers, of the names of Cornwall and Verner, preached against infant baptism there, when all the Presbyterian ministers were appointed in public to give warning against them. When Cromwell passed over to Ireland in 1649, some Baptists were in his army, and a Baptist minister, named Thomas Patient, accompanied them. In 1650, Thomas Patient had stationed himself in Kilkenny, where he laboured in the word and doctrine. In 1651, he visited Waterford, and there preached the gospel. At this time, Mr. Wyke, a Baptist minister, was preaching in Dublin, in which city a convenient house was built for himself and family, by order of the commissioners, in the year 1651. Mr. Wilkinson, another preacher in the city, held the same views; and many Baptists at this time were in the habit of attending the ministry of a Mr. John Rogers, at Christ Church.

In 1651, Mr. Andrew Wyke preached the word in Lisnegarvey and at Belfast, and other places in Ulster, by order of the Commissioners of State. In 1652, a conference was held in Antrim on church government and discipline. In the same year Mr. Patient removed to Dublin. In 1653, the first Baptist meeting-house erected in Ireland, was built in Swift's Alley, Dublin. In 1654, an address was presented by the Baptist Church in Dublin, to Henry Cromwell, to which 120 names were appended. In 1655, Christopher Blackwood became pastor of this church, and presided over it for several years.

Baptist Churches were organized about the years 1652 and 1653, at Waterford, Wexford, Kilkenny, Clonmel, Cork, near Carrickfergus, Kerry, Limerick, Portumna, and Bandon. Dr. Harding the pastor of the Baptist Church at Bandon, had a public discussion on infant baptism, with Dr. Edward Worth of Cork, and Mr. John Murcot of Dublin, on the 26th of May, 1653.

We now take a leap over to 1813, when we find the Rev. John Saffery of Salisbury, and the Rev. George Barclay of Kilwinning, visited Ireland, by request and on behalf of the Committee of the Baptist Missionary Society, to collect contributions from the few friends of Christ in that country, desirous to aid in diffusing the light of life among the heathen; and to examine into the state of Ireland, with a view to measures being devised for the spread of the gospel of Jesus among its inhabitants. This deputation found the Baptist Churches were few and small. Out of eleven which were in a prosperous state of existence, one hundred and fifty years before that period, five only remained. Mr. Saffery wrote at that time, "Ireland wants men, and Irishmen, if possible, whose hearts are greatly devoted to God; and who, in the spirit of a Brainerd or Elliot, would take their stand in some town or populous neighbourhood, of which there are many, and there preach to, convere, with, and watch for souls—collecting, in as wide a circle as they can well occupys disciples of Christ. (This is still Ireland's need.)

On December 6th, 1813, a meeting was held in the meeting-house in Eagle-street,

London, at which a society was formed, called "The Baptist Society for propagating the gospel in Ireland." On April 19th, 1814, the first general meeting of the new society was held at the New London Tavern. The collection at that meeting amounted to £120. Mr. Burls was appointed treasurer, and Mr. Ivimey the secretary, for the ensuing year. Let it not be forgotten that the first donation of £5 to this society was contributed by the late excellent Andrew Fuller.

In 1831, a great amount of poverty existed in the county of Mayo, to relieve which sums amounting to more than £2,300 were contributed by the British Baptist churches and others, and were distributed by the Society's agents. In 1832, the funds of the Society being very low, the Rev. Stephen Davis visited the United States of America on its behalf, and collected from the churches there over a thousand pounds. In 1834, the committee had to report the death of the energetic, devoted, and disinterested Joseph Ivimey, whose fruitful and benovolent labours on behalf of the Society gave much reason for praise to the Lord.

The Society has continued its labours down to the present year, 1863, and has realized no small measure of success, which will be seen when we take into account the fact, that our distinctive principles are more thoroughly antagonistic to popery than those of any other religious denomination. On the question of Scriptural baptism in its mode and subjects, and that the Bible is the sole rule and authority in the Church of Christ, we stand as far removed from Romanism, as the east is from the west.

At the present moment the "Baptist Irish Society" occupies fifteen principal stations, and upwards of eighty subordinate stations, in various counties of Ireland. It has a day school in Mayo, and Sabbath-schools in connection with most of its stations. Every effort is made to induce the churches to become self-supporting. Several are now contributing liberally for this purpose, and will, it is hoped, soon be prepared to bear the whole support of the ministry among them.

We respectfully, yet very earnestly, urge the claims of Ireland on the attention of our readers, and request their prompt and liberal aid on behalf of the "Baptist Irish Society." A few more years of struggle and then—

> "Erin, Mavourneen! the bosoms that mourn,
> Again shall with rapture behold thee;
> The Lord who averted his face shall return,
> And the blaze of his presence enfold thee."

CLOSKELT, COUNTY DOWN.

The interesting station at this place, described by Mr. Eccles, in letters that appeared in the *Chronicle* for March and September, continues to afford much reason to hope for very successful results. A plain but suitable chapel is being erected in the neighbourhood under the superintendence of a committee appointed by the people, who have undertaken the entire responsibility of the building. Mr. MACRORY writes, "the people are coming forward liberally in labour of man and horse, which is quite as good as money. We trust with £150 from the Christian public of England and Scotland, to be able to complete the work; at all events, a small loan will suffice." On the 10th ult. Mr. MACRORY was recognised as pastor of the church, when services were conducted by the Revs. W. S. Eccles, of Banbridge; W. L. Giles, of Dublin; and J. Douglas, of Portadown. The attendance was large and encouraging.

GRANGE, COUNTY ANTRIM.

A considerable church has for a long time existed in this place, but being desirous of constant ministerial services, and more vigorous evangelical labours, than they were themselves able to secure, they applied to the society for aid. The Rev. H. H. BOURN, who has been labouring with great earnestness for some time in Portadown and its neighbourhood, has, therefore, been requested to take charge of this station for three months. He has entered on the engagement, and speaks with much satisfaction of the attention of the people and the prospects of usefulness.

PORTADOWN.

The Rev. JOHN DOUGLAS, who had been for some years associated with the congregationalists, but has recently adopted baptist sentiments, has been requested to occupy this post of service for three months. The most satisfactory testimonials were supplied by the Christian friends with whom Mr. Douglas was formerly connected, and it is hoped his labours in this important sphere will be acceptable and successful.

BALLINA, COUNTY MAYO.

Mr. Stokes writes:—"Having little of importance to mention at present concerning my labours, I wish simply to tell you that, for the last few weeks, my meetings have been rather cheering, both as to numbers and apparent interest; I think I might say they are improved, and show some signs of encouragement. I have travelled a good deal, and conducted a fair number of meetings since you were here, and the people I think seem more than ever to prize my labours among them. And though the obstacles to be met with are neither few nor small, I am frequently cheered to find wherever I go, a desire among the people to hear. I take it as a sign of good; and I hope the Lord will follow with his blessing my services among them. I cannot yet boast of results. I can only feel thankful to the Lord for an opportunity of preaching to perishing sinners the unsearchable riches of his grace; and when that is done, wait on him, and expect his blessing. And should he keep us waiting long we must not repine; He will do what seemeth Him good. However, I do not despair of the results, I believe the seed which has been sown here will not lie buried in the earth, but will yet spring up and yield fruit to his glory; and in the great day of reckoning it will, I trust, be found that through God's mercy and grace the work accomplished here will exceed our expectation.

SCRIPTURE READING.

Mr. E. M'DONNELL, the Scripture-Reader in Co. Sligo, writes:—"I paid visits lately to many persons, and during the present month read portions of God's word to upwards of sixty families, of whom forty were protestants, and twenty-seven Romanists. Five of the above Romanists could speak little or no English, and felt very well pleased when I read a chapter for each family in Irish. I answered as well as I possibly could each separate question. I was asked by the different parties, and I can assure you I was listened to with more marked attention by the Romanists for whom I read in Irish, than many of the nominal Protestants, who seemed careless and inattentive to what I read or explained. However, I am sorry to say that among some Romanists Mariolatry is on the increase. For instance, if I read Paul's reply to the jailor, their response will be 'Thanks be to God and His blessed Mother.' 'Glory be to God and His blessed Mother,' and such like expressions, in consequence of the New Dogma added to the belief of Romanists by Pius the Ninth. It is almost useless to show them Peter's expressions on the above absurdity, 'Neither is there salvation in any other.'"

Mr. M. WALSH of Athlone, writes:—"I was engaged through the course of the last month visiting through the town and the country around it, making known the truth as it is in Jesus to my fellow-countrymen. I visited all my out stations—Knockaney, Baylin, and Kiltomb. Last week I was requested to go some distance into the country to visit a sick man, he was a nominal Protestant, he lived in the midst of a Popish village, he was about seventy years of age, and was never married, therefore he lived alone. I think he never learned to read, and of course he was ignorant of the Scriptures. A Reader who is in connection with the Irish Church Mission, went with me; when we went to the house the door was shut, but it was only latched, and we went in. There was a small room in the house where he slept, we went in to it; he was standing by the bedside, and had part of his clothes on. I helped him out to the kitchen, and put him on a seat beside the fire; his feet were very much swelled, and on his legs there was a number of blisters, with a mixture of blood and water, and a large blister on one of the feet; I judged that death was not far off.

The other reader read the 11th chapter

of Luke's Gospel for him; the poor man was very deaf, and therefore paid no attention to the reading; I said it was better to speak plainly to him.

I then stood beside him and put my hand on his shoulder, I spoke a considerable time to him, and in a plain and simple manner pointed to "the Lamb of God that taketh away the sins of the world." I believe I was the last person that had the privilege of speaking to him in that way, for early the next day the Lord called him from time to eternity.

In the course of the month I met a Roman Catholic man with whom I have been acquainted for many years; he is a man who has read a good deal in his time, and reads the Scriptures too. After our salutation the first thing he said was, that he was reading a fine book on purgatory. I then said that the blood of Jesus Christ cleanseth from all sin. "No matter," said he, "there is a purgatory." I said that the Saviour purged our sins; he said that man was left to the freedom of his own will. I said that man's will was corrupt by nature, and that he could not be saved by his own free will, and asked him what merit of his own could the thief on the Cross claim. On this point he saw he was shut up as regards human merit; and after a few remarks we parted in friendship.

With other Roman Catholics I had some mild discussions on the intercession of the Virgin Mary, venial sins, &c. Though I am not in the habit of introducing these subjects, yet when a person is dragged into them, it is right to "contend earnestly for the faith which was once delivered to the saints."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from August 16th, to September 19th, 1863.

	£	s.	d.
LONDON—			
Cozens, Mrs., and friends, for school at Conlig	5	0	0
Hackney—Mare Street, by G. B. Woolley, Esq.	16	11	10
Addlestone, by Rev. E. Hands	3	13	4
Conlig, by Rev. J. Brown, M.A.	2	10	0
Great Missenden, by Mr. Olliff	3	12	0
Lancashire, by Rev. T. Berry on account	28	0	0
Long Buckby, by Mr. H. M. Mawby	2	10	0
Reading—Craik, Mrs.	2	0	0
Saffron Walden, by Rev. W. A. Gillson	3	13	6
Welford—Billson, Mr. Wm.	0	10	6
DORSETSHIRE. By Rev. E. Hands.			
Bridport	0	10	6
Dorchester	2	5	6
Poole	2	16	0
	5	12	0
SCOTLAND, By Rev. T. W. Medhurst.			
Greenock	1	7	6
Irvine	4	2	6
Paisley	16	15	0
Rothesay	2	9	8
	24	14	8
Stirling, by Rev. J. Culross, M.A.	2	0	0

The thanks of the Committee are presented to Mrs. Risdon of Pershore, for a parcel of useful articles for the Macdonald School, at Crossmolina, Co. Mayo.

Some clothing is greatly needed by an Agent of the Society, upwards of 84 years of age. Will any kind friend send such to the charge of the Secretary?

The Secretary will also be greatly obliged to any friends who will furnish him with copies of the Society's Reports for 1861 and 1862.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, ESQ., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIER, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns.

Post-office Orders should be made payable, at the General Post Office, to the Secretary.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1863.

THE DESTINY OF THE HUMAN RACE.*

The question which the author of this work raises is undoubtedly one of the greatest importance, and of the deepest interest. It does not, indeed, relate strictly to the *whole* of the human race, since there are two portions of it, neither of them inconsiderable, avowedly excluded from the scope of his inquiry: on the one hand, believers in Christ, who are undoubtedly saved; and, on the other hand, unbelievers, who are undoubtedly lost. It is to the residue of mankind, of every age and nation, from the beginning until now, and until the end of the world, that the inquiry which our author institutes relates: and this residue, according to him, is composed of two classes—the first comprehending those who have never heard, or had the means of hearing, the Gospel; and the second those who, having had the means of hearing, or having actually heard, the Gospel, have never had their attention *so* drawn to it that they can be said either to have accepted or rejected it. What, he asks, is the destiny of these?

In general terms he answers that, in his judgment, there is for them a period of probation in the future life, as the result of which, if not the whole, very nearly the whole of them will be brought to God. He thinks there are

> Portions of Divine Revelation which seem to teach that the destinies of the Elect Church and those of the World are, in many important respects, different; that the one class is intended to form the court, and the other the commonalty, of the world (or age) to come; that the former, in glory, is to be identified with its Lord at His coming, and *therefore* with Him to judge both men and angels; while the latter, each one according to his works, is to be placed in that position which will form the appropriate retribution of his belief or unbelief, of his love or scorn of the Gospel, and of his kindness to, or hate of the little flock while on earth,—whether that retribution involve degradation or death, few stripes or many stripes, grievous loss or the lake of fire,—*all but* the irreparably lost being, on this supposition, again brought under influences which involve a further and probably less severe probation, terminating either in restoration or the second death.—pp. 40, 41.

* *The Destiny of the Human Race; a Scriptural Enquiry.* By the Author of "The Study of the Bible." 2 Vols. London: Simpkin, Marshall and Co., 1863.

In order to complete the author's view we give another extract:—

To what conclusion can we come, then, but that the spiritually unenlightened, —those who *have never understood*, and therefore neither accepted nor rejected the Gospel,—whether involved in the thick darkness of heathenism, or lost amid the mist of a superstitious and sectarian Christianity, are saved, not in the sense in which apostles and martyrs are saved, but saved from the "captivity" of Satan, and brought under a probation adapted to their weakness, and in harmony with what is to be their final position in the universe?

Where, and in what precise way, such probation will be effected, we do not profess to know. We think it most probable that it will *commence* immediately after the Resurrection; that it will *follow* the teaching and discipline of the invisible world, so far as that teaching may be brought to bear on the disembodied spirit; that it will be *carried on* upon the new earth in which dwelleth righteousness; and that it will be accomplished *by and through the agency of the Elect Church*.—pp. 192, 193.

The view thus briefly sketched, is, so far as we know, entirely new. It clearly is not universalism, since it admits a portion of the race to be "irreparably lost;" nor are we able to identify it with any other of the numerous schemes which have been put forth by theological writers. And it is certainly remarkable that, at so late a period, and after so extended and close a study as the sacred oracles have for nearly two thousand years undergone, any scheme of scriptural sentiment possessing real originality should have been elaborated.

It is also manifest, we think, that the author's views have been formed under the influence of deep feeling. The idea of the everlasting misery of that large residue of the human race to whom his inquiry relates, may be supposed to have affected him even to agony; and, under this intense excitement, he appears to have eagerly searched the sacred oracles for some, if even the faintest, gleam of hope. This state of feeling has, no doubt, affected his inquiry in a twofold manner: on the one hand favourably, by giving to his eye an unusually acute and penetrating glance; and on the other unfavourably, by making him ready to attach importance to trifles, and thus in part disqualifying him for cool and impartial judgment.

On the whole, the book is a very interesting one. It is written in an excellent spirit, with great clearness and candour, and with a wonderful freshness and independence of thought. Much, no doubt, may be learned from it, and much in it is undoubtedly true; but we cannot carry our commendation so far as to say that, in our judgment, the author has made good his position. We think that he is often running after shadows, and that he has, in the gravest matters, fallen too frequently into fanciful and erroneous interpretations.

In pursuing the inquiry which he has opened, the author touches on a large number of passages of Scripture—the just interpretation of which, indeed, is, according to his earnest profession, the whole matter in hand—but he does not adhere to this course so rigorously as to preclude an occasional indulgence in speculative reasoning. It would be impossible for us to go into an examination of all his views without writing a book at least as large as his own; but the subjects he handles are so important that we shall make it our business to follow his steps as closely as a

brief paper or two will permit, and to offer such remarks as may seem to us necessary or pertinent.

The foundation stones of his theory the author lays in compact terms. Here is the first of them :—

> Not to man *as man*, but to man *as a sinner*,—as fallen, depraved, alienated by wicked works, and in captivity to Satan,—is the word of the living God addressed.—p. 27.

We cannot accept the phrases by which the condition of "man as a sinner" is here opened. He is "fallen, depraved, alienated [from God?] by wicked works, and in captivity to Satan." But is this all? Is he not also, "as a sinner," under "the wrath of God?" Subsequently and incidentally the author admits this, but the idea ought surely to have a distinct expression and a prominent place. It is, indeed, in our view, the primary aspect of man's condition "as a sinner."

The second leading principle which the author affirms is thus expressed :—

> The message IT—the word of the living God—delivers is, from first to last, REMEDIAL; it is a message of grace,—the announcement of a provision for the restoration of the lost.—p. 27.

This, again, according to our view, is a very partial representation of the case. The Gospel message is surely not "*from first to last* remedial," since, according to our author himself, it announces the irreparable perdition of all who reject it. Neither is it exclusively a "message of grace;" it is also a message of authority, and an exercise of moral government—an idea which the author, throughout the work, totally ignores. The Gospel clearly is *not only* "the announcement of a provision for the restoration of the lost;" it is also the issuing of a *command* to all men everywhere to repent, Acts xvii. 30. In these defective definitions lie the roots of important ulterior differences between the author and ourselves.

The third of the general ideas, which we have called foundation stones of the author's theory, affirms "the END" which sin "is intended to subserve." "It is, under God, THE GREAT EDUCATOR (the capitals are the author's) of the human family." So indispensable does he consider sin to man's moral training and spiritual elevation, that he says, "without its agency it is hard to see how [man] could ever be enabled *voluntarily to choose* (the italics are the author's) God as his portion, and goodness as his chief joy," p. 28. We think this is carrying matters much too far. Man's capacity "to choose God as his portion" is constituted by his rational and moral powers, without the possession and the use of which, indeed, it would not appear that he could ever commit sin. But if, in truth, sin is to this extent man's "GREAT EDUCATOR," there would seem to be little reason why man should find fault with it, or God either. There are, however, so many other lessons to be learned under God, himself assuredly "the GREAT EDUCATOR of the human family," and so many other sources of knowledge, that we should think less might justly be said for sin than this. We should say that the end which, in relation to man, sin subserves, is his moral probation.

'We cannot agree with the author in the view which he takes of the condition of the human mind and the work of the Holy Spirit. We must give an extract to convey his meaning:—

Admitting, as every Christian must, the broad distinctions which, in the eye of God at least, separate the Church from the world, the regenerate from the unregenerate, the 'new creature in Christ Jesus,' from the man 'dead in trespasses and sins,' it is impossible to deny the fact, that, *outside* the Church,—extend the term Church as we may,—among persons whom it would be folly to speak of as converted, to whom no one, with even the appearance of propriety, could apply such terms as 'holy brethren,' 'partakers of the heavenly calling,' there *does* exist an amount of virtue, goodness, reverence, awe, trust in and recognition of Christ as a Saviour, which cannot *scripturally* be accounted for on any supposition save that of a work of the Spirit.

We are quite aware that some persons will be startled by this assertion. Nevertheless, we fearlessly say,—whatever theological difficulties may seem to be created thereby,—that men *do* thus feel, and that, in a country like our own, where the light of Christianity is so widely diffused, *it is no uncommon thing* to find men whom it is impossible to regard as 'regenerate,' exhibiting in their daily life many of the virtues which are recognised in Scripture as 'fruits of the Spirit,' although too often in sad combination with much more that is as obviously worldly and sensual.

The excellence of which we speak must have *a root*. It either springs out of unrenewed human nature, and is apart altogether from grace,—which is inconsistent with the teachings of the Gospel respecting man's fallen condition; or it is inspired by Satan,—which is to make Beelzebub divided against himself; or it is the work of that blessed Spirit from whom 'proceedeth every good and perfect gift.' Hesitation, in such a case, seems treason to God and goodness. But if it is His work, it has *an object*, and will have *a completion*.

Now, that which is true of *individuals* in favoured Christian communities is, *in degree*, true also of mankind at large. A consciousness of sin, and feelings of sadness arising therefrom; the recognition of a righteousness extending far beyond mere conventional morality; and thoughts of a judgment to come, already flinging its shadows before, now pervade every nation, and, more or less, find a home in every heart. Superstition may overlay, or philosophy try to undermine these convictions,—the world may laugh, or pleasure administer its opiates,—but there they are still; in silence and in sorrow ever rising up to witness against the transgressor, making many a Felix tremble, and many an Agrippa to exclaim, half in terror, and half in scorn, 'Wouldest thou persuade *me* to become a Christian?'

Few, probably, now love evil *for its own sake*. Perhaps it is not too much to say that within almost every man, if he could but be withdrawn from the influences of the flesh, from the passions and their objects, there is *something*—a kind of better self—which acknowledges the supremacy of right. The history of the civilized world, since the days of the Apostles,—its moral life, its manners, its laws and institutions, form one grand and continuous illustration of the Spirit's influence as exercised in society at large. 'It has made Christ the recognized Lord of every people eminent either for knowledge or power.'—pp. 51, 54.

It is not with the *facts* adduced in this passage that we quarrel, but with the theory on which they are explained. We do not believe the virtues of unregenerate men to be "fruits of the Spirit." The author tells us, indeed, that the Scripture recognizes them as such; but, as we suppose he has no other authority than the Epistle to the Galatians, we beg to remind him that this Epistle was addressed to believers in Jesus, and that its language is not applicable to the world at large. In proof of his point the author offers three alternatives, and he says that hesitation to accept the last "seems treason to God and goodness." We are,

then, traitors "to God and goodness," for we unhesitatingly accept the first. Yes: we believe that all virtue, however lovely, which does not pre-suppose reconciliation to God, "springs out of unrenewed human nature, and is apart altogether from grace." The author, indeed, says "that this is inconsistent with the teachings of the Gospel respecting man's fallen condition;" but we ask with which of them? and, as he specifies none, we are at liberty to answer, with none that we know of. In our view the primary and essential element of moral excellence, or of true virtue, is love to God, from which true virtue in every form is sure to spring; such manifestations of excellence as are devoid of this principle can be nothing but modifications of aversion towards God, and therefore must be, much as our author dislikes the phrase, "of the nature of sin." From the nature of the case, such developments of character cannot be ascribed to the Spirit of God, whose work in man's heart must in all cases be, like himself, holy.

The author founds his view upon what we think an erroneous interpretation of John xvi, 7—11; and principally on the declaration that the Spirit shall "convince *the world* of sin, of righteousness, and of judgment." Entirely without warrant, and contrary to the force of the connexion, he extends this passage to all mankind, and so maintains that the Spirit is given to all men, and does actually convince all men of sin, of righteousness, and of judgment. To us the context seems plainly to show (what the commentators generally affirm) that the language of our Lord applied strictly to the time and the generation then being, the term "world" being understood of the population at large. The ensuing powerful operations of the Spirit would convince them "of sin"—that is, that they had sinned in rejecting the Saviour; "of righteousness"—that is, that Christ was righteous, since, although condemned on earth, he had ascended to heaven; "and of judgment"—that is, that Satan's counsel was frustrated, and his scheme brought to nought.*

It may be asked, however,—Of what use could this passage be to the author's argument, even if his interpretation of it were granted? If it has to do with the world, it can have to do with them *only subsequently to the ascension of Christ;* whereas his inquiry relates to the destiny of the whole race, including the vast multitudes who lived on the earth before Christ came into it. What could these last be the better for a dispensation which was not then in operation? What the author wants, if he wants anything to his purpose, is ground for believing that the Spirit has been given to the whole race—with which this passage, at least, does not supply him.

He concludes his treatment of this subject with a kind of triumphant question, meant to be powerfully argumentative: "Are we to conclude that all this is in vain and for naught?" Why, if "all this," as we have shown, amounts to nothing? Yes: *ex nihilo nihil fit.*

In a subsequent chapter the author deals with those passages of scripture which announce the wrath of God; and, as a sample of his

* See Bloomfield's Critical Digest, *in loc.*

manner of treating them, we shall select his view of the Apostle's language in the first and second chapters of the Epistle to the Romans, which we quote below:—

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 18, 19.

Who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath. Rom. ii. 6, 8.

Undoubtedly it has been supposed that the Apostle, in this part of his Epistle, is describing the guilty and ruined condition of all mankind, and that the terms he employs divide the whole of mankind into two classes. Not so, however, our author. He withdraws these passages from application to mankind at large, by supposing the existence of a class of men to whom the terms cannot be referred. This is his language—

Nothing can be clearer than his assurance that retribution is in reserve for the wicked; and that judgment shall fall with peculiar emphasis on the idolatrous, the immoral, the persecutor, the despiser of grace, and the concealer of truth in unrighteousness of life; but not a syllable to lead us to conclude that the worshipper of the true God, the virtuous and the just, if careless, and unspiritual, and unrenewed, are involved in *precisely the same* condemnation.—p. 65.

Assuredly not: but where is the evidence of the existence of any such persons? For "every one whose works are good," there is abundant reward; but of this alternative the author does not avail himself. He invents a third class of persons—"the worshipper of the true God, the virtuous, and the just;" but at the same time "careless, unspiritual, and unrenewed." We have been much struck, we confess, with this group of characteristics, which to us seems an impossible combination in theory, as it is one of which we have never heard of an example in fact. The characteristics enumerated seem to us to be, not only antithetical, but contradictory. How a "worshipper of the true God," for example, can be either "careless" or "unspiritual," we cannot conceive; since worship is, of necessity, an exercise of serious thoughtfulness and spiritual feeling. And all true virtue seems to us as incompatible with being "careless and unspiritual" as true worship. Until some sketch is drawn of greater verisimilitude than this, we must retain our belief that, under the two classes of good and evil doers, the Apostle ranges the whole of human kind who become moral agents.

The phrase at the close of our last extract, which the author has marked in italics, seems to indicate a shade of thought not unworthy of observation. What he objects to is, not that the "worshippers of the true God, the virtuous, and the just," should be liable to condemnation, but that they should be "involved in *precisely the same* condemnation" as the idolatrous, the immoral, and the persecutors. Whoever may have affirmed this, we entirely wash our hands of the notion. What the Apostle says is that God "will render to every man *according to his deeds*," a retributive system of infinite flexibility. Will this concession, however, satisfy the author? and will he allow the "worshippers of the

true God, the virtuous, and the just," if "careless and unspiritual," to be under condemnation at all?

A passage which immediately follows the one last quoted, seems to show that the author deems "the Heathen everywhere" not in any sense liable to condemnation.

> The twentieth verse of the first chapter is, indeed, commonly quoted to prove that the heathen everywhere,—the benighted African and the idolater of the South Seas,—are '*without excuse*,' inasmuch as in creation and providence alone, a revelation may be found, clear enough to involve all alike in responsibility and ruin. But this is not the meaning of the text. It refers clearly to men who have known the truth, and still *know* it, but keep it back by unrighteousness. The guilt of these persons is aggravated by the fact that God has, for their warning, *witnessed* to the truth, both in their hearts, by 'showing' it to them; and in nature, by His wondrous works. Whatever may be the fact of the case, it is certainly not asserted *here* that creation and providence are adequate to instruct a heathen in the knowledge of the 'invisible.'—pp. 65, 66.

The author is here referring to the eighteenth verse of the first chapter which, in our translation, reads thus:—"For the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, who *hold* the truth in unrighteousness." His criticism attaches to the Greek verb κατέχω, which our translators have rendered "to hold," but which some have preferred to render "to restrain," or to "keep back;" and, on this view of it, our author limits the application of the passage "to men who have known the truth, and still know it, but keep it back by unrighteousness." Not to say that the number of men included in this condemnation must have been scarcely perceptible, the position of the passage in the Apostle's great argument makes it quite impossible, in our judgment, to suppose that he is referring to anything less than the whole human race. Nor is it necessary to render the verb κατέχω in a sense inconsistent with this view. The verse seems to be rendered fairly thus:—

> For divine wrath is revealed from heaven against the universal impiety and injustice of men,
> Who combine the knowledge of the true God with iniquity.

And the sentence which immediately follows makes good this charge:—

> Because what is knowable of God is manifested to them:
> For God hath made it manifest to them:
> For his invisible attributes,
> Since the creation of the world,
> Being discerned by the things which are created,
> Have been clearly discoverable,
> Even his eternal power and Godhead.
> So that they are inexcusable;
> Because, knowing God, not as God they worshipped or thanked him.
>
> Rom. i. 19, 21.—*Hinton's Exposition.*

What may be the ground of our author's confidence in saying, "it is certainly not asserted here that Creation and Providence are adequate to instruct a Heathen in the knowledge of the invisible," we do not know, as he adduces no proof; to us it appears that this is the very

thing which *is* asserted. It is surely not merely to the enlightened few that Creation and Providence are adapted to teach their grand lessons of truth; nor can it become us either to affirm, or to insinuate, that such elements may not be the basis of a probationary system both equitable and wise.

His view respecting the arrangement of mankind, not into two, but into three groups, the author further opens in the following passage:—

Scripture, when accurately and calmly weighed, is found everywhere to teach three things. *First*, that Christ has an Elect Church, composed of the renewed of all ages, who shall be one with Him through eternity. *Secondly*, that there are those who deliberately and resolutely reject Christ—a rejection which arises out of the fact that they *love* darkness better than light, because their deeds are evil, and for whom, therefore, there is no further hope. *Thirdly*, that *the race*, regarded as a whole—*man*, as separated, on the one hand, from those who, by grace, 'receive power or privilege to become sons of God,' and, on the other hand, from despisers and persecutors—*man*, therefore, regarded as embracing, in all ages, the heathen, the ignorant, the captives of superstition, the careless, the indifferent, and the ungodly—is, in relation to Satan, *a redeemed creature*; that everything that is involved in that deliverance depends, not on his actual reconciliation, but on the RECONCILER; not on the faith exercised by the sinner, but on the work of THE SAVIOUR, wrought for every man while he was yet 'an enemy by wicked works.'

But it will be said, does the New Testament anywhere speak of a deliverance apart from personal faith in the Deliverer? Is it possible to conceive of a salvation which needs not, as a condition of its taking effect, to be received by the sinner? We simply reply, that Christ's redemption is of avail, 'for the remission of sins that are past, through the forbearance of God' (Rom. iii. 25). Dean Alford interprets 'sins that are past,'—'The sins of the whole world before the death of Christ.' In this case, without doubt, there is a salvation irrespective of personal faith. We need scarcely add that, on any other supposition, infants and idiots must be regarded as lost.

The more reasonable question is, In what does such a redemption consist? What does it involve as a practical consequence? We reply, *a future probation*, in some respects corresponding to that *probation of grace* which the elect of earth have enjoyed here.—pp. 84—86.

This important and remarkable paragraph is introduced by the following sentence:—"We cannot here bring forward the evidence on which we rely. It runs through the whole [of] Revelation; it is in harmony with the tenor of the entire book; it is sustained by a careful examination of the very texts which are usually adduced to form a contrary doctrine," p. 84. "*We cannot here bring forward the evidence on which we rely.*" This is certainly unfortunate; but can the author then expect his readers to be convinced? Are we all to be satisfied with his mere assertion?

But the passage before us, urgently as it demands evidence, no less urgently demands an interpreter; for it is to us quite as hard to understand as any ordinary passage in the bible. "Man, regarded as embracing, in all ages, the heathen, the ignorant, the captives of superstition, the careless, the indifferent, and the ungodly, is, *in relation to Satan*, a redeemed creature." "In relation to Satan?" What is the meaning of this? The only passage that we find adapted to throw light on this subject, is the following:—

Let us accept, then, the stand-point Christ has given us, as that from which a

Christian man should now look upon a sinful world and its wicked ruler. The usurper is *dethroned;* the world is not *abandoned* to its iniquity; the advent of the Redeemer has *changed* all the relations of sin and of humanity.

At first sight this may not appear to be very obvious; for truly enough iniquity still abounds, and man too often seems to be as much as ever under the power of evil.

A comprehensive view of the great facts of the world will, however, lead us to a different conclusion. Satan is *not* now what he once was. He can no longer exercise that *direct* power over men which he so long wielded. He can no more take *forcible possession*, as he once did, either of their bodies or their minds.. He cannot even *tempt* them, as he tempted their Lord and Master. Perhaps it is not too much to say that he can now do little more for our injury than evil men can do. He can seduce; but so can they. He can misrepresent God; but so can they. He can blaspheme; but so can they. Like them, he can *co-operate* with our evil inclinations,—avail himself of our sinful weaknesses, and pander to our follies; but he can no longer appear before God as our accuser, and he can no longer interfere with or control any one of our voluntary actions.—pp. 49, 50.

Verily, 'tis a small redemption, as compared with man's condition of guilt and ruin. Man, as here defined, is not a creature redeemed from the curse of the law, or the love of sin, and only in part from the dominion of Satan. And if this were a redemption worth speaking of, it could not apply to man "in all ages," since it is only since the advent of Christ that Satan has been "dethroned."

Passing these difficulties, however, we ask, what the author admits to be "a reasonable question"—"What does this redemption involve as a practical consequence?" The author replies—"a future probation." We have wiped our spectacles, and rubbed our eyes, in order to be sure that we have read correctly; and having ascertained that we have done so, we cannot suppress our wonder at the assertion. The redemption, "in relation to Satan," of "the ignorant, the careless, the ungodly," "involves as a practical consequence" "a future probation." Again in amazement we ask, by what process, either of revelation or of reasoning, are these two things so connected together? To us an argument seems to bear in a contrary direction; namely, that, since Satan is now "dethroned," and man, "in relation to Satan, is a redeemed creature," "a future probation" is not necessary.

We are told further, that this redemption of man, and everything involved in it, "depends, not on his actual reconciliation, but on the RECONCILER; not on the faith exercised by the sinner, but on the work of the SAVIOUR." This is to us a strange and inaccurate statement. That "the work of the Saviour" does produce an effect not dependent "on the faith exercised by the sinner," is no doubt true—the superseding of the Covenant of Eden, and the cancelling of its curse, being attributable to this cause; as also the safety of all who, though born into human existence, do not become moral agents. In relation to that part of the human race, however, who do become moral agents, we conceive that the whole effect of the work of Christ, independently of their faith in him, is to place them in a position of conditional or probationary hope; under a divine administration of grace, equity, and wisdom, having its mysteries, indeed, but mysteries for which God alone is responsible, and

which God alone can solve. To the question which he supposes to be asked—"Does the New Testament anywhere speak of a deliverance apart from personal faith in the deliverer?" he answers—"We simply reply that Christ's redemption is of avail 'for the remission of sins that are past through the forbearance of God,' Rom. iii. 25." Of course, to those who in anticipation believed in him; but does our author really mean that "the sins of the whole world before the death of Christ" were actually forgiven by virtue of Christ's redemption?

(To be continued.)

THE CHARACTER OF SAMSON.

THE characters and actions of men, whether living or dead, have a claim to a charitable construction, that cannot be justly refused. It is no more right to blacken the memories of those who are passed out of the world, than it is to asperse the names of those who are still acting their part upon the stage of time. Nor can any degree of antiquity alter the morality of the case, or weaken the force of this principle; for as long as a name is held in remembrance in the world, he who once owned it is, injured in public opinion whenever—through want of candour, or by the exaggeration of his faults—a false estimate is given of his character. Yet no class of authors has sinned more grievously in this respect than interpreters of Scripture and preachers of Christianity. Because the sacred writers have freely recorded the sins of good men, and have even taken pains to set them in the strongest light—expositors have not hesitated to dwell upon them, and invent motives, circumstances, and aggravations which have no foundation but in their own fancies. Many characters, deserving of some censure, no doubt, have been frequently treated as though they had in them no redeeming features. Harmless actions have been twisted and distorted, until they have seemed to be crimes, and real offences magnified, in order to constitute a more striking warning for popular edification. And yet the characters of good men are the heritage and historical ornaments of the Church. It is not necessary that they should be perfect and unblemished, though *it is* necessary that they should not be prevailingly corrupt. Samson's faith and prowess can be no glory to the people of God, if all that some say against him be true. What place of honour can religion give to a man who had marvellous physical strength, *if he had no virtue.* We propose than to offer a few considerations, that we hope will tend to place his character in a more favourable light than it is usually regarded.

His history is a truly melancholy one, from first to last. If his parents could have forseen his follies, sins, degradation, and lamentable end, the joy which they felt at his birth would have been changed into sorrow, and they would have been content to go childless to the end of

their days. How little do short-sighted mortals know what they desire, when they sigh for such a doubtful blessing as children. And yet there was everything here to justify the most sanguine expectations. Who would not have said, "This same shall comfort us," when an angel appears to announce his conception, and declares that he shall be set apart as holy unto the Lord. When in answer to prayer that angel is sent again to teach them how "they shall order the child;" and then, when they had prepared a sacrifice, ascended to Heaven in the flame of the altar before their eyes. Who would have suspected that such a child would prove a grief and bitterness to the parents that bore him, and after serving God by his mighty deeds, leave behind him a character that is a blot and scandal to the roll of names of which the world was not worthy? Whether all went well with him in his childhood and youth we know not, but his great dangers begin as soon as he reaches the age of manhood. It was long before men knew where his great strength lay; but all Israel and Philistia knew where lay his great weakness from the day that he took to him a wife of the daughters of the Philistines. And as wise generals, when they lay siege to a citadel, having found a point less guarded than the rest, bring all their force and stratagem to bear against it, until, in spite of defences everywhere else, through that one weak point they pour in destruction; so the enemies of Samson despairing of overcoming his personal strength, which was so great as to render numbers of no account, failed not to avail themselves of his moral weakness, and to overcome him by his own wanton heart. Here was in truth the whole secret of his disgrace.

But let us proceed in order. Samson is first of all blamed for taking to wife a woman who was not of the daughters of his people. This was undoubtedly contrary to the law that prevailed among the Jews; and nothing could exempt our hero from that law, unless he acted under the impulse of a divine revelation, which would overrule all laws, especially when their violation involved no moral guilt. His parents naturally remonstrated with him upon his choice, but the sacred record informs us that they "knew not that it was of the Lord, and that he sought occasion against the Philistines." The question then that arises here is, did Samson act in this matter under special direction from above, or is it merely meant that God permitted, intending to overrule it, for his own purposes? The latter supposition is not without its difficulties, and why it should be adopted where there is another and more probable alternative, can only be accounted for by a predisposition to make the worst of Samson's character. Bishop Hall balances the two, and leaves the conclusion uncertain, though with a manifest leaning to the unfavourable side; yet he is more candid than others, who will insist upon the law (which is not moral but precautionary), and make no allowances for the impulses of the Spirit of inspiration.

That Samson was subject to these impulses is easily proved. First, from the words of Scripture, which tell us that the Spirit of the Lord

came upon him, when he was about to exert his miraculous might. We say advisedly miraculous, for although Samson might normally, and without divine help, surpass all other men, yet without divine assistance he ought not to exceed them out of all proportion and probability. Allow what natural strength you please, still there are bounds to what a single man can do, and his achievements go far beyond any that are recorded in human history. We leave out of the question the fabulous exploits of Hercules, which in all probability are a Pagan version of the life now under our consideration. Statius tells us of a hero who overcame fifty warriors, sent out for his destruction; but even poetry did not venture to lay a larger tax upon our credulity. Yet Samson says, "with the jawbone of an ass, heaps upon heaps; with the jawbone of an ass have I slain a thousand men." It appears to us that on purely human principles Samson's achievements would be utterly incredible, and would destroy the historical character of any record that contained them. But when we read that the Spirit of the Lord came upon him, and that he prayed for help against his enemies, and was answered, we must see that something more is present than the physical strength of the man. He was raised up to be the champion of God and His people against their oppressors; and we think that in each case he was inspired, so as to know what God would do by his means, and did it accordingly. There is an illustration of the case in the miracles of healing that are reported as performed by many official persons in the New Testament. The design of their extraordinary powers was not to enable them to restore all the sick without discrimination; and, therefore, the question, when and upon whom they were to exercise those powers, could only be determined by the suggestions of the Spirit—that is to say, in other words, they acted in all such instances under a divine impulse.

Now, if this be admitted with regard to Samson (and there seems no escape from such an admission with the words of Scripture before us), *then*, we are not at liberty to call in question the propriety or lawfulness of these actions, which God himself dictated. It is but giving Samson the benefit of the more charitable construction, to place his marriage with a Philistine in this category. We know that other men have been authorised, under particular circumstances, to dispense with the observance of a merely ceremonial law. It is too little to say that *this might* have been the case with Samson, that it actually *was* the case, we are justified in assuming, from the statement "that it was of the Lord, and that he sought occasion against the Philistines."

We are not careful to answer the accusations which are brought against our hero, on the score of achievements that injured and humbled the enemy of his people. Doubtless, all things were then lawful in war, and it would be unjust to try them by the principles that are recognised generally in modern times. Among the existing nations of the civilized world, belligerents are not released from the obligations of common humanity, nor from certain restraints, to break through which would incur the reprobation of mankind. Legitimate warfare is almost as

accurately defined, as what men may or may not do in a state of peace. Wilful, wanton destruction, for the sake of no commensurate advantage, cannot escape the penalty of public indignation, and is liable to be followed by yet more substantial punishment. Thus contending nations are held in check by the sense of justice and humanity that prevails everywhere, beyond the seat of war. But it was not so in the days of which we write. *Then*, to destroy the standing corn of an enemy, as Samson did by means of his three hundred foxes, so far from being a crime, was a virtuous, because patriotic, stratagem to cripple and diminish their resources. We cannot therefore allow that he was to be blamed for doing what would, in that age, have glorified the actor with the praise of an ingenious idea, successfully executed.

But the really dark shadow upon the life of the Hebrew Champion is yet to be mentioned. We refer to his immoral connection with Delilah, which in the end brought him to destruction. Bodily endowments, whether of beauty or of strength, are not indeed to be despised, but are shown in this sad history to be of little worth, when the gifts of the mind are wanting, and the moral nature is infirm. Samson could mortify and subdue whole hosts of enemies, armed to the teeth, but he could not mortify his own inordinate desires, nor obtain a victory over himself. Yet we read that he who "ruleth his spirit is greater than he that taketh a city." Great, therefore, as our hero was, yet the meanest believer who mortifies the deeds of the body is greater than he. It is true that he drank nothing but water, and in this respect his Nazaritish vow was strictly observed; and if water had the virtue to keep the body temperate, who should have been more temperate than he? But temperance in its larger sense does not lie all in one direction. Abstinence from wine and strong drink, if even it be granted to be a duty, is but one small branch of a comprehensive virtue. Inordinate affections may flourish upon the most ungenerous diet, and we may leave Samson, the water-drinker, with this reflection, that the man of God must not be temperate only in one thing, *but in all.*

Yet even in reference to this article we have a word or two more to say. The impeachment of the character of Samson is reduced by this time to one point. We have no fault to find with his marriage, nor with any of his mighty works; but only with his unlawful love, and unlawful connection with Delilah. Let us, however, remember that his real offence was but one, and it is rendered conspicuous in his history, chiefly because it was his fall and ruin. Its *prominence* is accidental; and if suffering, entailed by sin, can be an atonement, in the estimation of "men and women born with heavenly compassion in their hearts," then Samson paid the penalty to the utmost extent to which it could be exacted by men. Was there ever infatuation like his? Did ever woman make a more impudent request, and with a more obvious motive and intent. "Tell me where thy great strength lieth?" Nay, more than once the intention was betrayed by his own prevarication. The Philistines were let loose upon him, when he was supposed to be weak,

yet he was not warned. It was madness—folly unspeakable—to betray his secret, yet he betrayed it. But let us survey Samson, blind and in prison, in the hands of enemies, set to grind—to the meanest work of the meanest slave, the mighty man degraded to the office than which none could be more inglorious and disgraceful—with all his high thoughts and hopes crushed out of him, can we refuse to believe that he bitterly repented of, as he certainly paid dearly for his fault?

Having thus endeavoured to point out clearly wherein the guilt of Samson consisted, and disposed, as we think, of some of the groundless charges that are inconsiderately brought against him, our way is paved for a yet further inquiry; viz., whether he ought to be regarded, notwithstanding his infirmities, as a partaker of true religion. In dealing with this particular, we must bear in mind that the one offence, such as we have stated it, was not, in the times of the Old Testament, considered as involving that degree of criminality which is attached to it *now*. It must also be remembered that very many good men, as Noah, David, and Solomon, are chargeable with sins of a still more glaring character, and yet the genuineness of their piety is not denied. The truth is, that in ages far removed from a high state of civilization, the temptations to which men were subject, are temptations to crimes which are common to all around them; and thus the fall that seems so scandalous *in our eyes*, did not appear so great in the estimation of contemporaries. Far be it from us to extenuate the sins which are, doubtless, recorded for our admonition, "upon whom the ends of the world are come." But these things *must* be taken into account in a candid estimate of a man's *general* character. Even though it should be true that no good man could fall so conspicuously *now*, and yet be spoken of as a true believer, it will not follow that the same rule applies to all times, places, and conditions. With these considerations before us let us look at the case of Samson. He is reckoned then, be it observed, by the Apostle Paul (whom we assume to be the author of the Epistle to the Hebrews) in the number of his spiritual heroes, of whom the world was not worthy, and is declared by him to have performed his exploits by the exercise of *faith*. Nor let us forget that until his hair was taken off, and in consequence his vow as a Nazarite violated, he was a consecrated person from his mother's womb. Let it also be noticed, that in all his great doings we have the testimony of Scripture, that the Spirit of the Lord came upon him, and moved him to their performance, and that they had for their object the deliverance of God's chosen people from the yoke of bondage. But there was one occasion in which he appears particularly as a man of prayer, and a man of God. When after the slaughter of a thousand men, (of the Philistines) he, weary, faint, and athirst, cries to God for help, in fact for water—God was pleased to open for him miraculously a fountain in the place called Lehi, which continued to flow perennially, and was a memorial of his victory. Our version, by the way, erroneously conveys the impression that the water was found in the jaw-bone; and expositors have troubled themselves to discover a hollow place in the jaw, which would hold

enough water to slake a man's thirst—whereas in truth the water gushed out of the earth, in the place that was called Lehi.

We conclude, then, that Samson, being a man of God raised up for a special purpose, and miraculously endowed—being a partaker of like precious faith—being moved by the Spirit of God in all his undertakings—being a man of prayer, miraculously answered—being a Nazarite, set apart for God from his birth—and having only one sin to be laid to his charge was, notwithstanding his fall, a man of God and a partaker of true piety.

But if, as many hold, Samson was, with respect to his great strength, a type of Him who burst the bars and gates of death, and came forth triumphant from captivity, our argument gains in strength on that supposition. For it cannot be credited that any ungodly person would be put before the world in that capacity, although a true saint would not be disqualified on account of his occasional sins. David's offence, for example, was still more flagrant and detestable than any that can be laid to the charge of Samson, and yet no one doubts that David was a representative of the Redeemer, in his conquests, and in the glory of His kingdom. But our sense of propriety and suitableness would be shocked at the thought, that a man whose only virtue consisted in brute force, should exhibit typically that adorable Person who is mighty to save. And yet not a little might be said in vindication of the position that Samson was a type of Christ. At any rate those who hold that opinion ought to admit that Samson, faulty as he was, cannot be classed with the ungodly.

It will have been noticed, perhaps, that we have not taken into account the manner of his death. We have heard it seriously maintained that in pulling down upon his own head the house which contained the lords of the Philistines, he was guilty of a species of self-murder. What criminal constructions, even of the most honourable and heroic actions, cannot human ingenuity devise? We submit that Samson's own death was an unavoidable necessity, if the action was to be performed at all; and yet God sanctioned it, because in answer to prayer He strengthened His servant that he might slay more of the enemy in his death than he had slain in his life. If doing our duty with a noble contempt of certain death in its discharge, be equivalent to the crime of suicide, then we ought to cover with eternal shame every soldier who has led a forlorn hope; and Leonidas who, with his noble band, perished in the Pass of Thermopylæ, instead of receiving the praises of mankind for patriotic devotedness, should be a lasting admonition, that our dear life is greater than honour, country, and religion. Will the martyrs, whose lives were offered them if they would recant, escape the condemnation of these sophistical reasoners? God forbid that we should refuse to risk life, or even to sacrifice it, upon a just occasion, and in the path of duty. It is not self-murder, when by doing the work appointed us, and for which we were born, inevitable death is brought upon us. Christ himself was guilty, if consenting to die in God's service be a crime.

The immediate cause of Samson's captivity and ruin warns us of the peril of tampering with temptation. He who exposes himself to it voluntarily and in excessive confidence as to his own powers of resistance, has himself only to blame, whatever may ensue. Samson appears to have taken a delight in showing how he could extricate himself from the most dangerous predicament. He allows himself to be shut up within the city of Gaza without hope of deliverance except by miracle. He suffers himself to be delivered up bound by his countrymen into the hands of the Philistines—to prove that no cords could bind him. He takes up with Delilah and dwells among the enemies of his people, that he may lay hold of every occasion to do them hurt—and if in fine, he discloses to the woman his important secret, this is not to be ascribed merely to folly and infatuation. He knew well, by previous circumstances, how she would employ her knowledge of the "where his great strength lay." But he probably believed that his strength was natural, and that he could exert it when he pleased, and had a mind to prove to his enemies that their arts were useless, and that he could triumph over them as easily as he had carried away the gates of Gaza. Never was man more miserably deceived. By suffering his hair to be shorn he violated his vow—as a Nazarite. His strength lay not in that hair, but in his obedience—in his consecration—of which the hair was a sign. When it was gone he went out to shake himself as at other times, and "wist not that the Lord was departed from him." No man is likely to speed better whose temptations are of his own seeking.

But God would not have departed from Samson if Samson had not first departed from the Lord. The Divine chastisements and judgments appear to be inflicted upon men on a principle of retaliation. "Ye have forsaken me, therefore I will forsake you. I have called and ye have refused, therefore ye shall one day make many prayers, and I will not hear—ye have made light of my statutes, therefore I also will laugh at your calamity and mock when your fear cometh." All this is in precise accordance with the analogy of nature and providence. Every vice of which men are guilty, has a direct connection with the penalty that follows it, and between the two, there is a manifest proportion and analogy. But when the Lord is provoked to depart from one who has professed his name, the effects are lamentable beyond expression. He is left without a guard and without power to resist temptation. Those prevailing sins that were with difficulty repressed when grace was at hand, rise in all their strength and find no resistance. Oh, Christians, ye Nazarites who have the vows of God upon you—who are called and pledged to separation from all that is defiling and unclean—whose crown of glory must be guarded with the most jealous care—whose souls must be kept free from everything that would tend to provoke and stimulate the too susceptible corruptions of your hearts—look on this Nazarite of old and tremble! What avails him that prodigious strength of body—the dignity of his judicial office—and the fame of his past achievements in that miserable hour when he went out to shake himself as at other times, and wist not that the Lord was departed from

him? Now those Philistines that fled in heaps before him, or perished under his hand, can work their will upon him, and the basest coward of them all can cover his once-consecrated head with ignoble scorn! Alas, what is the cause of this sad change? He has broken his vows; he has separated himself from the service of God to which he was devoted. Lying in the lap of his sinful pleasure, he forgot that he was holy, and suffered himself to be deprived of his crown. Look, Christian Nazarite, and tremble!" Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God. "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

Yet the last act of this great man's life, in which he had so manifestly the assistance of God, induces us to believe that he repented and was restored to favour. The backslider is not cast off for ever. "To the Lord our God belong mercies and forgiveness, though we have rebelled against Him." "Come," therefore, "and let us return unto the Lord, for He hath torn, and He will heal us, He hath smitten and He will bind us up." "Return," saith He, "ye backsliding children, and I will heal your backslidings." Who will abandon hope when Samson is forgiven, and crowned with greater glory in his death, than he had acquired in his life?

RENAN'S LIFE OF JESUS.

BURKE said that the Court of France was so chivalrous, that "a thousand swords would leap from their scabbards at even a look which threatened" with insult the ill-fated Marie Antoinette. With still nobler chivalry the Christian writers of all denominations within "La Belle France" have come forward to combat in defence of our Lord's divinity, suddenly assailed by M. Renan, the Professor of Oriental Languages in the University of Paris.

The new theory in which an old error is attractively clothed, is that Jesus was a young artisan, gifted with a tender loving disposition, vivid imagination, and superlative moral tone. That in the first part of his public life, he was the gentle, sympathizing young preacher. In the latter part, the sincere but mistaken victim of self-delusion.

The book is so exquisitely adapted in its style to the prevalent taste of our neighbours, that it has speedily run through seven editions, and takes its place, not amongst the folios of theology, but amidst the every-day books in the hands of everybody.

The wittiest of the multitudinous pamphlets which have been launched in opposition, before the heavy refutation expected from the dignitaries of the Roman Catholic Church, is that by L'Abbé Michon; but the reply which will be most suitable to English readers, is perhaps, the able one of Edmond de Pressensé, which originally appeared in the

Revue Chrétienne. From this we have made the following copious extracts, in order to forewarn our readers respecting the nature of a controversy which is already agitating our shores. In this respect we will not be behind the Gaul. The grand bases of argumentation which may be considered as represented by Young's "Christ of History," on the one hand, and Pye Smith and Professor Rawlinson on the other, have made ample preparation of thoughtful, well-armed soldiers. Hengstenberg and his compeers did the work in Germany long ago; and doubtless, the prowess of our veterans, and the ardour of our youth, will soon be found sufficient to conquer this old foe with a new face.

Right glad are we that, even by an irreverent hand, the multitude, so difficult to arouse, are pointed to "the Lamb of God which taketh away the sins of the world." What follows is from De Pressensé alone.

I. The basis of M. Renan's book is a determinate philosophic idea, in the name of which he rejects all the supernatural elements in primitive Christianity. This is also his principal reason for taking an eclectic review of the gospel narratives, and dismissing a large portion as legendary. This philosophic idea is no where clearly explained in the "Vie de Jesus," still less is there any attempt at its demonstration. It would be impossible, even for those who were satisfied with this new production of M. Renan, to grasp the true principle of his philosophy. He praises Jesus as the founder of a definitive religion, of which he regards the Lord's prayer as an epitome. From this it would be supposed that the author at least recognises the Father in heaven, for it appears difficult to render honour to Jesus Christ for having founded an absolute religion, and at the same time to reject the fundamental idea of God. It is well known, however, that M. Renan confounds the Father who is in heaven, with the "Abyss, our Father from whence we have emerged." This last expression has acquired immortality from its originality. Equally familiar are the words in his famous article on the Metaphysics of M. Vacherol. "The absolute injustice and reason can only be manifested in humanity—regarded apart from humanity, the absolute is a mere abstraction—regarded in humanity, it is a reality. The infinite only exists when it assumes a finite form." This same article concluded with a prayer to the Heavenly Father, a fresh proof that the Lord's prayer is to the skilful author reconcilable with the humanitarian atheism, which is the true foundation of his system.

But in his "Vie de Jesus" he does not explain himself with the same clearness. I know nothing more involved than the passage in which he tells us, that rightly to appreciate the hue of the piety of Jesus, we must abstract all which has come between the gospel and ourselves, and raise ourselves above deism and pantheism.

"If God," says the author, "is a being exterior to us, he who thinks he has particular relations with God is a visionary. Pantheism, on the other side suppressing the divine personality, is as far as possible from the living God of the old religions. The men who, in the highest measure comprehended God—Cakia-Mouni, Plato, St. Paul, St. Francis of Assisi,

St. Augustine, in some hours of his shifting life, were they then deists or pantheists? Such a question has no sense. Proofs physical and metaphysical, of the existence of God would have left them indifferent. "They felt the divine within them." (p. 73). I have, I confess, much difficulty in understanding that shade of piety, which belongs neither to deism nor pantheism, and which is the same in Buddha and in Christ. What is this divine element which is neither determinate without us, as deism, nor indeterminate as pantheism? I can see nothing but that *transcendent* humanity (another convenient and vague word) which is to M. Renan the highest form of the life of the universe. "The highest consciousness of God which has ever existed in the breast of humanity," says he on the same page, "was that of Jesus." Now it is certain that Jesus had a consciousness of a personal and living God. There is, then, a complete illusion in the eyes of this new historian, because his belief is openly inconsistent with his system. How could Jesus have had the highest consciousness of God while falling into so grave an error? The author means, no doubt, to say that he had the highest conception of the ideal, which is to him the category of the divine. Very well, but Jesus did not so understand it. The Lord's prayer is the formal negation of this altogether human transcendancy.

To present this sublime prayer as the final religious utterance of such a system, an entirely different sense must be given to it from that which it had in the thoughts of Christ, and ideas altogether modern must be delicately slipped in beneath the words. . . . . In the midst of all these equivocations, is not the clearness of the philosophic idea lost? The mind knows not on what to rest; wherever the foot is placed it finds no security, nothing but ever-yielding sand. This fugitive philosophy has no foundation, no avowed fixed principle which may be grasped; it is itself full of enigmas, but ventures, nevertheless, to cull, without disentangling the question of the supernatural, and to proclaim the impossibility of miracle, as if it had a right so to decide, without having first by close argument, overthrown the notion of a God free to act distinct from the universe, and capable, therefore, of interposing in its affairs. On this point the author is content to re-produce the well-known passage in his pamphlet on the "*Hebrew Chair in the College of France.*" Instead of raising the discussion to the height of first principles, he has recourse to the most vulgar empiricism. He declares again that he will only believe in the supernatural when the same miracle shall have been repeated several times before a commission of *savans*. It is to him a mere laboratory question—that is to say, he entirely confounds the miracle with the prodigy; he makes it consist of an abnormal phenomenon, and despoils it of its moral character. Evidently, if the miracle is but an extraordinary appearance intended to speak merely to the eyes, I admit that we may endeavour to legalize it by a section of the *Institute*, as a quack, or the inventor of some lucrative specific might do, who wished to procure custom for his invention. But if the miracle is, not simply a natural, but a sovereign intervention of divine love, which only suspends the laws of nature for a great moral end—this

moral element is a positive obstacle to any such treatment. Miracles have, no doubt, their external and historic credentials, which it would be worth while to discuss seriously before demanding impossible proofs; but at the very onset they present to the reason a great question of religious philosophy, which affects the most elevated problems of theism, since it touches the question of the divine freedom of action. To decide against the miracle before having exhausted this question, is to deny without proofs: and a gratuitous negation is no more philosophical than a gratuitous affirmation. M. Renan has never boldly, and face to face, attacked the fundamental principles of theism, he has contented himself with appealing to the spirit of the age, and to the general results of contemporary science. He has taken his ground on opinion, not on reason.

Scorn is no more worthy reply than violence; a supercilious sneer is no more reasonable than an anathema. The least argument would better serve the purpose. We are then justified in saying that the new "Life of Jesus" is absolutely without any philosophic basis. This masterpiece of free-thinking is as arbitrary as a reverie of the imagination. You are the representative of the great science, and you look with pity on the men of faith. We ask you to be what you call yourself; be scientific in the rigorous sense of the word. Dissipate the clouds of ambiguous language Define and demonstrate. To the *à priori* you have no claim. We do not ask it for ourselves—why should we concede it to you?

II. If from philosophy we pass to criticism, we find no firmer footing. The author makes larger use of his principle that "that which has been well done need not be done again." For the greater part of his assertions he gives his word of honour, that the demonstration has been furnished by those who have gone before him. This method would be comprehensible if the question were one of scientific results universally accepted, and which admits of no further dispute; but his affirmations bear precisely on the most delicate points of criticism, on those which are still exciting the most lively discussion, among, I do not say conscientious Christians only, but among the learned of every school.

Let us speak first of the choice and the treatment of the sources of the "Vie de Jesus." The question of the Gospels is rapidly dismissed without any fair recognition of the arduous problems involved in it. M. Renan distinguishes four periods in the composition of the Gospel history. In the first we have a rudimentary history, consisting essentially of discourses in the first Gospel, and narratives in the second; this is the primal nucleus of Matthew and Mark, as indicated also in a well known passage of Pappias, quoted by Eusebius. In the second period, the date of which is not precisely fixed, we have an incoherent mingling of two currents, from which our first two gospels emerged in their actual condition; it is tradition in all its confusion, without any personal impress. The third phase is that of compilation,—this produced the Gospel of Luke. The fourth is that of narration, elaborated and falsified by speculation; it is metaphysics transforming the reality, leaving only a

substratum of fact. John was the Plato of the Jewish Socrates, and his friends who retouched his gospel enriched it still more with speculative elements. Such is in few words M. Renan's theory, in which the reader recognizes the manner of his master, M. Ewald, but not his riches of positive information, for all this system, which is the foundation of the "Vie de Jesus," is perfectly aërial. Touching the first period of the evangelic history, M. Renan quotes Eusebius, reproducing the testimony of Pappias as to Matthew and Mark, but he does not quote, and, consequently, does not discuss the passage where the same Father tells us that Matthew, before leaving Palestine for his distant mission, put in writing, at the request of his friends, his oral recitals of the ministry of Jesus Christ. This passage is quite reconcileable with Pappias; there is no difficulty in the admission that Matthew himself added a narrative portion to his collection of the discourses of Jesus Christ, nor is there any obstacle to the supposition that he may have borrowed largely from Mark, only giving to the whole recital the peculiar impress of his gospel. M. Renan, in thus choosing his passages for quotation, singularly facilitates his own task. He carefully guards himself from affirming that the first two gospels correspond to the description which he gives us of them; that is to say, that they form only a collection of unconnected traditions. Such an assertion would have demanded solid demonstration, for eminent critics have maintained with a great array of proofs, that that which distinguished our synoptical from the apocryphal gospels was precisely the seal of individuality, the definite plan, the general idea of construction, which sets aside the supposition of a sort of legendary and accidental growth. To speak only of Matthew, it is easy to show that the narrative is governed by a point of view very clearly characterised and most appropriate to the first reader of that gospel. All the life of Jesus is presented as the accomplishment of prophecy, the consummation of the ancient covenant. It is equally easy to prove that the second gospel bears no impress of the teaching of St. Peter, whose interpreter Mark was, and that it was adapted to the circle of minds it was intended first to reach. M. Renan does not deign to pause a moment over these grave objections; he contents himself with this sentimental affirmation, "The poor man who has only one book wishes that it should contain all that touches his heart. These little books were lent to one another,—each one transcribed in the margin of his copy the words, the parables he had met with elsewhere, which affected him. The most beautiful thing in the world has thus issued from an obscure and completely popular elaboration." It is only necessary to compare our first two gospels with legends thus fabricated, or simply with the apocryphal books of the New Testament, to estimate this hypothesis at its true value. But the author has no doubt private and particular sources of information; he has himself helped in all this curious exchange of little books which explains, as we understand him, the origin of the first two gospels.

Let us pass rapidly to the third period of the gospel history—that of compilation. According to M. Renan, no historical value whatever can

be attached to the gospel produced by this period, for Luke has modified primitive tradition according to his own taste. "He is a harmonist, a corrector, of the school of Marcion and Tation." Very good; but what shall we say then to those passages so close and precise that they make the third evangelist the disciple and the friend of St. Paul? This must be a weighty fact; for Paul was in a position to be well informed, and with him we are close to the cradle of Christianity. The third gospel presents itself to us with quite a different value, if it was written under the direct influence of Paul, from that which it would have as the work of any compiler whatever. Will it be credited that M. Renan does not even mention a tradition so well established as this?

We have already seen that, on the whole, he admits the authenticity of the fourth gospel, but with re-touches so numerous that it is no longer possible to make any reasonable use of it. In this case it is not the poor people who make a sort of pic-nic of little books; they are the friends of John who brood at pleasure over his notes. These friends were truly very clever, for they have succeeded all together in producing a style perfectly uniform, and flowing in one stream. M. Renan does not hesitate to affirm that between the gospel of John and the synoptical gospels there is absolute contradiction. "If Jesus spoke as Matthew reports, he did not speak according to John." The author sees in the metaphysics of the fourth gospel one of the numerous products of the philosophic movement in Asia Minor. The doctrine of the Word is to him only a travestie of that of Philo. This grave proposition is, like the rest, advanced by him without any discussion. He does not ever recall to us the fundamental points of the doctrine of the celebrated Jew of Alexandria. He does not tell us how his idea of the Word was stamped and penetrated with that speculative pantheism which has no more ardent adversary than St. John. It is much easier to say in passing, "St. John seems to have drunk at these strong fountains." With regard to the radical opposition between the fourth gospel and the other three as to the high dignity of Christ, M. Renan contradicts himself, for he acknowledges that Jesus, in the exaltation of the last period of his ministry, gave ground for this wild exaggeration. It is not, then, John, nor his friends, who have invented his divinity. From this admission the asserted contradiction between the fourth and the synoptical gospel loses its most salient feature. It would dwindle still more, if M. Renan had here recalled the formula at the baptism in Matthew, the characteristic declaration in the same gospel, that "None knoweth the Son but the Father," and all the passages where Jesus holds himself forth as the direct object of faith. If he had paid more attention to the impartial analysis of M. Reuss, he would not have affirmed so boldly an opposition, which in doctrine has no existence, and in style is much exaggerated. What difficulty is there in admitting that the difference of medium modified the turn of the language? The polemics of Jerusalem require a different method from the instruction of Galilee. M. Renan admits an entire modification in the teaching of Jesus. Truly, there is a vastly greater distance

between the bucolics of the lake of Tiberias, arranged by the author, and the sombre exaltation preceding the crucifixion, than between the Sermon on the Mount and the anathemas against the Pharasees. One thing or other,—either M. Renan has no right to attribute to the same personage discourses so different, or he has no foundation for affirming a decided contradiction where there is only a difference required by the difference of circumstances.

I do not understand how M. Renan can pretend to draw the materials for a Life of Jesus from documents so corrupted and interpolated as those which he presents to us. If it be true that we have in the first two gospels only little books in which every poor man put down that which touched his heart, in the third only a compilation of no critical value, and in the fourth merely a composition of false metaphysics with a few happy hits and some noble indications of faith, it seems to me that we must abandon the history at once, and say, once for all, that the sources of modern belief are plunged in a profound night, the shadows of which can never be dispersed. Yet the author has not hesitated to undertake a circumstantial recital, hoping that, as in the Hegelian method, the Entity may be evolved from the Non-Entity.

If he has pushed the arbitrary principle in the choice of his documents, he has surpassed himself in the use made of the documents themselves. He tells us frankly the words of Jesus are recognizable by that kind of splendour at once gentle and terrible, that divine force which underlines the words, detaches them from the context, and makes them easily recognisable to the critic. The true words of Jesus reveal themselves; they translate themselves, as it were, spontaneously.

We are here in the depths of the mysticism of criticism. The author tells us plainly that he takes from these primitive documents first that which suits him with no other guide than his innate perception. He announces to us this, that he will take the good wherever he finds it, *i.e.*, that he will combine the texts according to his taste, will attach a passage from one of the little books to a passage from the compilation, or from the metaphysical medley, creating, in his own way, the link between these scattered fragments. I leave to the consideration of the thoughtful this significant expression—"The texts need the interpretation of taste; they must be *gently* solicited till they gradually draw towards each other and yield a total result in which all the admitted principles are happily blended." Just in this way the sheep-stealer *gently* approached the sheep, of which he relieved his master. This gentle solicitation produces the same result, for the text treated with this manipulation disappears completely, and nothing remains but the critic's fancy. We may say of the texts, arranged by him, that which Jesus said of the men surprised by the last judgment. "One is taken and the other left." Why, for example, is the discourse recorded in the 6th Chapter of John which is tinged with a strong metaphysic hue, recognised as authentic, while the last teachings of Christ in the same gospel, certainly less astonishing, are rejected? Who can ever know!

M. Renan strongly contests the originality of Christianity. He sees in it a syncretic product of Judaism, the religion of the East, and Greek philosophy. We have already spoken of the erroneous assimilation which he affirms between the doctrine of John and that of Philo. He goes further in this direction, for he regards the very teaching of Jesus Christ as enriched with ideas borrowed through secret channels from Persia. He appeals for the support of this theory to the sacred books of the Persians. He is obliged, however, to acknowledge that these books have been largely re-handled since the rise of Christianity, and that they have received numerous interpolations. It is notorious that the *Bundehesh*, the one in which the idea of a Messiah is the most clearly stated, bears the visible imprint of these emendations. With what right then is it affirmed that primitive Christianity borrowed originally from the religions which have pillaged it? The same reasoning may be applied to the teaching of the Rabbis in the Talmud, which is said to have furnished Jesus with his most remarkable maxims. The author admits that the Talmud was not reduced to its written form till three centuries after Christ. How then draw the line between that which originally belonged to it and that which it has received or stolen from the new religion? It is without any semblance of reason that Jesus Christ is represented to us as even an indirect disciple of Rabbi Hillel.

From these remarks, which might be extended and multiplied, it follows that the criticism is not more solid than the philosophy in this attractive book, which has throughout sacrificed depth of discussion to literary charms. Nothing could be more legitimate if the subject were only a work of art, calling itself such; but when the author pretends to write an exposition of transcendant science, a little less elegance and a little more demonstration may be demanded. With this use of the arbitrary in the philosophic conception, and this facility of playing with the text, the imagination may take a free career. The history of any epoch thus treated becomes an impossibility, and transforms itself into an ever fugitive mirage. M. Renan insists much on the rapidity with which legends are formed in the heart of a people always accustomed to give a plastic form to its dreams and aspirations. He proves to us by his own example that the critic who follows a preconceived idea, stands on a par with the legendary, and that his creations coldly manipulated in the laboratory under the inspiration of a system have no more reality than the popular inventions, and much less of beauty; for the myth always originates in the warmly-coloured reflection of the impression produced by a great event or a powerful personality. M. Renan has wished, as he tells us, to give us a fifth gospel, extracted from the four others, and the result is the poorest of all the apocryphal gospels, for there is not one of these which does not preserve at least some traits of the form of the Redeemer. This brings us to consider more closely the type of Christ which M. Renan endeavours to substitute for that which has been accepted for eighteen centuries, to be adored by disciples and blasphemed by enemies.

[Want of space compels us to omit the 3rd and most considerable sec-

tion of this able review, which closely follows M. Renan's historical perversions concerning our Lord from the cradle to the cross].

IV. From this analysis of M. Renan's book it must appear to every impartial reader that the Christ which he gives us does not in any degree answer to the biblical representations, even when these are mutilated and combined by the author's own transcendental method. He is constantly in flagrant disagreement with the texts, the authenticity of which he acknowledges, and which he has gently attracted to himself. We have seen that there was sufficient in the Sermon on the Mount, in which the author sees an epitome of Galilean Christianity, Christianity that is in its purest form, to overthrow his hypothesis, for it contains all the essential elements of that austere doctrine, attached in a strange manner to the person of the Master, which, according to M. Renan's theory, was only developed under the excitement of the struggles at Jerusalem. Take as little as we will of the gospel, and that little will suffice to place among the narratives of fiction the new story of Jesus. Even a fictitious narration may yet preserve the general colour of the time in which it places its action, and the physiognomy of the personages it brings on the scene. It has no importance as a recital of events, but it may have value as a work of art. It calls up an epoch which is no more, and helps us to see into it by a sort of intuition. This merit, however, we entirely deny to the "Life of Jesus" by M. Renan. Notwithstanding his great talent of style, he has failed as an artist as signally as an historian.

Wishing to sacrifice everything to art, M. Renan has served art far less successfully than many who never thought of it at all. That which strikes the reader in this, as in his other writings, is a perpetual tendency to confound religion with Œsthetics, the good with the beautiful; for evil being confounded in his mind with vulgarity, good can be nothing else than distinction, elegance, and refinement. This view is no where more strongly perceptible than in the *Vie de Jesus*. No account is there taken of the moral malady which consumes humanity; sin, repentance, have no place. He passes smiling by the dark abysses of evil and suffering which lie on every side; his Christ does likewise. He never descended into those depths, therefore he mingles much gaiety with a little melancholy. There is no revelation of that generous infinite sorrow and compassion which embraces all that suffers, which burns to save, to pardon, and which carries this holy disinterested love to the height of self-sacrifice. In this is the supreme beauty of Christ, a moral beauty no doubt, but a beauty which ought to live in every image traced of Him, if it is to take its place among the works of true and high art.

If I take M. Renan's book by itself without comparing it with the documents of the gospel history, or with that ineffaceable type of Christ, graven in our hearts and minds, it appears to me amply sufficient for its own refutation, so full is it of contradictions. We have instanced several in the detail of the story already, but his Christ himself is essentially contradictory; it is impossible to obtain one coherent

idea of him; he is not a living creature, but a composite product of speculation. He does not stand; he floats like a fantastic being with no consistent substance and takes all forms. There is no relation between the two parts of his life; between the rural scenes of Galilee, and the tragic scenes of Jerusalem. No one can see why the gentle teacher should become suddenly a sombre giant, an intractable fanatic, a revolutionary, or what can be meant by the strange procession to the Prætorium and to Cavalry.

Having reduced primitive Christianity to a mere gay science, this sudden change is altogether inexplicable and a mere purposeless excitement. According to M. Renan's own statement, this excitement carries its author to the length of most imprudent assimilation, with the divine nature. It is a well-established case either of insanity or of scandalous imposture; and to proclaim after this that he who made these pretensions to live in the hearts of his disciples, is, though not the Son of God, the greatest of men, is a grave inconsistency. Jesus merits no such homage if he played a part so unworthy.

In truth, that which commands M. Renan's admiration is not so much the work of Jesus as its results in the world. It cannot be concealed that from Him dates the grand era of history, that modern civilization with all its benefits and its lights proceed from Him. It is a resurrection beyond question, that of the ancient world. It had descended truly into the sepulchre with its beliefs, its gods, its glories, and liberties; and this was no simulated death such as that ascribed to Lazarus. The world knew not even the name of the obscure Galilean who restored it to life. It died of pure exhaustion. Who laid the foundation of a new society? Who brought back moral health into this mass of corruption, life into this death? Who opened to moribund humanity the career of endless progress? It was the Galilean. M. Renan does not dispute it.

"The whole of history," he says, "is incomprehensible without him. He is the incomparable man to whom the universal mind has awarded the title of Son of God, and with justice, since he gave to religion an impulse with which probably no other can be compared. Each one of us owes to him that which is best in us. He is more than the reformer of an obsolete religion; he is the creator of the eternal religion of humanity. This testimony is important, and I can understand how an eloquent and generous writer availing himself of it, exclaims, 'I have before me two witnesses, one of the first century, the other of the nineteenth, both of them credible as to that which they have seen. The one, St. John, to whom I will refer for the life of Jesus; the other, yourself, to whom I will refer for the work of Jesus, which you see realised after nineteen centuries. These two witnesses united, make his divinity resplendent before my eyes.'"

The testimony of M. Renan is given against himself, and makes but the more evident the contemptibleness and insufficiency of his interpretation of the life of Christ. He says expressly that facts ought to be explained by proportionate causes. The fact here to be

explained is the revival of the world, and the cause is the appearance in Judæa of a young teacher, full of gentleness, who differs from other men in nothing unless in the possession of a penetrating charm of manner, and a high degree of moral purity. He is not raised above the common lot of woe, nor is there any thing unique and separate from others in his character and teaching. He has said nothing really new, since his most beautiful maxims may be found scattered among the floating traditions of his race, and even in the writings of the stoics. Why, then, has he achieved so great a triumph, while the sages who developed the same ideas in Judæa and in Rome, could not retard for a day the fall of the ancient world? It was because he spoke with accents full of unction, because he displayed a prodigious force of will. These are the causes of effects so extraordinary.

One is instantly struck with the immeasurable disproportion between the cause and the effect, and M. Renan stands condemned on his own ground. The negation of the supernatural element forces recourse to a thousand petty explanations of the history, which explain nothing, and which are palpably absurd, for the principle of causality is, evidently founded on reason.

It seems to us that there are few sophisms more shocking than a philosophy of history, according to which the world could be raised by the repetition of a few sayings, and saved by a smile. Something more than a contact with a refined man was needed to cure humanity of its sickness unto death. Compared to such expedients, the folly of the cross, the folly of the sovereign intervention of Divine love in history, alone appears wise and reasonable, and one can better understand the bold challenge of St. Paul. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Let all these attempts at explanation of the life of Jesus and of the history of the world be compared in conclusion with the grand solution accepted and professed by the Church in all ages, and which stands forth in imposing oneness, amid all secondary division. In it, man appears as well in his native nobility as in his actual degradation, a degradation only to be equalled by the grandeur of his recovery. Called into moral being by the free and holy God, whose image he bears, is himself to decide his destiny in the solemn probation of his freedom, falls, and drags with him in his fall the world of which he is King; but he carries into his fallen estate the imperishable memory of his high origin. The torch of the divine life still smoulders within him. It throws a pale radiance on his night, and keeps him from wholly despairing, from being wholly satisfied with his condition; this would be the lowest step in his descent, for exile borne without sorrow is no longer exile, it is expatriation. The fatherland, no longer wept over and longed for, is lost indeed. Man is of too noble a race to be satisfied with an abject existence, and in spite of all the enticements of the flesh, in spite of his own wanderings and follies he yearns to find his God

again; but he ends his search with miserable idols which he breaks one after another. In truth, it is not so much he who is seeking his God as God who is seeking him, for this God is neither the world, God confounded with nature, nor the abstract God, who can neither think nor love—he is a Father.

On the throne of the universe reigns sovereign and holy love, and God himself is love. He will save, as he created, of his sovereign free will, without any constraint, and the history of the world which he directs is but the moving drama of redemption. If hope has never entirely disappeared from the earth, if it is found vague but powerful in the heart of paganism, while it sounds a prophetic hymn, saluting the King of the future on the inspired harp of Zion;—this hope is that God has never for a single day abandoned the fallen race which he has destined for pardon and restoration. At length He comes, He whom the world awaits, whom all Judaism prefigures, whom the East foresees in its feverish and incoherent dreams, and towards whom the enervated West turns without knowing him. He comes to represent humanity in the supreme trial of its freedom. He comes, not for an idyll, but for a sublime and bloody tragedy; for he is to redeem a lost world, and to descend to the lowest depths of human condemnation, into the dust of the sepulchre, to triumph over death in his awful kingdom, and to open again the gates of everlasting life to pardoned humanity, which shall recognise in Him its Saviour and its God. Fallen by the abuse of its freedom, the world is raised again by a free sacrifice of love which reunites the broken links between earth and heaven. The mystery is great—I confess it—but at least there is no discrepancy between cause and effect. I can conceive a world transformed by so glorious so tremendous a manifestation of the love of God; but that a vague influence, a breath of gentleness and peace, a breeze from the East should have sufficed to overthrow so many idols, so many obstacles, and to make the dry and exhausted earth revive and blossom; this will ever surpass my understanding and can never fail to embarass M. Renan and the whole of the Material School.

I repeat that without the Christian doctrine the personality of Christ remains wholly inexplicable. If he is not the Man God, his teaching, setting aside some ingenious parables and maxims known before his day, but into which he infused a purer spirit, is nothing but a tissue of wearisome repetitions. If he is not the Way, the Truth and the Life, the Vine whence the branches derive their sap, if he is only an ordinary teacher, there is no book more absurd, more empty than the Gospel. Mark well, nothing can be poorer than these constantly recurring expressions which represent a person as the centre of religious life, if that person is a mere creature. Take away the God, and you have nothing in the sublime words of Christ but hollow forms, without meaning or object.

M. Renan's solution is not only irrational, it issues in the most cruel contempt of human nature. Quite at the outset he gives us clearly to understand that man has long been confounded with the animal; that

he is distinguished from it probably only by the perfection of his organism. He is not born a son of God, but simply the offspring of primeval dust like all other creatures. How can he then have fallen?—what is the height from which he could descend? His origin being so low he could do nothing but raise himself. Natural philosophy would on no account accept the doctrine of the fall; its dignity would suffer by such an admission, but it does not see how it abases the human soul in refusing to admit its native nobleness and divine parentage. To me this contempt for humanity displays itself in a most degrading manner in the large part M. Renan assigns to trickery in the success of great ideas. According to his theory the human soul has a natural affinity only for what which is false, and instinctively rejects the true. I yield no assent to such a libel. I believe that truth is queen by divine right over humanity, since humanity was made for her. Falsehood may have its day, but the future it can never secure. It succeeds only by surprise. The fool who believes in the morrow is the true wise man. The man who, to gain a triumph to-day, knowingly falsifies the truth, has no belief in the morrow, and is a fool. All petty calculations fail when a grand idea is in question. The best policy in spiritual matters is to have no policy. Christianity has triumphed only because its adherents had the imprudence to say boldly all that they knew of truth, and were at once confessors and martyrs. Whence came the power and the attraction of the martyr? It was this simple attraction of sincerity, and the best proof that humanity is not so vile as it is supposed, is that it has received by preference the witness of those who were ready to die for their faith. When a man lives by his doctrine, like a knave, it is his doctrine that dies. When he is ready to die for it, the doctrine lives and triumphs. Silence to those who calumniate human nature, under pretext of liberating it. Let us recognise that the religion which humbles, at the same time elevates. Whatever reproaches may be flung at Christianity, this must ever be acknowledged, that if it denounces without mercy our misery and our shame, it treats the human soul itself with respect. No where else is it so honoured. What greater mark of respect could be asked than that of a God stooping to save us?

One recalls the sublime rapture of Pascal, the living memory of which he always cherished by carrying about with him a written paper, opening with these words, the broken but glorious expression of a faith unspeakable:

> "God of Abraham, God of Isaac, God of Jacob!
> Not the God of the philosophers and wise men;
> Certainty, certainty, love, joy, peace;
> God of Jesus Christ."

Then comes this significant expression—

> "Greatness of the human soul."

Thus at the very moment when this great genius throws himself at the feet of Christ, exclaiming: "Jesus Christ, Jesus Christ! I have cut myself off from him; I have forsaken him, denied, crucified him.

Oh that I may never be severed from him!" At this moment "of complete and sweet self-renunciation," in the dust where he falls, he has the lively consciousness of the greatness of the human soul. And he is not mistaken, for never does it appear greater than in the presence of the Redeemer sacrificed for it. It is at the foot of the cross that one can exclaim: "The greatness of the human soul." On the other hand, he who passed before that cross, "wagging his head" and railing, thinks man too vile for such a sacrifice. He declares with Celano that such a miracle for such a worm of the dust is impossible, and exclaims, "Oh lowness of human nature!" True, he bears a lofty brow, and proclaims our dishonour with haughtiness. Poor compensation.

It needs a certain amount of courage to quote in our day the passage from Pascal cited above. It is regarded as the utterance of a fevered and diseased imagination, the mark of a visionary. Well, I do not scruple to avow that in this sense all true Christians are visionaries. They are only Christians because in some hallowed hour they have seen and heard Christ; because they have beheld him with the eye of the soul. He is their Friend and Comforter, their brother and their God. Yes, in this age of lights, in spite of all the inventions and all the theories of science, there are men who live with Christ, who feel their hearts burn within them at His words, as did the disciples who broke bread with him at Emmaus, on the night of his resurrection. What, think you, do they feel when He whom they adore as the Son God, not with a distant and infrequent worship, but in hallowed intimacy, is presented under this new aspect? Do they care for the talent and genius displayed? To ask their admiration, and then jeer at their sorrow, is to show the deepest ignorance of the Christian heart. Such sentiments may be conceivable in a mere theological speculator, who admires all because he feels nothing; but one who had partaken only for a day of the Christian's faith, could have no other emotion than respectful sympathy, knowing how sacred a chord had been touched.

I close this critical study of M. Renan's "Life of Jesus," as I commenced, with the calm assurance, that this success is without peril to the Christian faith. The scientific spirit accustomed to rigorous methods, will soon reject this free use of the arbitrary. And what remains of the book? A religion which is no religion, since it consists only in the most impalpable sentiment, and writes a riddle under the name of God—a morality without sanction, since no certain vengeance is reserved to justice. This book is like a vase admirably cut, which contains only a subtle poison for the soul which it enervates, the will which it lulls to stupor, the conscience which it intoxicates with a false poetry, substituted for the moral sense. There is in it nothing healthy, nothing manly. In this school are to be learned no victorious struggles for good or for freedom. Alas! Christianity would be only too well avenged on a nation which should abandon itself to this vain phantom. Let us be reassured, however, so long as there exists in the human soul the thirst for pardon and for truth, it will be led to the Christ

whom the Church adores. In vain the voice of the enchantress cries to us: "Lo, He is here, or Lo there." The soul will turn away from all these Christs of the imagination, in which the inventors seek to recognise the somewhat idealized reflection of themselves, to return to the Christ of St. John, of St. Paul, of Pascal, and of Luther.*

S. R. P.

SAMUEL TAYLOR COLERIDGE ON BAPTISM.

SOME of the sentiments contained in the following letter may possibly be discoverable in the published literary remains of Coleridge; but for a sight of the document itself we are indebted to its venerable owner, the present rector of All Cannings, in Wiltshire, the Rev. Thomas Anthony Methuen, to whom it was addressed. Its compilation arose out of the following circumstances:—

At the annual meeting in Devizes of the British and Foreign Bible Society in the summer of 1815, Coleridge, who was then residing in the neighbouring town of Calne, under the friendly roof of Mr. John Morgan, consented to take part in the speeches of the meeting at Devizes, and at the same time proposed to make it an occasion for paying a long visit to the adjacent rectory of All Cannings, having already formed a friendship with the Methuen family at their baronial seat of Corsham. Preparatory to his coming, therefore, he addressed this long letter to the All Cannings rector, explanatory of his altered views on various polemical points, and in a general way to pave his entrance among a new circle of acquaintance. The penning of so copious an epistle must, we think, be taken to indicate rather an unwonted effort on the part of the poet to shake off the mental lethargy which spell-bound him during the period of his life passed in Wiltshire; or, perhaps, we might rather say, that, as it was with him in talking, so it might occasionally be with him in writing, that, when once set a-going, it was his delight to wander on at will, without ever sighting a terminus, a station, or a signal. What sort of a figure he made on the platform of the Bible Society we are unable to say, the local newspaper failing to report anything beyond the names of the speakers on that occasion; at which we need scarce marvel, for as the public interest had just before been taken up and absorbed by the battle of Waterloo, the soldier was for the hour much more in the ascendant than the metaphysician. But now for the letter—

* "L'Ecole critique et Jesus Christ a propos de la Vie de Jesus de M. Renan, par Edmond de Pressensé. Deuxieme edition."

S. T. Coleridge to the Rev. Thomas Anthony Methuen, Vicar of All Cannings, Devizes.

"Calne, Wednesday night, Aug. 2, 1815.

"My Dear Sir,—I was absent from home and at Bowood when your letter and the accompanying pamphlet were left for me . . . I will not fail to be at Devizes on the evening before the day mentioned, and will attempt to offer my mite into the Treasury. I have more than once told you that I am most friendly to the Bible Society and every thing connected with it, excepting enthusiastic anticipations of immediate effect. Most probable, as it is, that the written word will have a large share in the conversion of the nations to the living and eternal Word, yet I do not hold it becoming to bind down Providence, no not even in my fancy, to any particular means. For even the Bible is but the Pool of Bethesda, of no avail until the Angel whom angels and archangels worship, by the working of his Holy Spirit on the human spirit, trouble the waters, before stagnant to the inward eye. Enough for us that the Bible is one, and (with Christian example) the mightiest means which it has pleased God to place in our power, and of course, therefore, renders its diffusion our duty.

"Mr. [afterwards Bishop] Mant's tract I have begun to read; and as far as I have read, I should find no other difficulty in answering him than what arises from one or two passages of our Liturgy. The framers of that Liturgy were eminently pious, learned, and wise men; but they were not inspired men, nor does the Church of England pretend to supersede the study of the Scripture by pretences of infallible interpretation. The question of baptism had not then been so deeply studied as it afterwards was; and the dreadful crimes, the fanatical exorbitances, and the seditious and outrageous doctrines of the Anabaptists at Leyden, Munster, and elsewhere, had prejudiced all sober Christians against every opinion supported by them; even as too many zealous Protestants were irreconcileable to the noblest parts of our Book of Common Prayer, because they had pre-existed in the Mass-Book, carrying the *Noscitur ex socio* to a blame-worthy excess. But so it is, so it has been, and probably while this imperfect state continues, so it ever will be: and here too, as everywhere, the folly of man is the wisdom of God; for in this we find an additional and irrefragable proof of the divinity of the Scriptures, which everywhere and under the strongest human inducements to do otherwise, preserve the Heavenly medium between extremes. What had been said of baptism during the times when few, if any, but adult, tried, and built-up Christians were baptised, was incautiously, as appears to me, applied in these one or two passages to the baptism of infants, which (if we will not contradict the most positive commands and determinations of the Gospel—"Repent and believe, and thou mayst be baptised,") we must regard as a Sacrament of conditional promises and a means of grace,—not a Sacrament of effect, and an immediate conveyance of grace. But still, my dear Sir, even with respect to the Liturgy, those who hold the doctrine

I have now avowed, stand on higher ground than our opponents. For the prayer evidently implies that the actual operation of the Spirit is future and conditional. The whole prayer is prospective. "Grant that the child may receive the fulness of grace;" and, therefore, all that follows may rationally, and, in my opinion, ought to be likewise understood as prospective. For what could be more absurd in baptising an unconscious infant than to pray that he *might* receive the fulness of grace if the outward act of baptism were a command of God of universal application to all ages from the birth (or, according to the Romanist, from the first quickening) of the babe to the last flutter of departing old age, if its operation were irrelative to age and to the development of consciousness; and if the regenerative influences were totally and indivisibly, at one and the same instant, united with the visible ceremony, even as the power of consciousness in our mortal state with the organization and organic motions of the brain? Assuredly, to pray as for a thing that may or may not be given, where God has solemnly announced that it is given, and where no possible repugnance or unfitness can exist in the subject, a helpless passive infant (for what obstacle can a sinful nature present to Omnipotence, when the holy, gracious decree, the permission and appointment of free-agency presents none to the Infinite Wisdom?)—assuredly, to pray instead of returning thanks would introduce a strange confusion into our services offered to the God of Order. We pray for a gift yet to be vouchsafed; but we give thanks for that which is being, or which has been bestowed.

"Instead of one or two sentences in the Liturgy, which the *Ειναι πᾶν υδρισαι* or those who teach that the spirit is given all and at once with the water, can adduce in favour of their opinions, I could produce twice ten times the number irreconcileable with the practical conclusions which they draw from these passages.

"I have been, and am most anxious to write a small, but full, plain, and popular work, of the doctrines really contained in the Old and New Testament, showing the bounds of each; and how, as living members of one organic body, each at once supports and limits the other; and how all are modified by, and subordinated to the whole. I should at every important part, point out the origination of some erroneous or heretical sect from exclusive attention to that one part, forgetting that there can be no absolutely predominant, self-subsisting, and separable part in the living body of which Christ is the head; and thus explain to the humblest capacity the cause and origin of all known sects, either from the neglect, or the ignorance, or the mis-interpretation of Scripture by unpermitted partiality to particular parts, which, separated from the rest, and no longer modified by each and all of the living whole, cease to be themselves; as the eye plucked out ceases to be an eye. But alas, the *Res angusta dômi*,—not that even in a pecuniary point of view, (which He who made me knows is the least of my views, and only then ever present to my mind when it is forced upon me as an indispensable condition of my being able to act at all) it would be ul-

timately sufficient; but that I am not independent enough of the month or week to wait. When a literary man writes for a newspaper or a review on subjects of temporary or worldly interest, he receives weekly the wages of his weekly labour. But if he undertake a work of any permanent utility, there is no one to say "As you send in the portions of the work you shall receive the portions of the ultimate profit;" but as Shakspeare says, "He that shall have a cake out of the wheat must tarry the grinding." *Troilus.* Have I not tarried? *Pandarus.* Aye, the grinding; but you must tarry the boulting. *Tro.* Have I not tarried? *Pan.* Aye, the boulting; but you must tarry the leavening. *Tro.* Still I have tarried. *Pan.* Aye, to the leavening; but there's yet in the word *hereafter*, the kneading, the making of the cake, the heating of the oven, and the baking. Nay, you must stay the cooling too, or you may chance to burn your lips.

"Excuse me, my dear Sir, for making this observation; but I am desirous of every good man's esteem, as far as I am not conscious of having forfeited it; and I know that, not one or two, but many have said of me, "He appears interested in the spread of the gospel and of the truths contained in it: God has intrusted to him a portion of human gifts, clear views, and learning, and words to publish and make them known. We hear, too, of political essays written by him, and of plays,—but what has he sacrificed on the altar? To this before God, I dare not answer, for I ought to have 'chosen the better part,' and have trusted. But to my fellowmen I can reply, and with truth, that if but a moderate competence had been secured to me in proportion to my efforts, and dependent on those efforts, I should, and most gladly and willingly would, with Divine grace, have devoted all my faculties to the one object, both in verse and in prose. As it is, I hope soon to present a specimen of the former in a series of Odes and Meditations in different metres on each clause of the Lord's Prayer; as the first, on the word 'Our'—the second on 'Our Father;' the third on 'Which art'—'in the Heavens,' &c. May the All-merciful grant that I may not be a prisoner, bound and entangled by the weight of frailty and the snares of the evil one, [a prisoner] who maps out for others that road to the mansions of peace which he himself, groaning, still beholds at the same distance. Till the whole mind is given to God, no man can be happy; and who gives a part, and only a part, cannot even have quiet, that sad boon of lethargy which the utterly-unawakened enjoy.

"With respectful remembrances to Mrs. T. Methuen, if she has returned, and sincere good wishes for her and yourself, and little family, I remain, dear Sir, your faithful servant,

"S. T. COLERIDGE."

Reviews.

The Bunyan Library: A Memoir of the life and writings of Andrew Fuller. By his grand-son, THOMAS EKINS FULLER. London: J. Heaton and Son, 21, Warwick-lane, Paternoster-row. 1863. pp., 319.

WE cordially welcome this deeply interesting volume, of which it is far too little to say, that it is one of the best biographies we ever read. Indeed most volumes of this class are got up hastily—to secure a sale before the public have consigned their subjects to forgetfulness, and have ceased to feel an interest in the details of their lives and characters. The consequence is that there is no time for artistic elaboration; documents and letters which ought to have been merely used in the composition are thrown together in all their bulk, with little regard to any other than chronological order and connection, which the actual text of the biographer is simply the string that holds together a dreary waste of correspondence. It may be that this system of book-making answers its temporary purpose, and is certainly a great saving of time and mental effort to the writer—for to call him author would be an abuse of language. He throws upon the reading public the taste which was properly his own, and gives us the undigested materials instead of a biography. This is particularly unfair in the present day—when really important books are multiplied so fast, that the most voracious readers are overwhelmingly taxed to keep pace with the literature of the times. To extract the essence of a book, of which the greater part is small print, wherein the grains of wheat are hidden in bushels of chaff, is what no writer has any business to impose upon his readers. He ought to extract it for them or else decline to undertake a duty which he cannot or will not perform.

We have, however, no such faults to find with the volume before us. Mr. Fuller appears sufficiently conscious that to write anew the life of his grand-father at this distance of time, is to assume an office of high pretensions, and must be discharged with commensurate ability, and with the utmost carefulness. We have a right *now* to expect a finished and standard work of permanent value and interest, and we are bound to acknowledge that Mr. Fuller has, to a great extent, satisfied our reasonable anticipations. That his labours have been great must be manifest to every attentive reader; but it was doubtless performed with that pleasure which a man must feel in retracing the history of an illustrious relative. With the advantage of access to all sources of information in the shape of documents, Mr. Fuller combines that which is of hardly less value, the knowledge of family traditions. The style is everywhere that of an accomplished scholar, and is often characterized by great beauty of thought and illustration. On the whole, this is a book that is worthy of the best company, and of which no writer could have any cause to be ashamed.

Our readers know that Andrew Fuller arose in the Baptist Denomination at a time when ultra-Calvinism was in the ascendant, and when our Churches for the most part would not endure those moderate views by which they are generally distinguished in the present day. But few minis-

ters would have ventured to assert broadly that it is the duty of a sinner to believe in the Lord Jesus Christ; as they held that men without the Spirit of God were wholly incapable of spiritual duties. Mr. Fuller found himself, at a very early period of his life, involved in the great question of man's duties and responsibilies, both with reference to abstaining from sin and doing the will of God. Of course he was not the first nor the only person to whose mind these solemn problems were presented: but it was an early sign of his intellectual greatness and superiority, that the sophistical distinctions that satisfied most men, could not command his judgment. It may, perhaps, be some excuse for his contemporaries, that their explanations had the assent and sanction of multitudes—among whom was found a fair proportion of well-instructed, if not extraordinarily gifted divines. Fuller, however, was so far above them that notwithstanding the numbers of its supporters he could not acquiesce in any system the facts of which appeared to him inconsistent with each other, and with the truth, nor accept a solution of any difficulty that was not thoroughly sound. The consequence was that he not only left a deep mark upon his own age, but has left on record principles that will long exercise a commanding influence upon the theological mind of this country.

Now, nothing surely can be more interesting than to trace the steps by which such a man was conducted to his ultimate position—all the more interesting because of the slowness and deliberation that characterized all his movements and rendered his conclusions both weighty and sure. He was no flippant, superficial innovator recklessly removing the land-marks of the faith; but a careful conscientious inquirer into the Divine will, ready to receive what was true, with all its consequences, yet equally reluctant to advance beyond the limits of his actual knowledge. His grandson has pointed out, with a degree of clearness that will be new and surprising to his readers, the whole process of mental discipline and instruction that resulted in one of the boldest modifications of a rigid Calvinism that has ever been attempted. It is marvellous too, first, from the extreme youth at which this course of self-education began; secondly, from the very few helps that were within his reach—and, finally, from the straits and difficulties of poverty; for Fuller's income while pastor of the Church of Soham, Cambridgeshire, did not exceed fifteen pounds a year! O, ye students, whose means are ample enough to place within your reach assistances, such as his imagination could hardly have conceived, be humble in your acquirements, and modest in your estimate of yourselves! It is no reproach to us if circumstances have left us nothing so great to do; but it must exalt our opinion of the man that without the means of buying books—thought *alone*, dealing with the facts and experiences of ministerial life opened up to him the errors in which he had been trained, and elaborated a system of theology which it will be difficult, if not impossible to displace.

We commend the volume now under our consideration on this ground—that knowing, as we do, the life work of Andrew Fuller, we learn from it more distinctly than we understood before, how he came to adopt the principles which he advocated, and we find a real man, whose system was moulded by his own experience. People may write books, to the production of which they have been moved by ambition, and they may be as excellent as art can make them; but Andrew Fuller's books are not works of art. They embody his genuine personal convictions, to which he was led by facts and thought exercised upon them, far more valuable to the world than all speculative opinion. Our literature is full of artificial men—of men who

write sentiments which are not their own; who write for effect. It is a great thing when we get hold of a man whose words are expressive of realities.

Fuller made many enemies. Departing as he did from the faith formerly held by the Churches, this result was inevitable. One of the most sorrowful chapters in his history is the dissolution of his connexion with the Church at Soham. In our own day the separation of pastor and people would be more speedily accomplished—only let a general disatisfaction arise, and the pastor is gone. This was not so when men preached for two or three years with a view to an ordination, and were then, if still approved, regarded as settled for life. Removal from one place to another in those days was equivalent to the separation of husband and wife. The knowledge of this fact is necessary to explain Mr. Fuller's reluctance and delay in accepting the pastoral charge of the Church at Kettering, even though he knew that he was no longer acceptable at Soham. He had, in truth, far out grown that insignificant position; and yet, in deference to the opinion and practice of that day he hesitated to resign it, notwithstanding the attraction of a larger and more remunerative sphere of exertion. We cannot avoid concluding that there must have been a large degree of moderation and forbearance, both on the part of minister and people, or else the doubts and indecision of the former would have been more speedily, if not more rudely dispelled.

It is not, however, surprising that the members of a small country church should be more dissatisfied with Mr. Fuller's views, than edified by his able and powerful expositions of Divine truth. Even now, notwithstanding the wider diffusion of knowledge and intelligence, it may be questioned whether the greatest genius in such a place could promulgate what is contrary to received opinions with impunity. It is greatly to their honour in the present case that their pastor was not driven away with reprobation. But there were men, ministers of great ability and theological might, who showed less candour and forbearance than the simple-hearted people of Soham. And yet more appreciation, if not more favour, might have been expected from those whose minds must have been exercised by the great questions that Fuller revolved—and though they adopted a different solution of his difficulties, their learning and culture ought to have taught them to differ from him with respect. He taught them indeed to respect him whenever they entered the lists of controversy—and John Martin, impatient as he was of contradiction—bold, confident, and able, beyond most men, must have smarted sorely under the mighty hand of his yet more able opponent. We are thankful that Abraham Booth wrote nothing against Fuller, and so escaped the inglorious position of Mr. Martin. We have so much respect for that great divine, that we should have been truly grieved to see him handled in such hostile fashion, as he would most surely have been, if he had undertaken to confute "The gospel worthy of all acceptation." Not that we think lightly of Martin. He was one of the luminaries of his age. He had a clear, logical, and powerful intellect, and deserved in every respect to have, as he had, the best and wealthiest congregation in the metropolis. But he had also a conceit and arrogance which can bear much, and which one is not sorry to see put down: and besides this, he was one of those men in the last age, who had a method of steering between high and low Calvinism, on principles incapable of defence, which had the effect of conciliating both parties, while leaving the contested truth in abeyance. When such a man, strong as he felt himself in position and influence, confronted Fuller, who would allow of no compromise, what wonder if he was foiled and defeated?

Beautiful and impressive too are the views which this volume opens from time to time of Mr. Fuller's personal religious experience and of his deep fervent piety. This is, after all, that part of the subject which will most conduce to the edification of readers in general. It is not often, in this im-

perfect world, that so much strength of bodily constitution, and so much mental vigour are found united with equal tenderness of spirit and child-like simplicity of character. Many of those who were the enemies of Mr. Fuller's doctrine were but too ready to indulge the suspicion, that his spirituality of mind was not of a very high order, concluding *against the man* from prejudice, with regard to his opinions. It will, however, be impossible for the most rigid Calvinist of the old school to read this biography without feeling not only that this suspicion was unfounded, but disgraceful to the persons by whom it was gratuitously entertained. Notwithstanding the multifarious and laborious engagements of his public life, he walked with God as closely as if his days had been all spent in the study. Nor is there any reason why both devotional and active habits should not be combined in the same individual. Both indeed are essential to the harmony and completeness of the Christian character.

We have not space enough left to enter at large upon Mr. Fuller's connexion with that great work which enlisted his warmest zeal and his untiring exertions, viz.: that of Missions to the heathen. By no other man has the Baptist Society been ever laid under equal obligations. His services as Secretary were entirely gratuitous. The journeys which he took for the diffusion of information and the collection of funds—the devotement of time and talent, both so precious because they were his—and the necessary sacrifice of domestic comfort and enjoyment, which he and every man must make, who is much absent from his home—prove how sacredly he held his promise to the Missionary brethren, that he would "hold the rope." In those days we must remember too, that travelling was no luxury, and although, for the sake of change or business, men would occasionally tolerate its dangers and discomforts, yet very frequent excursions would be very far from yielding pleasure. It is a marvel to us that labouring as he did for this noble cause, he could yet find time for so much interesting correspondence and literary composition, and at the same time fulfilling with efficiency the duties of his pastoral office at Kettering. Perhaps there have been very few men who would have been strong enough for so much work, but at any rate there have been very few whose lives were so full. Certainly he served his generation and the Church of God to an extent which all Christians should strive to emulate, though all cannot attain to it. Happy is he who in the hour of death, shall, in looking back, find equal cause to bless God that he has not lived in vain.

A Brief Review of Ten Years' Missionary Labour in India, &c. By JOSEPH MULLENS, D.D., Missionary of the London Missionary Society in Calcutta. London: J. Nisbet & Co.

The valuable statistics of missionary operations in India, which were recently prepared by Dr. Mullens, at the cost of much time and labour, have placed the Christian Church under obligations of gratitude to him. By means of original letters and local reports, Dr. Mullens has thus systematized the results of the labours of the different Protestant Societies, during two decades of years; and so far as such labours can be brought under the cold, hard valuation of figures, they have been sometime ready for the study of all who take an interest in the glorious work of bringing the millions of India under the influence of saving truth.

For the purpose intended, the style of these publications was all that could be desired; and they have no doubt been objects of grateful and prayerful perusal by those who are most intimately acquainted with the history of modern missions to the heathen. Inasmuch, however, as pages of figures are not in the highest degree attractive to the ordinary reader, and serve but a limited purpose to the most devoted student, we are thank-

ful for this valuable "*Review*," which embraces subjects lying beyond the range of mere statistics, and belonging to the history, the progress, and the operations of the various missionary agencies in all departments.

India is not only the grandest appanage of the British crown, but the most magnificent *imperium in imperio* that was ever attached to earthly sovereignty. Its social progress, its material wealth, its commercial prosperity, its righteous government, are subjects which claim the attention of every British patriot. Beyond all this, the British Christian finds in our Indian empire topics that claim his most profound interest—the eternal welfare of its millions—the struggle between various idolatries and the one faith in Christ—the growing glories of the Redeemer, and the onward progress of his kingdom are themes that cannot fail to engage the devout heart. We must, however, confess to the feeling that the Church at home requires some instruction in the kind, and measure of interest with which it contemplates the great missionary enterprise. The period of surprise has gone by. Their labours have not the novelty attached to them which gave some charm to the generation who were called to undertake their commencement. The Church will lose nothing in the end, if impulse be exchanged for principle; but principle to be effective must be established on conviction, and conviction cannot exist without knowledge. We are, therefore, glad of every contribution to the stores of missionary facts. Dr. Mullens' admirable publication will exactly supply the wants of those who desire an extensive and accurate acquaintance with the condition of missionary operations in India. We hope that more of our readers will not pass by this book under the notion that it is merely the republication of details with which reports of the different societies have made them familiar. A summary of its contents, with an occasional extract, will best serve to preserve this from such a delusion. In the introductory pages we have a hasty glance at the growth of the commercial wealth of India during the last twenty-five years. The whole trade in 1835, was £14,342,000; in 1861, £89,074,030. More than 4,600 miles of railway have been planned at a cost of £55,000,000, and 2,930 miles have been already completed. Three thousand miles of telegraph have been stretched though the jungle and the forest. The annual revenue has risen to nearly fifty millions, and under English rule the social progress of this vast nation is undeniable and unparalleled. With a sure, if not so speedy a step, the Gospel is attacking the moral and spiritual maladies of these fair lands, which have been so long the high places of heathenism; and to track its progress during ten years past is Dr. Mullens' design. Chapter I. treats of Special External Events; these relate chiefly to—The extension of the field—Deputations to India—General Missionary Conferences—Influences of the Ministry. Under the last head we read with pleasure—

> The behaviour of all the converts involved in the Mutiny throughout the provinces excited the esteem and admiration even of many who had viewed them with indifference. Among their friends, judging from the apparent weakness of their character, some had doubted whether in the day of trial they would stand firm. But the grace of God was all-sufficient, and in the hour of need they exhibited a submission, a patience, a constancy, that threw honour upon their profession. Wherever they were joined with the English, they not only sided heart and soul with the government, but offered a willing service, both in public and in private, of the most valuable kind. . . . Everywhere their character received a new impulse, and everywhere they rose in general esteem. Of the two thousand involved in these troubles, not more than six apostatized, and even they returned when the trouble ceased.

Chapter II. details the New Societies which during the ten years have entered upon the field. It appears that an addition of five per cent. a year to the labourers employed is required to maintain the staff at the existing standard. Every ten years half the whole number employed must be sent out to compensate for the ravages of death and disease.

Chapter III. Special Progress in certain localities describes the interesting work among the Coles, the Shanars, the hill-races of Travancore;

the London mission at Cuddapah; the American mission at Ahmednuggur; the Mirzabee Sikhs, and the Karens. Special chapters are also devoted to the labours of our own Society in Delhi and its neighbourhood, and to Mr. Page's work in Burrisal. The following will serve as a specimen of the book: it is a description of the variety of work that devolves on the devoted missionary:—

Every one who is familiar with Indian life, and with the names and services of Indian missionaries, will find it easy to call to mind the character and value of their plans. Here one missionary, with plan and tape in hand, is laying out the foundation of a church; there another, a ripe scholar, is lecturing to his theological class on the manners of Ancient India. Here one, possessing great influence, is expounding to the Governor-General the reasons for legislating on the re-marriage of Hindoo widows; here others take a share in framing the statutes of the universities; while yet another, well-known in Cambridge, is instructing the "sweepers" of Agra, whom he has taken under his especial care. Here Dr. Caldwell, seated in his church, is receiving the reports of his numerous catechists and readers, instructing them in the Scriptures, listening to their sermons, and advising them in their difficulties. There Mr. Page, in his swift canoe, traverses the narrow creeks of the Ganges Delta, to visit the churches of Burrisal; and here Dr. Binney, under the great pagodas of Kemmendine, and on the shores of its wooded lake, teaches his Karen students to make sermons, and stirs them up to self-denying zeal. Here Mr. Hebick presses the claims of personal religion on two officers whom he has met in the mission-garden; there Mr. Walsh completes the labours of many months by crowning, with its gilt ball, the pretty spire of his Futteghur Church; and there Mr. Thomas adds another edition of the Bengali New Testament to that stream of Christian literature which, for thirty years, has poured from the Baptist Mission Press. We see Mr. Wenger slowly producing that most difficult of Indian translations, the Sanskrit Bible. Mr. Drew, translating the Tamil classic of the ancient writer, Aveyar; we follow Mr. Moerike into the Badaga huts of the Nielgherries, and find Dr. Mason seated on a fallen tree explaining Scripture to his young scholars in the jungles of Toungoo. There Mr. Smith holds a tough discussion with the Brahmins of Benares, and Mr. Lacey is derided by the shameless priests of Pooree; there Mr. Tuting is struck by a fanatic in the bazaar of Peshawur; and Mr. Sargent and his people are pelted by rioters in the streets of Pelamcottah. Here Dr. Glasgow completes the revision of the Guzerati Bible. Dr. Winslow writes the last word in his Tamil Dictionary, the study of thirty years, and there in his little bungalow surrounded by the people whom his plans have won to Christ, Mr. Ragland lies down to die. Who is the lady seated in that pretty room, surrounded by so many neatly-dressed women; while, through the open window, comes the scent of roses and sweet-briar and "the vines with the tender grape give a good smell?" That is Mrs. Mault, of Nagercoil, who came to India before we were born, and who, in her lace-school, has found employment for the women and girls whom she has long instructed in her schools. And who is that other lady standing in the verandah, weighing out calomel and quinine for that long row of men and women gathered around her door? That is Mrs. Lincke who, having given her school girls their morning lessons, now turns for a couple of hours to assist her husband's flock with that medical advice and aid of which they often stand in need.

Chapters IV., V., VI., VII., are occupied with the titles of societies, the stations, the missionaries, native pastors and catechists, the native churches, and the character of native converts.

Scattered among the missions are 130 men, whose service has already extended to twenty years or more. Still they are a few, however able; a weak band, however devoted. As in ancient days, "the Syrians fill the country," and the men of Israel are but "two little flocks of kids" against them; but "there is no restraint with the Lord to save by many or by few." And it is especially when taught by the weakness of men, the gospel is made from above "the power of God unto salvation."

The remaining chapters treat of Education, Missionary Literature, Missionary action on public questions, the Field unoccupied, and the Present state of Native Opinion. Our readers will perceive from our analysis of this work that Dr. Mullens has left no portion of the subject untouched, and we have thus particularized the contents of this book in the hope that we shall prevail upon all of them to become its possessors. Half-a-crown

is a small payment, indeed, to secure this invaluable information. Our brethren employed upon deputation work for our own society would be welcome visitors if furnished with these facts and figures; and nothing could more effectually serve to stimulate the members of our churches to rally round our Society in this hour of its need, than to learn from these pages how glorious a work it has already accomplished, and, despite the lukewarmness of its friends and the opposition of its foes, how eminently it deserves the hearty support of all who love the Lord Christ and the souls of their fellow-men.

The Life and Character of John Howe, M.A.: with an Analysis of his Writings. By HENRY ROGERS. A new edition. London: Religious Tract Society, 56, Paternoster Row. 1863.

This biography is published as an accompaniment to the works of Howe, the successive volumes of which have been noticed in this *Magazine*, as they appeared. We have only to add that, through the patience, care, and judgment of the accomplished Editor, the writings of the great divine are here, for the first time, presented in a state in which they can be read with ease and pleasure. As Mr. Rogers has given them to the world, they are a marvellous illustration of what may be done with old authors, by simply revising the punctuation. The massive and weighty sentences of Howe stood greatly in need of accuracy in this particular, in order to be fully understood. They now read almost as well as if they were of modern production. As to the life, it is not new, and its merits have been now known to the world for a quarter of a century; but it has received, as we are informed, a careful revision, though little more than verbal alterations have been made. May we suggest to our friends not only that these seven handsome volumes should find a place in their own libraries, but would be a most valuable gift to their ministers, whose minds would be greatly enriched by the study of them; and thus the donation would return again to their hearers in the form of intellectual treasure We offer this hint to the wealthier members of our churches, and we hope it will not be lost.

The First Week of Time; or, Scripture in Harmony with Science. By CHARLES WILLIAMS, author of "Art in Nature," &c. London: Jackson, Walford, & Hodder, 27, Paternoster Row. 1863.

We are fully prepared to give a cordial welcome to every work in elucidation of a subject which in the present day is of so much importance; for although its difficulties may not be completely solved, and in one mode of reconciliation be free from objection, yet the examination of scientific truth from many different points of view, enlarges the mind, and each separate endeavour exhibits a way in which firm belief in revelation is consistent with true philosophy. This is quite sufficient so long as scientific discovery is still in progress, and its conclusions uncertain. Mr. Williams discovers an extensive and accurate acquaintance with the subjects that he undertakes to discuss, and invests them with a degree of interest which ought to render his work popular. We are persuaded that no candid inquirer into whose hands this volume may fall, will lay it down till he comes to the end. It is full of information, and contains as much food for the imagination as for the judgment. We commend it especially to young people, as calculated to strengthen their religious convictions, while they follow the investigations of science.

Life Triumphant: A Poem. By ELIZABETH ANNE CAMPBELL. London: William Macintosh, 24, Paternoster Row. pp. 273.

Glimpses of Christ. By Mrs. FURSE. London: John Snow, Paternoster Row; Torquay: L. Seeley; Falmouth: Mrs. Lake. 1863. pp. 171.

Hymns and Meditations. By A. L. W. Ninth Edition enlarged. London: Alfred William Bennet, 5, Bishopsgate Street without. 1863. pp. 125.

The third volume in the above list although the smallest, is yet incomparably the best. It is, however, quite needless to praise hymns which have reached a ninth edition. Suffice it to say that they appear to us every way worthy of the approbation with which they have been received. The second is by no means contemptible as poetry, but will be chiefly valued for its pious sentiments. Here and there we fancy that we can discern the germs of beautiful thought and illustration, which if the mind of the authoress had been more thoroughly cultivated, might have been developed into passages of great excellence and power. But what shall we say of "Life Triumphant?" Here is an excellent subject, skilful versification, the attraction of rhyme, and scarcely any blemish to offend a correct taste. But then, if the authoress never sinks, it is also true that she never rises; and a long poem that maintains one dull uniform level, is somewhat tedious reading. But it has one redeeming feature, that it is broken up into parts, in which the measure and style are diversified, which is certainly a great relief to the mind; so that, upon the whole, we cannot but commend the work to those who love the truth conveyed under the form of sacred song.

The Mystery of Being: or, are Ultimate Atoms Inhabited Worlds? By NICHOLAS ODGERS, author of "A Glance at the Universe." Redruth: John S. Doidge, Fore Street; London: Henry James Tresidder, 17, Ave Maria Lane. 1863.

The author here undertakes to vindicate a conjecture, thrown out in his former work, that "in the regions of minuteness, beyond the utmost reach of human wisdom, there may exist systems of worlds inhabited by intelligent creatures." "Look," says he, "at a particle of dust the smallest that we can conceive: in that speck of dust there may exist more suns and stars and planets than our eyes behold in the heavens over us. And upon them may exist inhabitants, surpassing far in strength of mind the most intelligent of earthly men." If any of our readers should chance to take an interest in such a wild speculation, the book is but a small one, and their curiosity can be gratified at a trifling expense.

Brief Notices.

The Wisdom of our Fathers. Selections from the Miscellaneous Works of Abp. Leighton; with a Memoir. London: Religious Tract Society.—This elegant little volume is the first of a new series of Sacred Classics in course of publication by the Religious Tract Society. Although quite a gem in appearance, the book is inexpensive, and contains some of the richest and least known of Leighton's productions. The costliness and scarcity of the six octavos, which comprise the works of this eminent divine, have placed all his writings, except the Commentary on Peter, beyond the reach of ordinary readers. This publication is, therefore, a great boon. Leighton has always seemed to us the saddest of bishops, and the one of them all, who must have most truly said, "*Nolo episcopari.*" The horrors endured by his father in Newgate and the pillory, fell far short of the insupportable burden which prelacy proved to the son. Every intelligent Christian will find much profit in the perusal of his writings—for it is as true that he never wrote an idle word, as it is that he never spoke an idle one.

Better Days for Working People. By the Rev. W. G. Blackie, M.A., Edinburgh. London: Strahan & Co. Price one Shilling and Sixpence.—In the long catalogue of books written with the praiseworthy object of benefiting the hearts and the homes of our workingmen, we have seen nothing so likely to hit the nail on the head as this book of Mr. Blackie's. It addresses itself to the British workman in a tone so kindly and candid, and with counsels so wise and weighty on all that concerns his physical, mental, and spiritual condition, that we hope it will be sown broadcast amongst the class for whom it is specially intended. The following are the headings of the chapters which, extending over 268 pages, make the book as much a marvel of cheapness, as it is a treasury of wisdom—I. What to aim at? II. "Auspice Christo." III. The Sweat of the Brow. IV. A fair Day's Wage for a fair Day's Work. V. Make the most of your Money. VI. Health without Drugs. VII. Houses *versus* Hovels. VIII. Home Sunshine. IX. Reading and Recreation. X. Holy Rest. We have only to add that the style is so racy and replete with illustration and anecdote, that the reader cannot fail to be lured to the end.

The New Sunday School Hymn Book. Edited by Edwin Hodder. London: Jackson, Walford, & Co. Price Twopence.

A Selection of Hymns for Sunday Schools and Cottage Preaching. London: Job Caudwell. Manchester: John Heywood. Price Twopence.

The Child's Book of Praise. Edited by Rev. Charles Vince. London: Virtue Brothers. Price One Penny.

The Little Hymn Book. London: Sunday School Union. Price One Penny.

The hymnology of the Sabbath School and Cottage service is a subject deserving far more attention than it has hitherto obtained from the conductors of our religious journals. The hymns of childhood exercise so powerful an influence upon all after life, that at their mention we are reminded of the celebrated aphorism. "It is more to make the people's ballads than their laws." Whatever latitude may be allowable in the secular school it is quite certain that all the associations of the Sabbath school should be in harmony with the day, the place, and the object, of the assembly. We do not think this harmony is preserved when it is proposed that the time and the words of an air that has been heard in every concert-room in the kingdom, has been ground to death by every barrel-organist, and has been *executed* by every pseudo-negro band, should be brought into the service of the sanctuary. We are not oblivious of the saying attributed to Rowland Hill—"Why should the devil have all the good tunes?" We do not think the said personage ever has had or will have a monopoly of the good music, and it is to our minds anything but dignified—appropriate—or necessary to bring anything of his, that has been cast-off and adopt it in the worship of God. We cannot, on this account, give our unqualified approval to "A Selection of Hymns for Sunday Schools and Cottage Preaching." No. 20 in this collection contains four verses of Kirke White's beautiful hymn—

"When marshall'd on the midnight plain."

with the heading, Tune—*Beautiful Star*, and with this chorus affixed to each verse:—

"Beautiful star, beautiful star,
Star of the morning, beautiful, beautiful star."

With equal force we object to No. 116, in the same collection, a hymn of five verses—eight lines each, thirty of the said lines consisting of the words—

"On the cross, on the cross."

No. 137. "Just as thou art without one trace" is an obvious, and we think unfair adaptation of the hymn—

"Just as I am without one plea."

Although the editor of this selection has stated in the preface "no alterations have been attempted beyond the correction of an inadvertent mistake in grammar, or a manifest typographical error;" in No. 37, Dr. Watts's well-known hymn—

"When I survey the wondrous cross."

we find a whole verse interpolated, the authorship of which the sweet singer of Southampton would assuredly disown. With such exceptions as these the 138 hymns are good and cheap, though standing in need of some typographical corrections.

Mr. Hodder's "New Sunday School Hymn Book" is beautifully printed, and free from the *sensation* rhymes which abound in the Revival Hymn Books. It contains many original and appropriate stanzas for children—though we do not approve of No. 125, which is a conversion of Longfellow's "Excelsior," with the refrain "Emmanuel." Both the new and the selected verses are true to the editor's object of providing hymns which may be sung by children with truth and propriety.

[The two last, of this shower of little hymn-books, reached us when we had writen thus far. They are both unexceptionable; Mr. Vince's is, to our mind, charming and complete, he has the ad-

vantage of most of his rivals in type and paper.]

A Defence of the Queen's English. By G. W. MOON, F.R.S.L., *in reply to "A plea for the Queen's English."* By the DEAN of CANTERBURY. London: Hatchard and Co. Price One Shilling.

A Second Defence of the Queen's English, &c., &c. By G. W. M. MOON. London: Hatchard & Co. Price One Shilling.—The Dean of Canterbury having amused the readers of "*Good Words*" with some trenchant criticisms on loose and inaccurate use of the language, Mr. Moon enters the lists against the Dean, and deals him some doughty thrusts. It is hardly in accordance with our notions of dignity or politeness, to find the Dean replying to his critic, "We do not write for idiots," and charging some of his correspondents with "a most abnormal elongation of the auricular appendages." We should not wonder if "Dean's English" were to pass into a proverb.

The Treatment of Hoarseness and Loss of Voice by the direct application of Galvanism to the Vocal Cords. By MORELL MACKENZIE, M.D. London: T. Richards, Great Queen Street.—This interesting pamphlet contains some marvellous instances of restoration of the voice by means of the internal application of galvanism to the vocal cords, under the aid of the laryngoscope. One case recorded in its pages has come under our notice, it is that of a lady who had completely lost her voice for three years, and who has been entirely recovered under Dr. Mackenzie's treatment. In all throat affections, which proceed from impaired nervous action, this method of treatment is specially efficacious.

The Child's Commentator. By INGRAM COBBIN, M.A. Part I., price sixpence, Monthly. London: Jackson, Walford, & Co. —That industrious scribe, Mr. Cobbin, did good service when he produced this book, which has been for many years a prime favourite in Christian families. The publishers of this new edition have greatly improved the appearance of the work by the addition of coloured engravings, and the more effective display of the type. May many thousands of our young Englanders be attracted to the study and fostered in the love of God's word by its perusal.

Sunset Thoughts or Bible Narration for the Aged. By the author of JOHN HAMPTON'S *Home.* London: Knight & Son, Clerkenwell Close. Price Sixpence.—The aged characters of Scripture are here very happily presented to the reader with the respective lessons their lives inculcate. These tracts are suitable for distribution amongst those advanced in years, as the instructions conveyed are sound and scriptural, and the type employed is large and legible.

Correspondence.

To the Editors of the BAPTIST MAGAZINE.

DEAR SIRS, — An application for re-baptism having been made to the pastor and officers of our Church, by one of our members on the plea that her former baptism, when she joined twenty years ago, the Baptist Church, from which she was dismissed to ours, was administered (as she now states) when she was merely the subject of religious impressions, but not really converted. May I be permitted to enquire through your pages, whether the practice of re-baptizing members is recognised by our churches; and, if not, on what Scriptural grounds can such an application be refused to a member conscientiously desiring to be re-baptized?

H. T.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

NEWTON ABBOT, DEVON. — On September 22nd, the new chapel was opened for the worship of God. The Revs. T. C. Page, of Plymouth; J. Kings, of Torquay, preached. The devotional services were conducted by Brethren Webb, of Tiverton; Collins, of Exmouth; Laskey, of Brixham; and Holmden, of Plymouth. In the evening, a public meeting was held, presided over by P.

Adams, Esq., of Plymouth. Addresses were given by Dr. Roe, of America; brethren Webb, of Tiverton; Holmden and T. Nicholson, of Plymouth. The Lord's Supper was then observed. The Rev. E. Webb presided. The cost of the building is about £1,300. The management of the chapel (*pro. tem.*) is in the hands of the Devon Baptist Association committee.

BELVEDERE, ERITH. — On September 29th, a new chapel was opened at the above place, when the Rev. Samuel Martin, of Westminster, and the Rev. W. G. Lewis, of Bayswater, preached. The chapel is erected on a site given by the late Sir Culling Eardley, in addition to which Miss Eardley has kindly given £50 since the demise of her lamented father. The Rev. Ebenezer Davis (recently pastor of the Baptist church on Lessness Heath), has, with the entire concurrence of the friends engaged in the undertaking, become the minister of the new chapel. The chapel will cost about £1,100, towards which upwards of £600 has been raised, and strenuous efforts will be made to liquidate the remaining £500 as speedily as possible, in order that the rapidly-increasing neighbourhood may be provided with an eligible place of worship free from debt.

CHEDDAR.—On September 25th, the chapel, which has been closed for some time past for repairs, was opened in conjunction with a new Schoolroom which has been erected during the summer months. The cost of the two undertakings has amounted to about £600. The sermon was preached by the Rev. J. Penny, of Clifton. In the evening a meeting was held. H. O. Wills, Esq., presided. The meeting was afterwards addressed by the Rev. T. Davies, the pastor, Revs. J. Penny, and E. H. Jones, Bridgewater; and Mr. Gallop, from Bristol.

MILE-END, PORTSMOUTH. — The new chapel, Mile-end, was opened on September 22nd, when the Rev. J. Aldis, of Reading, preached. Its present accommodation is 700, when side galleries are added, 950. The cost, including purchase of land and all other charges, will be over £2,000. There will be a debt upon the place amounting to £1,500.

PRESENTATION.

FALMOUTH.—The church and congregation of this town presented to their late pastor, the Rev. J. Walcot, on the occasion of his leaving Falmouth, a purse containing £36; and other friends of the rev. gentleman made a further offering of love and esteem, in a purse of £25. The Rev. J. Walcot, who has been a resident here for about seven years, during which time he has actively engaged in all evangelistic and benevolent undertakings, leaves our midst with the esteem, affection, and best wishes of all who know his unostentatious worth.—*Falmouth Packet.*

OCTOBER 7.—The Rev. J. J. Brown, of Wycliffe Chapel, Birmingham, a purse containing one hundred sovereigns, an expression of affection from the church and congregation.

ORDINATION AND RECOGNITION SERVICES.

WELLINGTON-SQUARE, CHAPEL, HASTINGS.—The Rev. William Barker, late of Church-street, Blackfriars, was publicly recognised as the pastor of the church in the above place on September 17th. The Revs. James Griffin, W. Porter, H. Steward, of Hastings; Andrew Reed, B.A., of St. Leonard's-on-Sea; B. C. Etheridge, of Ramsgate; G. Veals, of Battle; and T. Sall (Wesleyan), addressed the meeting upon suitable topics relating to the duties and obligations of pastor and people. The Sabbath congregations have nearly doubled since Mr. Barker entered upon his labours.

MIDDLESBOROUGH.—On September 15th, the Rev. W. Bontems, late of Hartlepool, was publicly recognised as the pastor of the English Baptist church in this rapidly rising town. A public meeting was held, over which T. Bottomley, Esq., presided. Addresses were delivered by Mr. Bontems; the Rev. W. Walters, of Newcastle; the Rev. W. Leng, of Stockton; the Rev. P. W. Grant, of Darlington; the Rev. W. McPhail, of Hartlepool; the Rev. J. Charter, of West Hartlepool; and the Rev. O. McNeil, of Middlesborough. Mr. Bontems' prospects of usefulness are encouraging.

DEVONPORT-STREET, RATCLIFFE. — On the 22nd of September, a welcome was accorded to the newly-elected pastor, the Rev. John Edwards, late of Edmonton. Addresses were delivered by the Rev. J. H. Hinton, the Rev. J. H. Wilson (Independent), the Rev. F. Tucker, and other gentlemen. Reference was made by several speakers to the necessity of erecting a new chapel for this very populous and destitute neighbourhood.

MIDDLESBOROUGH.—On October 5th, the Rev. S. Howells, formerly a student at Pontypool, was ordained to the pastorate of the Welsh Baptist Church, Middlesborough. The Rev. D. Lewis, of Witton Park, commenced the services of the day by reading the Scriptures and prayer. The Rev. O. R. Morgan, of Llanelly, South Wales, delivered a discourse on the constitution of a Christian church, and received Mr. Howell's confession of faith. The Rev. W. Walters, of Newcastle, preached to the newly-ordained minister, and the Rev. O. R. Morgan to the church.

MINISTERIAL CHANGES.

The Rev. J. Ll. Owens, Helygen, has accepted a unanimous call from the Baptist churches at Llanhaiarn and Pontllyfni, Carmarthenshire.—The Rev. James J. Brown, of Ilfracombe, has accepted the unanimous invitation of the church at Cirencester. — Mr. Thomas Dyall, of Pontypool College, has accepted the unanimous invitation of the church at Millwood, Yorkshire.—Mr. Kemp, of Bury St. Edmunds, has accepted the invitation of the church at Hadleigh, Suffolk.—The Rev. John Douglas, formerly an Independent minister, has accepted the unanimous invitation of the church at Portadown.

MISCELLANEOUS.

The Rev. D. Pledge of High Wycombe, preached his farewell sermon to a large and attentive audience, on Lord's Day evening, September 27th. On the following Wednesday the members of the church and congregation wishing to testify their respect for their pastor, held a public tea meeting in the Town Hall. The chair was occupied by the Mayor, Thomas Wheeler, Esq., and very affectionate addresses, expressive of high esteem for the retiring pastor, were delivered by the Rev. John Hayden, of Wycombe, Rev. T. Davies of Wooburn, and E. Taylor of Marlow. Mr. Pledge's present address is 8, Spencer Square, Ramsgate.

RECENT DEATH.

JOHN COLE ESQ., OF BRADFORD, YORKSHIRE.

IT is a suggestive truth, embodied in the lines we sometimes sing—

> One army of the living God
> To His command we bow.
> Part of the host have crossed the flood,
> And part are crossing now.

The soldiers of the Church-Militant are ever ascending from the battle-field to the throne of triumph, the greater part of them without any special or public mention, but there are the standard-bearers among them who must not be allowed to leave us without some loving record of their character, however brief, and the dear friend whose name stands at the head of these lines, was such an one. He was for nearly threescore years and ten more or less actively connected with the kingdom of our Lord, in his early days at Cannon-Street, Birmingham, and for the last half-century at Bradford, with which place his name and memory will ever be most honourably and gratefully associated. He was a man of far more than ordinary quickness, as well as breadth and depth of mind, characteristics that displayed themselves in his earliest years, and that remained in unclouded manifestation nearly to the close of his days. There was nothing he ever came in connection with but stamped itself upon his soul; the result was that he lived most actively in the present, but quite as actively in the memories and associations of the past; speaking with delight of Pearce, and Fuller, and Hall; and when at last the incidents of yesterday might be lost, the events and Ebenezers of fifty years before stood out as prominently to the view and in as clear a light as ever.

Our dear friend was one of twenty-three members dismissed from the Baptist Church at Westgate, Bradford, forty years since, to form the second church in that town, then under the pastorate of the Rev. Dr. Godwin, now under the care of the Rev. J. P. Chown; from its formation to the day of his death he sustained the office of deacon, in which he purchased to himself a good degree, and lived to see the foundation-stone of the new chapel laid for the friends who are about to branch off from that Church, to form the fourth similar Christian community in the town; the third having been founded by the parent Church at Westgate, in celebration of its Centenary, about six years since.

There were many features of character by which our beloved brother was distinguished that will rise up in the memory of those who knew him. One, was the fine, genial tenderness, and freshness of spirit, that drew around and into itself the love and respect of all who came within the reach of its power. His soul was like a magnet, that you must be drawn to, if within its reach. Another, the devout and hallowed cheerfulness of spirit by which he recommended the religion of Christ to those around him. His looks and words were like sunbeams

that poured their heavenly influence all around. More than this, and perhaps accounting for it, was his deep and earnest delight in the worship of God, and especially in singing His praise. None that knew him will ever forget the power with which his spirit seemed not only to rise itself, but to bear up others with it in the "service of song," so that sometimes the praises of the upper sanctuary itself appeared to be anticipated. He was a man too of broad catholic sympathies, loving with all his heart all them that loved the Saviour, but delighting most of all in what pertained to our own denomination, in which he rejoiced as having most of the Divine truth, and in whose prosperity he was therefore ever deeply interested. His was not the love which, like the wildfire is ever flitting from one spot to another, but like the sun which, while it sheds its brightest and strongest beams upon the objects nearest, pours its life and warmth upon all within the range of its power. Not less marked than this either, was his delight in all that pertained to gospel truth, and especially what he described as "the sound standard, old theology," that rooted deep down in the purpose of Divine and sovereign grace, yields its abundant fruit for the salvation of men and the glory of God. There could be but few men who would manifest a holier, nobler love for this, or more righteous indignation against anything, however plausible, by which it might be sought to supplant or supersede it. There were other very prominent and striking features of character, that it is not necessary to refer to; let it suffice to say they were all sustained by a degree of constancy and steadfastness that realised in no inconsiderable degree the words of the Apostle, "steadfast, and unmoveable always abounding in the work of the Lord," and they formed a course which was "brighter and brighter unto the perfect day." So passed away a life that was full of fruit while it lasted, (and the results of which will never perish), till death called the spirit up higher on the 13th of April last, and a sermon was preached soon after "in memoriam" from words chosen by our departed friend during his lifetime, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

NEW QUERIES.

Query p. 524.

The Hebrew word rendered "devils," Leviticus xvii. verse 7, occurs also 2nd Chronicles, chapter xi. verse 15, Isaiah chapter xiii. verse 21, and chapter xxxiv. verse 14. In the first two it is rendered devils; in the other two Satyrs and Satyr. The Septuagint renders the first two Μάταιοις—vanities, a common word for idols, and the other two Δαιμόνια—demons. In Isaiah, in each case, the original word *must* mean real wild brutes, being one sort of the wild creatures destined to tenant the ruins of Babylon, chapter xiii. and Idumea, chapter 34. In Leviticus, chapter xvii. verse 7, and 2nd Chronicles chapter xi. verse 15, it appears to mean inanimate idols, of what form is not known.

Perhaps the living wild creatures of the Prophet were hairy or rough, for the Hebrew word is from a root that means hairy, and is the name of barley, because it has a rough, hairy ear; and the idols in Leviticus and Chronicles may have had a rough, hairy appearance. To have rendered the word intended for idols "devils" — meaning, of course, demons, for there is but *one* devil—is strange, and is without authority from the Hebrew or the "Seventy."

The opinion that devils,—demons, sometimes appeared in the form of rough, hairy goats, is much older than the time of Matthew Henry, and is given (1637) by the divines of the Synod of Dort in their annotations on Leviticus, chapter xvii. verse 7, and by Leigh (1650) in the Critica Sacra under the Hebrew word. But the opinion is fabulous enough; and so far as applied to the Scriptures, perhaps it originated among the Talmudists and was transmitted by Maimonides.

Cranfield, Beds. THOMAS OWEN.

HEBREWS iv. 11, 12. "Let us labour to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is living and powerful, &c." What word of God is here intended?—The threatening against unbelief and disobedience,—"They shall not enter into my rest," (iii., 2, 3, 4), — which words, like some other passages of a prophetic or promissory kind, have both an approximate and ultimate reference. The first is to the temporal rest in Canaan, into which Joshua led the younger generation of Israel; the other to spiritual rest and felicity in the favour of God now, and in heaven hereafter. The action of Joshua did not exhaust the meaning of the "rest" intended, or else God would not have spoken by David of "another day" for obtaining it, so many ages after the time of Joshua. It also appears that the primary rest was only subordinate to the other, and indeed, is *absorbed* in it. See verse 8.

This word of God, "they shall not enter into my rest," is quick and powerful—discerns all cases of such unbelief and disobedience in all their varieties and hidden depths, and it can and will bring them to light for punishment. And because the word is thus living and powerful, let us watch against unbelief, and labour to enter into that rest in its *completeness*, "the rest that remaineth for the people of God" in heaven, and of which the rest God entered into after the six days' work, is treated in this chapter as a true representation, though it is so recondite, that we should not have thought it such, had it not been for this sacred writer. Believers "do enter into rest" *now*, or, according to a more accurate rendering, are "entering" by degrees as they grow in grace. But the fulness of the promised rest is reserved for heaven.

Sept., 1863. OMICRON.

IN looking over the *Baptist Magazine* for 1819, at page 488, I find the well-known Hymn, beginning

"Prayer is the soul's sincere desire!"

with the initials B. H. D., the well known signature of the late Dr. B. H. Draper of Southampton. Can any of your correspondents give the reason *why* in all *our* modern hymn-books it is ascribed to Montgomery? W. S.

Oxford.

At page 164 of the volume for 1820, the Editor thus explains the error by which Montgomery's well-known hymn was attributed to Dr. Draper.

"In reply to J. L. the poetry vol. xi., p. 488, signed B. H. D., was sent to us by him as the composition of another person; but in printing, the signature of the envelope was by mistake affixed to the poetry."—[EDS.]

ROMANS iv. 14, 15. "For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is *there is* no transgression."

What is the CONNECTION between these verses? The first is in effect—if justification be by the law, faith is useless, and the promise made to Abraham and his seed is nugatory. So far all is plain. But the words, "Because the law worketh wrath," q. d., leads, in the present fallen state of man, to punishment, cannot be meant as a reason why faith and the promise could not stand good if the object could be gained by legal obedience, for they prove that the object cannot be obtained by such obedience. If the blessedness come by the law there is no place for faith and grace; but it cannot come by law, for the law can do nothing but condemn to punishment. The parallel passage is Galatians iii. 18., "For if the inheritance be of the law, *it is* no more of promise"—law and promise, legal right and favour, are opposite terms—"but God gave *it* to Abraham by promise"—so that it cannot be by the law.

The question now submitted is this: Do the words "because the law worketh wrath," go to *deny and disprove* the position supposed, that they who are of the law are heirs, and so leave faith and the promise unaffected by it? And is not this view confirmed by verse 16? "Therefore *it is* of faith, that *it might be* by grace," &c. There are only two ways of being heirs, law or grace, and as it cannot be by law—man being a sinner—it must be by grace, or not at all. To the best of my knowledge this question has never been raised before, nor did it occur to me till the other day, though the Epistle to the Romans has been one of my favourite studies for many years.

THOMAS OWEN.

Cranfield, Beds, Sept., 1863.

ERRATA.—Page 640, line 3, for "consider the, read "consider *that* the." Page 641. line 41, read *intruded* for intended. Page 643, line 24, read *or* for of. Page 645, line 1, read *unintelligible* for intelligible.

THE MISSIONARY HERALD.

THE FUNDS OF THE SOCIETY.

The following table, taken from the Annual Report, will show that for five years the contributions to the Society exhibited a regular increase :—

1857-8	...	...	...	£22,943	15	10
1858-9	...	...	...	26,513	1	3
1859-60	...	...	...	29,006	13	11
1860-1	...	...	...	30,468	15	4
1861-2	...	...	...	33,151	4	10

Last year, however, there was a sudden and striking decline; the total receipts fell to £27,189 5s. in 1862-3, and a debt to the Treasurer was incurred of £1176 10s. 5d. This decline appears attributable partly to the Lancashire distress, and partly to the cessation, through death, of some large annual donations from a very warm friend to the Missionary cause.

With the increased receipts, new fields of labour opened before the Committee, and God raised up a number of devoted men whose services they could not venture to decline. Since the mutiny, India has made new demands on the Christian Church, while China presented an irresistible claim no longer to be passed by in the Missionary operations of the Society. Previous to 1859 the number of European Missionaries on our funds ranged between forty-six and fifty. These have now increased to sixty-three, with a proportionate increase in the staff of native preachers, schools, and schoolmasters. Besides India and China, Ceylon, France, Africa, and Hayti have all received additions. New Missionaries have gone to these countries to spread more widely the tidings of salvation.

It is, then, clear that unless the income of the Society can be restored to that of the year 1861-2, a still larger debt must this year be incurred, some portion of this new agency must be withdrawn, and the offers of Missionary service, constantly coming before the Committee, must be wholly declined. To recal brethren from the work of God, to which they have given their lives—to snatch from the perishing heathen the bread of life just as it is reaching their lips—cannot be contemplated without the deepest pain. Yet it must be done; the Committee will have no other alternative, unless their Treasurer's hands are supplied with the needful funds.

We ask of our friends their earnest consideration of this matter, their fervent prayers, and such assistance as each in his measure can give. Some steps have already been taken to raise larger contributions, and others are in contemplation. The Committee propose to hold conferences in the more

important districts of the country, with the Pastors, Deacons, Treasurers and Secretaries of Auxiliaries, Superintendents and Secretaries of Sunday Schools, and to suggest the adoption of some means of securing a new and efficient canvas of the friends residing there, with the view of obtaining enlarged subscriptions from old subscribers and new subscriptions from others. An extra collection may probably be given in many congregations. More than two hundred congregations, usually contributing, last year made no collections at all. These, we trust, will resume their former liberal aid, and many more may largely increase their gifts from the abundance with which Providence has blessed them.

A MOHAMMEDAN COMMENTARY ON THE BIBLE.

Among the evidences of the progress of events in India, not the least curious is the publication of a Commentary on the Holy Scriptures, by Syud Ahmud, a Mohammedan moulvie, or teacher, of Ghazipoor. Forty years ago the King of Delhi issued a command that the moulvies should avoid controversy with the missionaries, and, as a general fact, the followers of Mohammed have adhered to a policy of silence. The Hindu has entered on the study of the language and literature of England with diligence and zeal. He has become acquainted, to some extent, with the religion of his conquerors, with their arts, their philosophy, their science. Not so the Mussulman. In haughty isolation he has hitherto stood apart from the progress going on around him, despising the learning of the hated infidel, and hardening his heart against the truths of the Gospel.

The mutiny has violently broken in upon this seclusion. On his own principles, the Mussulman is obliged to admit that Providence has decided against him. He appealed to the sword to decide both the sceptre of empire and the supremacy of creed. Islam lost the stake. Said one of the leading men of Oude to an Englishman: "Sir, God protected you under the shadow of his wings, or you never could have succeeded." This conviction is shared by thousands, and is probably the source of that awakening interest in the Scriptures that Mussulmans are beginning to show. Strange is the fact, that while a missionary bishop is found to cast doubts on the historical value of the Pentateuch, a Mohammedan moulvie should undertake its vindication. The work itself has no parallel in the past history of Mohammedanism. It marks the approach of a new era, and is a singular illustration of that quickening of mind which India now presents.

From the columns of the *Friend of India* we select the following account of the contents of this remarkable work:—

The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an Introduction to the commentary. It contains Ten Discourses, followed by two Chronological Appendices; one of which gives the dates of the "Principal events recorded in the Bible," (according to Usher's scheme,) and the other is to enable a person to transfer years of the Hijra into years *A. D.*

Of the Ten Discourses the last nine are in Urdu and English in parallel columns.

The *First*, which is the only one not translated into English, is on the "need of a Divine Revelation." Philosophy, it says, never at its best did more than infer

the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be One, Self-existent, Absolutely good, All-perfect; infinitely "near" all, and "with" all, though in a way that transcends our understanding. Neither could it make known that "will of God," by obeying which men may attain to life eternal. To supply this great want, *revelations* have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Koran. These writings are all to be received without distinction; though the last is the greatest. For Mohammed was "*The Seal of the Prophets.*" Yet, adds the Saiyid, there is no doubt that 'the Lord Christ is the 'Spirit of God,' and 'Word of God,' and 'Apostle of God,' and 'begotten by the Spirit of God.'" He who believes in this revelation is assured of salvation, however great his sins; he never can become a *Kafir* in God's sight, however much his life may be that of a Kafir. His sins will be punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven without repentance is polytheism. Here we have the quintessence of Mohammadanism. Can we be wrong in thinking such a system to be radically different from that on whose foundation stone is inscribed; "Let every one that names the name of Christ depart from iniquity?"

The *Second* Discourse is employed in determining what we are to look on as the Revealed Word of God. This, the writer says, can be communicated only by *Prophets;* and therefore, although the Apostles of Christ were unquestionably inspired, yet their writings are not obligatory, or possessed of Divine authority. In support of this view he appeals to the great Leader of Protestants, Martin Luther; who maintained, that although St. James commanded to "anoint with oil," yet this did not make it a sacrament; the Lord Jesus alone having power to institute a sacrament. Besides, he says, it is admitted by Lafont and Beausobre and others, that some portions of the Epistles, relating to common matters not connected with divinity, did not require the guidance of inspiration;—as an instance of which he appeals to the oft-quoted passage. "The cloak that I left at Troas—bring with thee, and the books, especially the parchments" (2 Tim. iv. 13.) Perhaps, if the Saiyid had read Bishop Bull's *Sermon* on this text, and M. Gaussen's impressive remarks on the passage in his *Theopneustia*, he would have had no difficulty in admitting that the impulse which led the Apostle to insert in his letter so instructive a sentence, is not unworthy of being attributed to the action of the Divine Spirit. After eliminating the Epistles, and the *narrative* part of the Gospels, Saiyid Ahmad considers what remains, namely the actual words of Christ recorded in the Gospels, to be the pure text of Revelation in the New Testament.

Our author next proceeds to draw a distinction between Mohammed and all former prophets. They, he says, had the *matter* of the Divine communication given them, but were left to put it into *form* themselves: but Mohammed had both the matter and the form given him. He was entrusted with a *miracle of eloquence.*

The *Third*, *Fourth*, and *Sixth* Discourses relate to the Canon of Scripture. They state that "such books as were generally accepted in or before Mohammed's time as the Law, the Psalms, the Prophets, and the Gospel, are also by Musalmans accepted as the very books designated by those names in the Koran." Musalmans "do from the heart believe these to be all true, and to have come down from the Lord. The Koran itself teaches them so to believe:" These frank avowals do credit to the Saiyid. The point itself has been settled definitively by Mr. W. Muir, in his accurate and dispassionate Treatise, "The testimony borne by the Koran to the Jewish and Christian Scriptures;"—perhaps the most important step taken in the Mohammadan controversy in modern times. No candid and well-informed Musalman can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelal-ud-Din and Baidhawi.

Here another question arises, which is discussed in the *Seventh* Discourse. Granting that the books of the Old and New Testaments are *genuine*, have they

been transmitted to us *pure and intact*, or have they suffered any corruption? Recently there has been a wide spread opinion among Musalmans, that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is indeed notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of the copies circulating throughout Christendom. This has been acknowledged by the most eminent Mohammadan Doctors; Such as Imam Mohammad Ismail Bokhari, Shah Wali Allah, Imam Fakhr-ud-Din Razi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scriptures so widely circulated, and over which the Providence of God was watching. The real charge, indeed, brought by Mohammed against Jews and Christians was that they *misrepresented* what their Scriptures said,—not that they changed the Text.

The *Eighth* Discourse is on "Various Readings." How far the Saiyid has advanced beyond most of his co-religionists in a right appreciation of this subject, will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the Text is generally greatest where we have the greatest number of *Variæ Lectiones;* the increased number being, in fact, due to a larger supply of MSS. However, he thinks it possible that in spite of all the "anxious and laborious efforts of Christian Doctors," some passages may still exist which are not precisely as they were in the autographs of the Apostles. It does not appear that this reservation rests on any thing beyond vague suspicion.

The *Ninth* Discoure gives an account of various Ancient and Modern Versions of the Bible;—taken chiefly from Horne's "Introduction," and the "Bible of every Land."

The *Tenth* and last is on the subject of "Abrogation." This is by far the least satisfactory part of the volume. It could scarcely be otherwise; as Saiyid Ahmad does not seem yet to have mastered the leading idea of the History of Revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in Divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until at length the *starlight* gave way to the "*sun of righteousness.*" It will then be for him to inquire whether the body of Divine truth communicated by Christ was, (as we Christians are firmly convinced that it was,) in its own nature final, and incapable of *abrogation*, in any sense, until the Resurrection at the last day.

It will be interesting to our readers if we close the above article with the moulvie's conclusion on the source whence we have derived the Pentateuch. "Upon the whole," he says, "it may be inferred that the Pentateuch of our time is the copy of the edition which Ezra himself wrote. Under the dictates of our religion, we Mohammedans consider the existing Pentateuch, executed under divine instruction by Ezra, to be identical with that of Moses, of equal authenticity, and entitled to equal reverence; for both of them were prophets from God, and there is no distinction of any kind allowed by us Mohammedans between the prophets, for they are all from the same source." In a subsequent page the moulvie attributes those marks of a later date than the time of Moses which here and there the Pentateuch exhibits to the revising pen of Ezra. "We Mohammedans," he says, "holding it to be written by Ezra, have no difficulty in repelling and resisting all such objections; these should, on the contrary, be regarded as so many evidences in its favour."

The work is written with great candour and good sense, and cannot but aid in attracting the attention of intelligent Mussulmans to the study of the word of God. May many be led thereby to the acknowledgment of the truth as it is in Jesus.

THE CHURCH OF CHRIST IN MORLAIX.

BY THE REV. J. JENKINS.

Last Sabbath fortnight the Lord's Supper was administered among us. Some of our Christian friends were come, as usual, from a considerable distance. We had the joy of receiving one by baptism, a man in whom the work of conversion began about two years ago, and that was by readimg a brief Gospel account of the Saviour's suffering. The words of Jesus—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," produced a deep and lasting effect on his heart, so that he could not help shedding tears. Until then he had entertained a fair opinion of himself, though he was addicted to drink, and his wife had brought him little books to allure him from that temptation. From that time his fair opinion of himself gave way to a doubtful one. Even previous to this he had not a great opinion of piety in the Church of Rome, though he had never been to our chapel nor read any of our books. Now his heart had received a new impression, and his mind a new direction. Then came to him the thought that he had seen but extracts of the Gospel (short portions for the service of the Church of Rome), and he felt a strong desire to possess the whole Gospel, in order to obtain more knowledge of these things. It was this desire that brought Barzic for the first time on a Sunday evening to our chapel, and induced him, at the close of the meeting, to step forward and ask me for the Gospel book, and I sold him a New Testament, a book he had never seen before. He took it home, and applied himself to read it.

For a long while he could not make much of it, but at length he began to perceive the truth and feel its power, and from that time he grew in the grace and knowledge of Jesus Christ. He abandoned Romanism, and became a regular attendant at our Breton meetings, as he knew no French. In time he desired to be received among us, and to be baptized in the name of the Lord. This brother has not been without his difficulties. His wife, who, for a while, was favourable, and accompanied her husband to our place of worship, became opposed when she understood he had a mind to be baptized; and on Sunday morning, when he was to be baptized, she came to the chapel in an excited state, remained a short while near the door, demanding her husband. Then she went out, but came in again, and sent to her husband, just baptized, her little girl, crying aloud; and she herself went out sobbing. When our brother went home he was accosted by eight or nine women, who addressed him as a foolish brute because he would be *unbaptized*, and thus grieve his poor wife. There had been some talk of giving him a drubbing, but he was not to be thus intimidated. After administering baptism I preached, in Breton, from John iv. 13—15, and brother Bouhon addressed the people in French. Then the Lord's Supper was administered, both of us taking part therein. After taking refreshments, the friends met at *Ti-mad*. Having commenced by reading, prayer, and praise, I addressed the friends present on matters relative to the cause of Christ among us; and Mr. Bouhon spoke of his labours at Guingamp, and said that being encouraged by the state of the work commenced there, and by the Christian friends in the town, he intended removing shortly to that place. In our evening service in the Chapel I addressed the people, in Breton, from John i. 46—"Come and see;" and Mr. Bouhon, in French, from i. Sam. 9—3. We all felt that the day had been one of true spiritual enjoyment and improvement to us.

Surely there is good to be done in Brittany. We are only beginning the work, as it were opening the way to it. Undoubtedly the general feeling with regard to religion is undergoing considerable change. As to the priests, they are going down in public esteem and influence, while Protestantism rises. Not only were the "Redemptionists" chased away as soon as they made their appearance at Morlaix last year, but the large school of the friars in the town has been brought down to the very brink of destruction by disgusting immorality. Two friars are condemned for an unnatural crime among the pupils; one to nine years in the galleys, and the other to prison for a number of years, while the

friar director has been interdicted to teach for life. The Government Lay-College, established last year in this town, has succeeded very well, despite priestly opposition. Its annual public distribution of prizes has just taken place; and to show you the spirit which reigns, Mr. Bouhon and myself were invited to attend, and I was invited, as the Protestant minister in the town, to take seat on the platform. This is something new. All the nobles of the district keep aloof from this college. They pretend there is already quite enough of education given to the people, if not too much; while the head master tells me there is here awful immorality joined to great ignorance and superstition.

As to M. Renan's book,* I think it will do evil as its more immediate effect, but ultimately will awaken many to enquire after the Scriptures, and will remain at last as a trophy to show the triumph of Divine truth over the attacks of sin and infidelity. Indeed a Catholic neighbour of mine told me the other evening it was in the Paris journals that Renan's book had caused a great sale of the Scriptures.

MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

THIRD TOUR.

May 19th.—Manik and I left Barisaul to-day on a tour to the north of the district, up the Comer river north of Madaripore.

21st. *Rajyungs.*—This market is held on the bank of the Comer river, north of the sub-civil-station of Madaripore. As soon as we stood up to speak, a large crowd of people gathered around us, and listened attentively to two long addresses. At the close they eagerly sought the Scriptures and Tracts which we presented to those who could read. In the evening, we walked along the bank of the river to a police office, and had some conversation with the darogah, and a number of people who came to see and to hear. The darogah was a Musalman, but the majority of hearers were Hindoos. After the darogah had asked me the usual impertinent questions about my salary, and whether I had any connection with the government, &c., I introduced the subject of Christianity. I pointed out to him and the people that sinful man could not be saved by the Musalman system of religion, any more than by the Hindoo system, inasmuch as according to both these systems, salvation depended upon their own works. They agreed to all I said on this point, but when I pointed out the way of salvation by Jesus Christ, who, as the Son of God, became incarnate, and made an atonement for sin, the darogah exclaimed, that is impossible. Jesus Christ came into existence by the same power that made the heaven and the earth. He was therefore a creature, he paid homage to God, and therefore was not equal with God. We endeavoured to show him that Christ did not pay homage or deference to God as a *sinful* man—that he was "without sin," though possessed of a human body—that he came out from God, and assumed this body for the purpose of making an atonement for sin, and that he possessed the *power* of God as shown by his miracles, and was therefore equal with God. We also went on to show him that Mahomed had no marks of a true prophet about him, whereupon the darogah said that Mahomed had "no shadow," which was one sign of a true prophet, and went off to say his prayers!

22nd. *Photipore.*—At this market about two hundred people listened attentively to four addresses, and afterwards took with eagerness a large number of Scriptures and tracts. We had very little interruption or discussion.

23rd. *Cheernudee.*—This market is held in the open field on the bank of the Comer river, and is very large. There are neither trees nor houses on the spot

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* M. Renan is a native of Brittany.

protect one from the heat of the sun, which is just now all but intolerable. In e afternoon, when the people began to assemble, we took our stand in the ade of a few low trees at a short distance from the market, and spoke to about hundred people for two hours. We invited them to sit down on the grass, and e sat down also. Both by their looks and words they indicated their approval what we said, whilst we were explaining to them the meaning of "the strait ite and the narrow way, which leadeth unto life;" and also whilst we were plaining the meaning of the parable, Mark vii. 14—23, about what it is that defiles" a man. Two or three Musalmans disputed a little about the divinity of hrist, but we soon made it plain to them that they did not understand the force their own objections. In the evening, after we had gone a short distance from ie market, two men disputed about the price of a piece of cloth, and came to lows. There was a great uproar in the market, and many men seemed to be in ie quarrel, but the crowd dispersed when they saw us approaching. We saw iem dragging away one man who had evident marks of having been beaten upon is person. He told us his name, and said he had been beaten by seven men.

24th. *Deora.*—In the morning Coomeruddee, who had been beaten in the arket of Cheernudee, came to me for medicine to rub on his back, which, he id, was bruised and sore. He threatened to petition the magistrate of Madaripore gainst those who thus maltreated him. The market of Deora is very large, and i and around the market-place there are some fine large trees which afford a ol shade from the sun. We stood under one of these outside the market, and i a very short time a crowd of upwards of two hundred people gathered around s. What we said was evidently new to most of them; and they listened attenvely to three long addresses, in which we made known to them the way of salation, and some of the leading Truths of Christianity. We showed them the roundlessness of their own hopes, and worthlessness of the systems on which iey were built. A number of devotees of Vishnu, both men and women, heard s with seeming interest. The gospel, we were told, had never been preached iere before, though many of the people had evidently heard of it. Books were igerly sought.

25th. *Banga.*—At this place there is a large market held on both sides of the ver Comer on the same day. The bazaar on one side consists of two streets, hich extend a considerable way along the bank of the river. The shops are umerous and large, and seemed well stored with all kinds of commodities. We ood in the shade of a large tree outside, and preached to upwards of three hunred people. A few Musalmans interrupted us a good deal by stupid and foolish uestions. One man said he was not conscious of sin, but his brother Musalmans ld him to be quiet on this subject. When they asked us what they would ain by becoming Christians, we told them "eternal life;" and as a proof of the periority of Christianity over all other systems of religion, even in a temporal oint of view, (which was the view implied in their question) we pointed them England as above all other nations in wealth, power, learning, dignity, and idence. This, we said, was in a great measure the fruit of Christianity—a fruit hich neither Hindooism nor Mohammedanism has ever produced, or ever will roduce.

26th. *Cossimpore.*—The market-place here has the advantage of some of the nest trees I have ever seen. Some five or six hundred people could sit under ne of them secure from the rays of the sun, so wide spreading and close are its ranches, and so rich its foliage. When the people began to assemble we stood p under one of these to speak. I unconsciously put up my umbrella over my ead, when a man in the crowd called out that there was no necessity for an mbrella. No, said I, what a beautiful and durable umbrella God has provided r us all! All God's works are perfect. They are better than man's at any me. But how slow we are to acknowledge it! He preserves our lives, gives s daily our food and raiment, and surrounds us with innumerable blessings, and et we do not give God thanks! He has also provided for us a way by which e may be happy, both in this life and in that which is to come, and yet we wor-

ship the creature rather than the Creator! We take a piece of wood, or a little earth, make an image, and bow down to it!! "What beautiful words are these," said several in the crowd. The Hindoo is always ready to listen to and acknowledge good words, but slow to act upon them. How often we are told that Christianity is good, and our teaching is good, but the people go away as unconcerned as though what we said did not apply to them! They will not lay it to heart. It is this that tries the faith, it is this that depresses the spirits, of the itinerating missionary. The business of the market has now commenced, and we are compelled reluctantly to leave the tree, and take shelter from the sun in a large empty house, at a short distance from the noise. Here also an immense crowd of people listened, for the most part attentively, until we were tired of speaking, and afterwards took away a large number of books.

27th. *Deegnugger.*—The market here also is large, and there are some trees which afford a cool shade to the preacher and the people. We had about two hundred hearers, the majority of whom were Hindoos. We were listened to with attention for some time, but afterwards two or three Hindoos carried on a noisy discussion respecting the merits of their gods and goddesses. They argued that the Hindoo religion was good enough for the Hindoos, and that they would obtain deliverance by living in accordance with it. But they were told that that was impossible, for as a bad tree cannot bring forth good fruit, so neither could their gods and goddesses, who were notoriously sinful and wicked, bring forth deliverance. One man contended for the transmigration of souls—said that this was not the only life of man. But, he was asked, if the soul or mind of man passes from one body into another, why is it that there is no recollection of a former birth, or of what took place at a former period? To this he could give no reply. Another man contended that God was in everything, though he was unwilling to admit that God was in the rice he had eaten that morning!

28th. *Gopalgunge.*—After we had spoken about an hour in this market a storm came on which interrupted the preaching. We, however, gave away some books. A man here taunted us by saying that "many became Christians to get out of difficulties, and others to marry widows," and asked, "what kind of a religion is that?" Our religion, he was told, is good, though some wicked men called themselves Christians: and besides, he was further told, these widows were first corrupted by you, and condemned by your system of religion to remain widows, which, among you, means that they live by prostitution! Which religion, then, is the better, the more merciful?

FOURTH TOUR.

June 12th.—John, Manik, and I, left Barisaul to-day on a preaching tour to the south of the district. We attended the market of Moonshigunge, which is held on the bank of the river a little way south of Barisaul. This market has been lately established, and there were not more than fifty people at it. We spoke about half an hour, and afterwards gave away a few tracts.

13th. *Nolboonya.*—The market here is very large. We took shelter from the rain in a carpenter's shed, and in a few minutes about a hundred and fifty people gathered to hear us. Several Hindoos interrupted us a good deal by noisy and aimless discussions on fatalism. They maintained, without rhyme or reason, that they were not accountable for their sins—that God was the author of good and evil. But, if this is the case, we said, why do you observe the Hindoo religion? Why do you bathe in the Ganges, go on pilgrimages, &c. To this they replied, reasoning in a circle, that God made them do even these things—they follow the bent of their minds which God gives them. It is difficult to deal with such men, but when mild reasoning fails to silence or convince them, we are sometimes obliged to have recourse to some practical home thrust such as—if a man takes away your wife by force, or steals your cow, why do you get angry and complain to the magistrate? If God made the man steal your cow, or take away your wife, he could not help doing what he did, and you have no right to complain! One man said, you Christians say that Jesus Christ became incarnate, but we have *ten* incarnations. To this we replied, that there was only *one* true and real incarnation

—that Jesus Christ became incarnate for a worthy object, namely, the salvation of the whole human race. But the Hindoo gods, according to their own showing, became incarnate for the gratification of their own wicked desires and ambition. They were not therefore true incarnations, but only idle stories.

14th. *Ettalya.*—This market is very small. It is our custom to avail ourselves, when possible, of the shade of a tree, or the cover of an empty house, where the people can hear us patiently, and both they and we are protected from the heat of the sun. Here also we found an empty house, and about fifty people listened to three addresses. The attention was good throughout, but at the close a Musalman contended that Mahomed was a true prophet—the *last* prophet sent by God. But we showed him that Mahomed had no marks of a true prophet about him, and must consequently have been a false one.

15th *Peerichpore.*—In a carpenter's work-shop here we had about a hundred hearers. They listened with marked attention for an hour and a half, and afterwards as many as could read eagerly sought for books. Baboo Shem Chundra Nath, a native Christian, is stationed here as deputy magistrate.

16th. *Tallisser.*—In this market, which is large, we spoke about two hours to a considerable number of hearers. Two brahmins argued with all their might that God was the author of sin, but we proved to them, from their own conduct, that they did not believe in their hearts what they said ; and, when we gave them some home illustrations of our meaning, they felt ashamed of themselves and remained silent.

17th. *Bagher hat.*—(the tiger's market !). Here also we addressed about a hundred people in the shade of a tree. But we were too near the market, and the noise of the people prevented us from being well heard. A man, to whom we had given a gospel the day before, followed us to the boat for a Bengali New Testament. We offered it to him for *four annas.* He said he had already read one of the gospels—that the book was invaluable. It could not be bought for money, but he would give all he had for it, which was *two annas.* He was so earnest and importunate that we gave him the book, and he went away pleased.

AN AMUSING INCIDENT.

BY THE REV. E. JOHNSON, OF JESSORE.

Our old church at Cheela was broken down, and, as is generally the case, it becomes a matter of some difficulty to get the Christians to take any interest in, or to build their own churches ; however, after much persuasion, some materials were collected ; but no leaves, for roofing, long enough could be found near at hand ; at length they (the Christians) after hearing a sermon preached against their apathy, determined to go the following day in search of the roofing materials ; they did so, but searched for some time in vain. Not finding any long enough, at length one of the party espied a little deer skipping about amongst the foliage : he followed it, and the little thing, instead of running away violently, went gently on before them until it arrived in a dense goul wood (a large leaf-like tree used by the natives for roofing their houses). Here it stopped, and the party looking round about them found that they had been unconsciously led to a spot where all the materials they wanted were in large numbers, and as they remarked very large and superior. On hearing the story, not only they, but I myself thought of the account of the two milch kine, who led the Philistines by a direct road to Bethshemesh, the difference in this case being that these people were led by a little deer to the object of their search, and taught the invaluable lesson that God always helps those who help themselves.

JUBILEE OF CEYLON MISSION.

SPEECH OF THE REV. JAMES ALLEN, AT BLOOMSBURY CHAPEL, OCT. 3RD, 1863.

The island of Ceylon is very beautiful. Bishop Heber had sung about it in those well-known lines :—

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Where every prospect pleases,
And only man is vile."

Some parts of that verse were quite true, in others there was a little poetic licence. He had known Ceylon for eighteen years, and had never smelt the spicy breezes yet. He had heard it said that sailors would sometimes sprinkle the essence of cinnamon on board, and then ask the passengers whether they did not smell the spicy breezes. And very sweet indeed it smelt, but when the passengers landed upon the island, and went into the cinnamon groves—miles and miles in extent—they could no longer smell the spicy breezes. The fact was that cinnamon did not emit any perfume till it was bruised. What Bishop Heber said about "every prospect" was, however, quite true. Whichever way the eye looked it rested upon a beautiful prospect. The poem was true also with respect to the sinfulness of man. Sin had extended its influence to the utmost regions of the world, and had exercised its power over every human being. The Singalese were a very ignorant people. It was a common thing for a man not to know his name and age ; and if one were asked how high Adam's peak—the highest mountain in Ceylon—was, he would be very likely to say hundreds of miles. They know nothing of God or Christ, of the soul, or of salvation. When the truth was presented to them by the missionary they would often appear as if they heard or understood nothing. So abstracted were they sometimes that they did not appear to know how the service was going on. It was hard work to teach such people anything, but fortunately the youngsters could learn, and after passing through some years of instruction, might fairly be matched against any equal number of European children. Some of the Singalese youth had come over to England to be educated, and had taken honours at Oxford and Cambridge. One was at Mr. Spurgeon's college, and others were at the London University and King's College. The worst of it was, that when they arrived at a certain age, they seemed to stop short ; but, after all, this difficulty could be overcome by care and training. Still, the amount of ignorance in the land was very appalling.

Atheism was very prevalent. The prevalent religion was Buddhism, but practically the people were Atheists. Buddhism was, in fact, a system of Atheism. According to it there was no such thing as an independent and self-existent being. What they called *Karma* ruled everything, and the meaning of *Karma* was simply action. The balance of merit or demerit controlled the universe, and was the conservator of the world, causing all the circumstances to happen which influenced sentient beings, as well as giving rise to the principles which ruled all inanimate matter. By some mysterious link, the merit or demerit of one person was united to that of another, and so an amount of power was created which ruled everything. Physical suffering sprang from moral causes, but without the intervention of an intelligent agent. Now, this affected the soul of man as well as the Deity. Just as a chariot was only the name given to express an accumulation of different materials put together with a specific object, so the soul, according to Buddhism, was a combination of certain elements producing a positive result. There was no such thing as spiritual identity in Buddhism—no "ego." The Singalese were without God and without hope in the world.

As might be expected, they were characterised by a great amount of superstition. They worshipped demons. Though they embraced Buddhism, they felt, after all, that there was a void in it somewhere ; and Satan and his emissaries had not overlooked the fact. It would require a week to describe the superstitions of the Singalese, and the description would be melancholy in the

extreme. There was scarcely a single act in their lives which was not mixed up with superstition of one sort or other. Moreover, they were very deceitful, and tried sometimes to cheat the demons themselves. When a man was sick—supposed to be from demoniacal influence—his friends would bury a large log of wood with great ceremony; and so ignorant were they as to believe that the demon would suppose that the sick man was dead, and would therefore cease to torment him. If they worshipped Buddha at all, it was to secure protection in the next state of being. But there was great indifference among the people to eternity and eternal things. There was nothing in Buddhism to arouse their attention. English people could scarcely imagine what their apathy and indifference amounted to; it was enough to rouse the indignation of anyone attempting to argue with them.

It was not surprising that there was much immorality among the people. They were very mild and impassive outwardly, and their crimes were not those which required courage; but they loved secret crimes. Drunkenness was increasing, and they were fond of cock-fighting; and he was sorry to say that other crimes were prevalent which he would not name. Besides the Singalese, there were many Hindoos and Mahommedans on the island who hated Christ with a perfect hatred. There were also Romanists, with a form of Christianity grafted on the old heathen stock, and very repulsive.

He was happy to say that God had honoured the Baptist denomination by permitting its missionaries to be the first to proclaim there the simple truths of the Gospel. Two years afterwards came the Wesleyans, and two years after that the Church missionaries. Two years further on, and then came the American missionaries, but the Governor by this time thought that the island had enough, and he would not permit them to remain. The American missionaries, however, went round to the north of the island, and landed there; and when the Governor heard of it, he said, "Let them remain, the country is unhealthy and the people inhospitable, and they will soon die." One of those missionaries was alive to this day—old Mr. Spalding, and a fine old man he was. The name of Chater, the first missionary to the island, was fragrant there still. The translation of the Scriptures which he made was still in existence. He was the first to plant a Christian church in Ceylon, and employed himself in other labours, the fruits of which remain to this day. He laboured, however, for a long time without meeting with any encouragement, six years having elapsed before he was gladdened by one convert to Christianity. The first was a Buddhist priest, who threw off his yellow robe, acknowledged God and Christ, consecrated himself to the service of his Saviour, and at last died a happy and triumphant death. There had been hundreds and thousands of converts since. The next missionary was Ebenezer Daniell, who landed on the island in 1830. At first he preached in the English language, but having acquired the dialect of the country—no easy task for a man upwards of forty years of age—he preached to the natives anywhere and everywhere. A more laborious missionary than Mr. Daniell had not been known since the days of Francis Xavier, and if ever there was a man who deserved to be called a successor of the Apostles, it was he. He laboured there fourteen years, and extended the mission almost to the position it now occupied. He died in harness, being taken out of the pulpit one Sunday to his death-bed. Thirteen missionares had since then been sent, and of these six were still living, and four were now in Ceylon carrying on the good work.

It was no easy business to meet the Buddhism of the people. They set at nought Paley's argument from design. If, said they, a design must have a designer, who designed God? These sophistries could only be effectually met by the simple preaching of the Gospel. A great deal was said about educating the people, but that was not enough. It was requisite to bring the Gospel to bear on the Singalese, just as upon any other race of men. It came and spoke to him as a sinner, and it found an echo in his heart, turning the rebel into a child, and the heir of hell into an heir of heaven. Buddhism could not stand before the Gospel. When a Buddhist was converted he could go to his Heavenly Father and address

him as "Our Father who art in heaven," just as the Christian did. He learned in Christianity what his system never taught him, namely, that there was one Saviour—one Name under heaven given among men whereby they could be saved; and though they could not see Him they believed, yet believing they rejoiced in Him with joy unspeakable and full of glory. God had worked wonders in Ceylon. The demons seemed to have heard the voice of the Son of God and to have fled from before Him, whilst their victims escaped and found their way among God's people. This was true of the very outcasts of society in Ceylon. It was Mr. Dawson and himself who first preached to those outcasts.

He remembered taking the Bishop of Colombo to his schools. The bishop was a first-class examiner, and he pronounced a very high opinion upon the schools. There were a great many adults present at the examination, and the bishop asked why they were there. Mr. Allen told him that having examined the children, he must now preach to the adults. The bishop at first demurred, but at last consented; but he did not get on very well. As they were walking home the bishop said to him, "It is just your appropriate work, teaching these schools." Mr. Allen replied, "Our first work is to preach the Gospel, and we make the schools subservient to it." He hoped that before many more years had passed by they would have a Christian literature in Ceylon as good as that in England.

No doubt the island was a moral desert, but still there were some beautiful spots in it that could not fail to attract the attention of the Christian traveller. Chapels were scattered up and down the country among the villages, with school houses in which boys and girls were assembled day after day to be instructed in various branches of useful knowledge, giving the first and foremost place to the Scriptures, which are alone able to make men wise unto salvation. They had educational books after the Dublin plan, numbered from 1 to 4. The missionaries were in season and out of season preaching the Gospel in the native language, and so he said again, God speed the Baptist missionaries as well as all others upon the island of Ceylon.

The principal want they had in their evangelistic labours was the living agency. They had the Word of God, and the promise of the Holy Spirit, but they wanted men to go and proclaim the truth. He referred more particularly to native men, for he did not believe that Ceylon, or any other land, would be evangelised except by native agency—men who were born there, who could speak the language, and who could gain the confidence of the people as no other persons could. They wanted men who could stand in front of the idolaters, and utterly confute them. There were at present eighteen churches, large and small, on the island, and twenty or thirty schools in connection with them, besides a large English chapel in Colombo, in which the Gospel was preached to the civil servants and others. Mr. Carter, who was engaged in a new translation of the Scriptures, was stationed at Kandy, and was doing a noble work. There were now four versions of the New Testament in Singalese, but his was incomparably the best. He believed that the time was coming, though some people thought it far off, when the people of Ceylon would universally acknowledge the Redeemer. Oh that God, in His good pleasure, would hasten it; and to him should be ascribed all the glory!

MISSIONARY MOVEMENTS.

BENARES.—Cholera has been very prevalent and fatal in this city. A native friend calling on Mr. Parsons told him, that he had been with a friend to the place where the dead are burnt, and within three hours 73 corpses had been brought there.

DELHI.—In the Annual Report it is stated that the family of Walayat Ali found a temporary refuge in the house of our esteemed brother, Prince Mirza Feroze Shah, when Walayat was martyred. This we find is an error. Another person of the name of Mirza gave them shelter. The similarity of the name gave occasion to the mistake.

JESSORE.—The school at this station continues to flourish. It contains 80 boys. The Bible Classes are particularly pleasing. At Magoorah, Mr. Hobbs reports that prejudice and opposition are giving way. He meets with much encouragement from the European residents, several of whom meet with him for religious services and the communion.

HOWRAH.—Mr. Morgan continues able to preach twice on the Lord's Day, and also once in the week. He has recently baptized two native converts.

DELHI.—The preaching of the gospel continues to attract a large number of persons, and the missionary is frequently occupied with persons seeking information. An Eurasian and three European soldiers have been baptized and added to the church.

YENTAI, CHINA.—Two Chinamen were baptized in the early part of the year. Mr. Kloekers further reports the decease of the native brother Tsoon-seen-tsang. In his stead a convert of our departed brother, by name M'Kye, has been engaged. He is a good scholar, and knows the gospel almost by heart. He teaches in a school at Tsoong Kyo, and preaches in that place and in the vicinity. Tsjeng-seen-sang is an excellent preacher, and resides in a town about a mile from Yentai. Preaching is kept up twice a-day in the little chapel in Yentai, and three times on the Lord's day. The congregation usually overflows the narrowness of the place.

TRINIDAD.—MONTSERRAT.—A temporary chapel has been put up until a new one can be erected, for which the native brethren have made some preparations by drawing timber from the forest.

CAMEROONS, AFRICA.—The natives have become more peaceful, and missionary labour in the places around more practicable. The schools are increasing in number of scholars. The day school in Bethel Town is attended by about 50 children, and the Sunday school by 70. The Lord's day congregation numbers about 100 adults and 50 children and young people. The daily morning and evening prayer meetings are attended by 30 or 40 persons. Mr. Smith was hoping to establish a school at Icari about the beginning of September. The health of Mr. Peacock is far from good.

JOHN AQUA TOWN.—Since his return from Fernando Po, Mr. Diboll has heard of the decease of one of the deacons of Clarence, who was accustomed to exhort the people in their present dearth of spiritual instruction. Notwithstanding the rains, Mr. Diboll has visited Gibari and some other places for missionary purposes.

VICTORIA, AMBOISES BAY.—Mr. Pinnock has been much tried by the falling away of one or two of the members of his little church. In other respects the work of the mission goes steadily on.

JAMAICA.—THE ALPS.—Our native brother, Mr. O'Meally, reports that very encouraging missionary meetings have been held at his stations. His people are preparing the timber to build a new chapel in the mountains.

MOUNT CAREY.—Mr. Hewett reports, that in company with Mr. Henderson, he had visited the east end of the island, where there are to be found many thousands of people without the means of grace. Among them there is a large number of persons calling themselves native Baptists, who would welcome the better instruction of the missionaries. At his own stations, Mr. Hewett says that things are going on as usual. The congregations are good; but there are many complaints of the want of temporal means.

ST. ANN'S BAY.—Mr. Millard complains of much spiritual lethargy among the people. The drought has sorely contracted their means of support. At Ocho Rios the chapel is found to stand in great need of repair. Mr. Millard mentions the fact that the Governor has issued a notice that no person will obtain government employment who does not possess a good, sober, moral character.

KETTERING.—The foundation of a new chapel has been laid at Clark Town, among a population of 2,000 souls. It is five miles from Refuge, of which church some of the people are members. Mr. Fray will be thankful to receive some pecuniary help towards the erection.

BROWN'S TOWN.—Mr. Clark states, that through the distress of the people, he will be obliged to give up two or three of his day schools. This can only be prevented by liberal aid from England. The congregations continue good; but it is feared that many have so long heard the gospel, as no longer to be moved by its appeals.

BRITTANY.—ST. BRIEUX.—In this town Mr. Bouhon has visited eight Protestant families, and has also met with several Catholics detached from Popery through the perusal of the Scriptures. He received a hearty welcome, and it is desired by some of them that he should make this town his residence instead of Guingamp.

HOME PROCEEDINGS.

During the last month the missionary services announced in the HERALD for September have taken place. With very few exceptions, the contributions have shewn a good advance on last year's, and, generally, the meetings are reported to have been well attended. Missionary meetings have also been held at Dalston, Salters' Hall Chapel, and Camden Road. At Dalston the audience was addressed by the Rev. C. Vince and Dr. Underhill, as the deputation; at Salters' Hall by the Revs. J. Trestrail, J. P. Chown, and Jas. Martin; and at Camden Road by the Revs. H. S. Brown, J. Allen, and Dr. Underhill. Mr. J. Templeton has also visited Dover on behalf of the Society.

At the Liverpool meetings it was found that the Juvenile Auxiliary, which embraces the Sunday schools of the various Baptist chapels, had this year raised the large sum of £190. The arrangements of the Myrtle Street School are especially noteworthy. At the end of the class-book is a page containing the names of the class, and in the columns opposite are placed the weekly gifts of the children. These are read out once a quarter by the superintendent, and suitable missionary information is given. By this very simple and easy plan the use of cards and boxes is avoided, and the results are found to be in every way more satisfactory. This school alone has raised this year £60. The plan is so easily worked, that we may be allowed to recommend its general adoption.

We are happy to mention the receipt, from Westbourne Grove Chapel and two or three other places, of contributions, as thanksgivings for the abundant harvest it has pleased God to bless our land.

In the present number of the HERALD will be found a report, from *The Freeman*, of the speech delivered by our missionary brother, the Rev. Jas. Allen, at the meeting held in Bloomsbury Chapel, by the Young Men's Missionary Association, on the 5th of last month, to commemorate the Jubilee of the Mission in the island of Ceylon. The meeting was well attended, and most interesting. The other speakers were the Revs. F. Trestrail, J. Keed, of Cambridge; J. Hobson, of London; and Sir Morton Peto. The Rev. W. Brock occupied the chair.

AUTUMNAL CONFERENCE IN BRISTOL.

The Autumnal Conference of the subscribers and members of the Baptist Missionary Society will be held (D. V.) in Bristol, on Wednesday, Nov. 4th, at King Street Chapel.

In the afternoon, at 2 o'clock, the conference of the members will be held in the school-room, when the secretaries will enter into details of the state of the funds and operations of the Society. Solomon Leonard, Esq., will take the chair.

In the evening, at 7 o'clock, a public meeting will take place in the chapel. The meeting will be addressed by several gentlemen. E. S. Robinson, Esq., will take the chair.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Sept. 21st, 1863, to Oct. 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Quarmby, the late Mr. J., Scarr House, Golcar, by Exors. (3 years) ..	2	2	0
DONATIONS.			
Special Donations in liquidation of debt.			
Croll, A. Angas, Esq., by Regent's Park Auxil.	50	0	0
Edminson, Mr. J., Huddersfield	0	10	0
Reynolds, Mr. J., Fifield	1	0	0
Stevenson, Mrs., Blackheath, 2nd donation..	10	0	0
DONATIONS.			
Hoby, Rev. J., D.D. ..	5	5	0
Lobb, Mr. B., Bristol ..	2	0	0
L. M. V. C., for *India*, by Rev. S. Bird	5	0	0
May, Miss, Newport Barnstaple, by Rev. J. Parsons	1	0	0
Wager, Mrs., by Rev. J. Offord	0	10	0
LONDON AND MIDDLESEX.			
Blandford Street—			
Sunday School	2	0	0
Bloomsbury—			
Sun. Sch. for *Rev. G. Kerry's Sch., Intally*	5	0	0
Camberwell—			
Arthur St., Camberwell Gate—			
Contributions	19	0	5
Do., Sun. Sch.	3	8	0
	22	8	5
Less expenses ..	0	7	6
	22	0	11
Denmark Place—			
Contribs. Juv. Soc. for *Rev. J. Allen's School, Ceylon*	6	0	0
Maze Pond—			
Contributions on acc.	7	17	6
Salter's Hall—			
Sunday School	2	9	6
Westbourne Grove—			
"Moiety of Thank-Offerings for the Harvest"	16	0	0
BUCKINGHAMSHIRE.			
Princes Risborough—			
Profits of Lectures by Mr. J. R. Phillips	1	10	6
CORNWALL.			
Padstow—			
Contributions	0	10	0
Penzance, Clarence St.—			
Contribs. on acc.	20	0	0
DEVONSHIRE.			
Bovey Tracey—			
Contributions	4	17	6
Devonport, Hope Chapel—			
Contribs. on acc. ..	15	0	0
Do. Morice Square—			
Contribs. on acc.	8	0	0
DORSETSHIRE.			
Dorchester—			
Profits of Lecture by Mr. J. R. Phillips..	1	6	9
Poole—			
Contributions	8	11	7
Do. Sun. School ...	1	15	3
	10	6	10
Less expenses	0	6	0
	10	0	10
Weymouth—			
Profits of Lecture by Mr. J. R. Phillips..	1	10	0
ESSEX.			
Harlow—			
Collections	7	9	4
GLOUCESTERSHIRE.			
Chalford—			
Contributions	1	0	0
Coleford—			
Contributions	1	13	8
Do. for *W. & O.*....	1	10	0
Hillsley—			
Sunday School	0	7	2
Stroud—			
Contributions	19	0	3
	23	11	1
Less expenses ..	6	0	0
	17	11	1
HAMPSHIRE.			
Portsmouth Auxiliary—			
Contribs. on acc.	60	0	0
KENT.			
Lee—			
Sunday School	1	17	6
Maidstone—			
Contribs. for *N. P.* ..	2	2	7
Woolwich, Queen St.—			
Contribs. Sun. School	3	0	0
LANCASHIRE.			
Colne—			
Contributions	9	10	0
Do. for *China*.....	1	6	9
Liverpool—			
General Collections ..	39	10	4
Do. Athenæum—			
Collection	8	7	2
Do. Juvenile	4	17	6
Do. Athol Street (Welsh)—			
Collection	4	7	4
Do, Juvenile	1	16	9
Birkenhead—			
Collection	16	3	2
Bootle—			
Contributions	23	3	3
Do. Juvenile	3	15	6
Do., do., for *Rev. W. E. Rycroft, Bahamas*	5	0	0
Myrtle Street—			
Contributions	117	10	0
Pembroke—			
Contribs. for *China* ..	1	0	0
Do. for *India*.....	0	5	0
Do. for *Africa*	0	5	0
Do. for *T.*	0	10	0
Do. Juv. for *Intally Schools*	10	0	0
Soho Street—			
Collection	3	9	11
Stanhope Street (Welsh)—			
Contribs. Juvenile ..	3	5	0
	243	5	2
Less expenses ..	14	8	6
	228	16	8
LINCOLNSHIRE.			
Great Grimsby—			
Contributions	9	0	5
NORTHAMPTONSHIRE.			
Kingsthorpe—			
Contribution	0	10	0
Thrapstone—			
Contribs. for *China* ..	1	2	6
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Collection	1	12	6
Less expenses ..	0	2	0
	1	10	6
Collingham—			
Contributions	9	16	11
Do. Sun. School....	1	0	3
	10	17	2
Less expenses	0	13	1
	10	4	1
SHROPSHIRE.			
Bridgnorth—			
Contributions	6	13	2
Do. Sun. School ..	1	2	8
	7	15	10
Less expenses ..	0	4	9
	7	11	1
SOMERSETSHIRE.			
Frome—			
Profits of Lecture by Mr. J. R. Phillips..	1	0	8
STAFFORDSHIRE.			
Barnsley—			
Contribs. on acc.	8	0	0
Walsall—			
Contributions	3	0	0
SURREY.			
Dorman's Land, Lingfield—			
Contributions	4	0	2
WILTSHIRE.			
Warminster—			
Profits of Lecture by Mr. J. R. Phillips..	0	5	0

	£	s.	d.
WORCESTERSHIRE.			
Kidderminster—			
Contributions	10	1	0
Do. Sun. School ..	0	6	0
	10	7	0
Less expenses	0	11	6
	9	15	6
Pershore, Old Bapt. Chpl.			
High Street—			
Contributions	19	17	6
Do. Sun. School ..	0	10	6
	20	8	0
Less expenses ..	0	2	6
	20	5	6
Worcester—			
Contributions	40	11	10
Do. Juv. Assoc. ..	12	10	0
	53	1	10
Less expenses	1	19	6
	51	2	4
YORKSHIRE.			
Bedale—			
Contributions	12	16	0
Do. Sun. School ..	1	6	6
Blackley—			
Collection	2	9	0
Boroughbridge—			
Contributions	3	10	5
Dishforth—			
Contributions	6	15	3
Earby—			
Collection	1	5	3
Farsley—			
Contributions	21	17	10
Do. Juvenile	4	10	8
	26	8	6
Less expenses ..	0	5	6
	26	3	0
Halifax, Pellon Lane—			
Contributions	24	11	6
Less expenses	0	17	0
	23	14	6
Hebden Bridge—			
Contributions	22	16	6
Less expenses	0	16	0
	22	0	6
Huddersfield—			
Contribution	1	0	0
Lockwood—			
Contributions	11	4	2
Less expenses	0	15	6
	10	8	8
Masham—			
Contributions	10	6	4
Millwood—			
Contributions	1	12	10
Less expenses ..	0	2	0
	1	10	10
Ossett—			
Contributions	1	5	6
Polemoor—			
Contributions	15	0	0
Rishworth—			
Contributions	4	16	9
Do. for *China*	0	4	6
Sheffield, Townhead St.—			
Contributions	15	0	0
Shipley—			
Contributions	23	2	0
Do. for *China*.....	5	10	0
Do, Juvenile	8	8	10
Wansgate—			
Contributions	3	5	0
Less expenses ..	0	12	0
	2	13	0
West Riding—			
Contribs. on acc.	60	0	0
NORTH WALES.			
MONTGOMERYSHIRE.			
Newtown—			
Thanksgiving Collection for the Harvest	3	0	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Cwmfelin—			
Contributions	1	16	0
Less expenses	0	0	3
	1	15	9
GLAMORGANSHIRE.			
Cardiff Bethel—			
Contributions	10	14	6
Do. Sun. School ..	12	4	0
	22	18	6
Less expenses	0	13	6
	22	5	0
Cardiff, Tredegar Ville—			
Contributions	24	19	3
Less expenses	0	17	6
	24	1	9
Merthyr Tydfil—			
Contributions	21	18	0
MONMOUTHSHIRE.			
Blaenavon—			
Contributions	2	14	7
Less expenses	0	0	7
	2	14	0
PEMBROKESHIRE.			
Pembroke Dock Bethany—			
Contributions	7	12	0
Bush Street Chapel—			
Contributions	15	17	0
	23	9	0
Less expenses	0	19	3
	22	9	9
Tenby—			
Contributions	2	16	2
IRELAND.			
Athlone—			
Contributions	2	7	0
Ballymena—			
Contributions	0	4	7
Banbridge—			
Contributions	2	0	0
Belfast—			
Contributions	12	7	0
Coleraine—			
Contributions	3	7	6
Dublin—			
Contributions	38	7	9
Londonderry—			
Contributions	1	13	0
Newtown Limavady—			
Contributions	1	0	0
Portadown and Tenderagee—			
Contributions	1	12	6
Waterford—			
Contributions	3	0	0
CHANNEL ISLANDS.			
Jersey—			
Profits of Lecture by Mr. J. R. Phillips..	7	9	11
Contributions	2	10	1
Donations for Mrs. Sale's School for Daughters of Hindoo Gentlemen in Calcutta—			
Finlay, Miss, Jersey, per Rev. J. Watson, Edinburgh	1	0	0
By Miss Crowe, Hammersmith	2	0	0
Edminson, Mr. J., Huddersfield	0	5	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends :—

J. Chandler, Esq., Ironmongers' Hall, for 37 Volumes "Baptist Magazine," "Baptist Reporter," and "Christian Witness."

An Unknown Friend, for a parcel of "Baptist Magazines" and "Baptist Reporters."

"H." for 10 Volumes of Books, various.

Mr. James Lang, late of Cheltenham, for a parcel of Magazines.

Mr. Harvey, per Rev. T. James, Studley, for a parcel of Magazines for Rev. A. Saker.

Mr. T. Fennell, Norwich, for a parcel of Clothing for Rev. J. Diboll.

IRISH CHRONICLE.

NOVEMBER, 1863.

RATHMINES, DUBLIN.

THE REV. JOHN O'DELL having been requested to take charge of this important station, entered on his duties in the month of September. His position is one of great responsibility, and will require, on his part, very much of devotedness and zeal. The success which attended his ministry in Hull fully warrants the hope that he will, by the Divine blessing, be successful in the enlargement and the establishment of the church at Rathmines. The sympathy and generous aid of Christian friends will be greatly needed to encourage and sustain him in the arduous work that is now before him. The Committee trust that the arrangement thus made, after a long but unavoidable delay, will greatly contribute to the prosperity of the Irish Mission; and that their highly esteemed brother will have much cause for gratitude in the results of a service for which he has resigned a pastoral charge marked by much of confidence and Christian love.

The following resolutions unanimously adopted by the church at Hull, at a meeting held August 10th, will be interesting to the friends of Evangelical truth in Ireland, as showing the faithfulness and efficiency of the ministry which has been secured for a station from which much has been, and is still expected, in the extension of the kingdom of Christ in that Country—

"That the church express their regret at the tenor of the communication made to them by their beloved brother and pastor John O'Dell.

"It would have been a source of pleasure if his own convictions as to the guidance and will of the head of the church had allowed their pastor to continue his labours in their midst, but, with the same feelings of respect and esteem which it has been their pleasure to entertain for him during the period of now nearly five years, they, however reluctantly, yield to his wish and accept his resignation of the pastoral office amongst them. Whilst they, by this formal act, yield to the severance of the dearest relationship, they cannot do so without placing upon record, in the minutes of the church, their warmest acknowledgements to Him from whom the welfare and prosperity of His people evermore cometh, that their good brother, Mr. O'Dell, has been the instrument of such a large increase numerically and spiritually. The faithful and forcible way in which he has expounded the great truths of the gospel will be ever held in our remembrance; the frank, cheerful, and warm-hearted manner of his intercourse with the people will always endear him; whilst the self-denying manner in which he has sought also to further the pecuniary interests of George Street, call for thankfulness.

"During the time of Mr. O'Dell's pastorate, of the 201 members of whom the church is at present composed, 130 have been brought into fellowship. When Mr. O'Dell entered upon the pastoral office the Mortgage Debt upon the chapel was £400, and there was further due for the house and property in Dock Street, exclusive of the cost of the alterations made therein, the sum of £450. The alterations made in the chapel about three years ago required an outlay of a little over £500; and with the exception of £250 obtained from the Baptist Chapel Loan Society, the entire of these amounts have been liquidated. For these matters also the church would express its gratitude.

Neither can they refrain from placing upon record the one strong wish and prayer they now express that in a new sphere of labour on which he so shortly enters, he may be preserved from every temptation and sorrow; that he may have grace and wisdom adequate to the discharge of the duties, trying and difficult as they must be in a country where the power and superstition of Rome are so preva-

lent, and that his future life may be happy because, in all meekness he is still constrained to rejoice that numbers are brought to yield obedience to the purity and simplicity of the teachings and practice of our common Lord and Saviour, and so we, with other followers of Him who leadeth His people in a way they know not of, may rejoice in the evidence that He doeth all things well."

The following address was issued by Mr. O'Dell upon entering on the duties of the station, and was, we understand, well received:—

"To the Congregation worshipping in Grosvenor Church, Rathmines, Dublin.

"Dear Friends,—Having accepted an appointment to preach the Gospel in this place, and to take the oversight of the Lord's people in fellowship here, it seems befitting that I address to you a few words respecting my purposes and position.

"This church was erected for the convenience of the population of this rapidly-increasing neighbourhood, that all who desire might come together to worship the Lord, observe his ordinances, hear His Word expounded and His Gospel preached—that those who believe might be continually established in their principles, and confirmed and strengthened in their spiritual life; and that those who do not, might be led to 'know the Lord,' and accept Jesus as their Saviour. Though specially connected with the Baptist Denomination, the basis of church fellowship was laid in all the breadth of Christian charity, so that every one who loves the Lord Jesus, and rests on His atonement for salvation, and walks as He commands, might be eligible for membership, and be welcomed to 'the communion of the Saints.' By coming to labour here, therefore, I avow my fullest sympathies to be with these principles and purposes of the first movers in this cause, and I am, I trust, prepared heartily to promote them. Sabbath after Sabbath—as the Lord shall help me—it will be my endeavour to expound His Word to His people—its doctrines, its promises, and its precepts—and to preach the Gospel to sinners, in all its fulness and freeness, as revealing 'the only name and way by which they can be saved.' As a Pastor, too, I hope to be made of service to the Lord's people in all the vicissitudes of their experience. It will be my endeavour—as it is my duty—to sympathise with the afflicted and the aged, to co-operate with the strong, and to care for the young; counselling, cautioning, and encouraging them as they may require, and for such purposes I shall be pleased to visit wherever I am permitted—which favour indeed I seek—and shall welcome at my own residence all who may be disposed to call for converse in Divine things.

"In the prospect of the duties now before me, I ask the fervent prayers of all the faithful, whilst I look to the Lord, for needful wisdom and timely aid. Under similar, though certainly far heavier responsibilities, the great apostle St. Paul said 'who is sufficient for these things?' and had confidence to proceed in his work, only as he felt that his 'sufficiency was of God;' and it is with such self-mistrust and dependence on the Lord that I now appear amongst you.

"To all who reside in the vicinity of this church, who may not be in regular attendance at any other place, an earnest invitation is given to come and worship here, and a hearty welcome will be given to every lover of Christ to the fellowship of the saints.

Divine worship commences at 12 noon and at 7 in the evening on every Lord's day, and the Lord's Supper is regularly celebrated at the close of the first service. A Prayer-Meeting is held on Monday evening, commencing at Half-past Seven o'clock, and a lecture service is held on Wednesday evening, at the same hour; and is hoped these services will not be overlooked.

"Grosvenor Church, Rathmines, John O'Dell, Pastor."
September 19, 1863."

CARRICKFERGUS.

A church was formed in this town some time since, and has continued in the maintenance of religious worship and Christian fellowship. Although unable to provide for the support of a pastor, they have been anxious to secure for themselves the privilege of constant ministerial service, and also to aid in the spread of the gospel among the population of the town, and county of the town of Carrickfergus. They also united in a very urgent request that the Rev. William Hamilton, formerly of Ballina, and recently stationed in Belfast, might be appointed to this service. The proposal having also met the approval of Mr. Hamilton was, after careful consideration, acceded to by the Committee. Mr. Hamilton will continue

to spend one day in the week in services hitherto conducted by him with interest and profit among some of the population of Belfast. It is confidently hoped by the church in Carrickfergus that the labours of Mr. Hamilton will be productive of much spiritual good in the town and neighbourhood.

TANDRAGEE, COUNTY ARMAGH.

This town is situated in the midst of a very populous district. The gospel has for some time been preached there by brethren from neighbouring places with very much encouragement. It has been strongly felt by many persons well acquainted with the locality that it presents a very favourable opening for the enlargement of the Mission.

Mr. JOHN TAYLOR, of Portadown, who has been very zealously engaged in preaching in various places in the vicinity, has laboured at Tandragee with much acceptance. He has long desired to be wholly engaged in Evangelical efforts in behalf of his fellow-countrymen, and offered himself to the Committee as an agent of the Society. Satisfactory testimonials were supplied by brethren well acquainted with Mr. Taylor, and competent to judge of his qualifications for the work. The Committee have, therefore, adopted Tandragee as a station, and appointed Mr. Taylor to labour there as an agent of the Society. Four new stations have been entered upon within three months; and three brethren, natives of Ireland, have been accepted for missionary service. Seventeen principal stations are now occupied; upwards of eighty subordinate stations are regularly visited by the agents of the Society, nine of whom are natives of the country, and thus specially fitted for the work in which they are engaged.

AN IRISH MISSIONARY'S VISIT TO ENGLISH CHURCHES IN BEHALF OF THE SOCIETY.

Athlone, Oct. 12, 1863.

"MY DEAR BROTHER,—It is due to you and the dear kind friends in Lancashire that I should give expression to my gratitude for the hearty reception I have received from them.

"It is true that I visited many towns, and waited upon many friends who have not contributed; but it is also true that, either from some special effort being made for a Chapel Debt, some extra pressure for local purposes, or some great need of relieving the distress of relatives or Christian friends, those accustomed to contribute could not do so at this time. I was always, in case of refusal, met with an open, unmistakeable Saxon smile, and the words were not necessary that followed, 'I am sorry to have to say nay; indeed, I am.' In those towns where I preached, I have to confess that when I saw so many souls before me, when I thought of the 'eternal weight of Glory,' I was so bewildered with joy, so much impressed with the glorious privilege of preaching Christ, that I sometimes forgot all about the mission; and yet, strange as it may appear, it was in those towns, and under those circumstances, that the largest sums were contributed. Perhaps, instead of writing thus, I should give a brief outline of some few days, and the Sabbaths.

"On the first Lord's Day, I had a happy time with the Lord's people at Bootle. Thence I proceeded to Southport. During the week I visited many towns, and preached at Wigan and Preston.

"2nd Sabbath.—At 10 a.m. I preached at York Street Chapel, Manchester; delivered an address to 400 Sunday School scholars at two o'clock in Salford, and preached there also at 6 p.m. On th following Wednesday I preached again in York Street.

"Third Sabbath.—I preached in the morning at Ebenezer Chapel, Bacup. In the afternoon at Waterbarn, and in the evening at Cloughfold. Through the week I visited at several towns and among others at Rochdale.

"Fourth Sabbath.—In the morning I preached at Burnley, in Ebenezer Chapel. At three o'clock, I delivered an address to 300 at the Sunday School at Enon Chapel, and preached there in the evening. The kind ministers of the General Baptist Churches giving me as hearty a welcome as I have previously received from the particular Baptists.

"It might appear invidious if I gave particular names; but I may state that some gentlemen introduced me to many friends, and exerted themselves to obtain subscriptions. If a few other gentlemen would give similar aid, our funds would be multiplied.

"Yours very respectfully and
"affectionately,
"THOMAS BERRY.

"Rev. C. J. Middleditch."

A GOOD EXAMPLE.

A Christian friend in the country says —"On reading Mr. Livingstone's report in the *Baptist Magazine* for September, 1862, my wife suggested I had better make a missionary box, and at the end of the year open it, and send the contents to you for him; we have opened it to-day and find its contents to be which I have much pleasure in forwarding, and hope our next remittance will be more worthy your acceptance, as we intend, God willing, to keep the box in use for the same object in future.

"That your every effort may be divinely blessed, is the prayer of yours truly,

" . . ."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from September 20th, to October 20th, 1863.

	£	s.	d.
LONDON—			
Dividend on Legacy—(Mrs. Macdonald's)	6	15	0
Lucy R., Esq.	0	10	0
Tritton, J. Esq.	5	5	0
Blandford Street, by Miss Bran	1	0	0
Brompton—Edmonds, Mr. I. M.	1	0	0
Camberwell Gate—Arthur Street, by Mr. Searle	2	15	3
Mase Pond, by Mr. F. J. Webb	0	5	0
Accrington, by Mr. G. Howard	5	0	0
Bristol—Broadmead, by Messrs. Phillips and Wearing	7	12	10
Cardiff—Bethany, by Rev. Rees Griffiths	5	8	0
Darlington, by Mr. W. Peachey for Rev. P. W. Grant	1	10	0
Great Brickhill, by Mr. J. Deverell	1	15	0
Great Malvern—Shoobridge, Rev. S.	1	0	0
Huddersfield—Edminson, Mr. I.	0	10	0
Louth, by Rev. W. Orton	2	14	4
Luton Old Meeting—Rev. T. Hands	5	14	9
Rugeley—Keyte, Mr. W.	1	2	0
Sabden, by Rev. R. Brown	0	10	0
Shipston-on-Stour—Stanley, Mr. J. I.	0	10	0
LANCASHIRE. By Rev. Thomas Berry.			
Accrington	1	15	0
Ashton	2	0	0
Bacup	3	12	6
Birkenhead	2	7	6
Blackburn	0	7	0
Bootle	2	2	6
Burnley	10	12	9
Cloughfold	2	9	0
Colne	1	0	0
Haslingden	4	7	6
Heywood	1	10	0
Lancaster	0	18	6
Manchester	12	18	9
Ogden	0	5	0
Padiham	2	8	0
Preston	5	16	0
Rochdale	0	15	0
Sabden	0	15	0
Southport	3	16	0
Waterbarn	2	16	11
Wigan	2	16	6
	£65	9	5
Acknowledged before	28	0	0
	£37	9	5
By Rev. E. Hands. BEDFORDSHIRE.			
Ampthill	2	2	0
Bedford	0	5	0
Blunham	0	9	3
Ridgmount	0	8	1
Sandy	0	12	6
Shefford	2	5	5
Toddington	0	3	6
BUCKINGHAMSHIRE.			
Fenny Stratford	0	17	6
Stony Stratford	3	15	0
HERTFORDSHIRE.			
Tring—Akeman Street	6	11	1
Do. Tabernacle	2	5	0
HUNTINGDONSHIRE.			
Hallweston	0	13	9
Offord	0	5	10
	21	13	5
LEICESTERSHIRE, &c. By Rev. J. Hunt Cooke.			
Ashby-de-la-Zouch	0	11	0
Castle Donington	0	8	0
Coventry	1	9	10
Loughborough	1	10	2
Sutton-in-the-Elms	1	14	10
	5	13	10
SCOTLAND. By Rev. T. W. Medhurst.			
On account	20	0	0

Thanks are presented for four dozen stamps for the agent 84 years old, by "One who is in his 83rd year."

Also for several copies of Reports for 1861 and 1862.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, ESQ., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIER, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns.

Post-office Orders should be made payable, at the General Post Office, to the Secretary.

THE

BAPTIST MAGAZINE.

DECEMBER, 1863.

THE BAPTIST MISSIONARY SOCIETY.

In recent numbers of this *Magazine* the attention of our readers has been directed to the embarrassed condition of the funds of our Missionary Society. The importance of this subject will justify further reference to it in our pages. Upon calculations prepared by the Finance Committee early in October, the estimated balance-sheet for the year 1863-4 shows a prospective deficiency of £8,000—that is to say, £8,000 more than was contributed in the same period last year, is required before the 31st of March, 1864, if at that date there is to be no balance against the Treasurer. In the official papers of the Society, contained in previous numbers of the *Magazine*, the circumstances that have contributed to this financial crisis are narrated. It appears that it is chiefly attributable to the increase of missionary operations without a corresponding increase in the Society's permanent income. During some recent years large donations have been given by liberal friends, who have been removed by death, and it has always been a principle with this Society to expend, and not to hoard, the funds entrusted to its disposal. But the years of plenty have begun to be followed with a threatening season of deficiency. Add to this explanation, the influence of the Lancashire distress, and we obtain very intelligible reasons for this financial embarrassment.

We take the liberty, however, to advert to one fact which has not in our opinion received sufficient consideration, as among the circumstances contributing to the difficulties of the Society: it is the great cost involved in the return of our brethren from the various fields of missionary labour. During the last two years no fewer than ten of our missionaries have been invalided; that is, about one-sixth of the whole force sustained by the Society. The supporters of the Baptist Missionary Society would not wish that honoured brethren should die at their posts, when their valuable lives and useful labours can be pro-

tracted at the cost of a voyage home; but this cost is so great, and its necessity is of such constant recurrence, that on the one hand it ought to be distinctly impressed on the minds of our missionaries, that nothing short of actual necessity should prompt them to leave their labours—and on the other hand, these charges must be more distinctly appreciated as an item indispensable to the maintenance of Christian European labour in tropical climates.

Dr. Mullens, in "Ten Years' Missionary Labour in India," says upon this subject:—"It is clear therefore that, if the societies labouring in India would maintain efficiently the missions which they establish, they must keep up a steady supply of young men, and that *this supply must amount in ten years to half the number kept in the field.* Five per cent. a-year are required simply to maintain the staff at the existing standard; all increase lies beyond that number," p. 35. "Any mission containing forty men must send out twenty in ten years; if it sends out less, it would fall away," p. 83.

Since then, the existing difficulties of our Missionary Society arise from causes such as these, which are directly incidental to the work, and almost entirely beyond human control, we believe that they constitute a call in God's Providence for a more hearty sustentation of this work on the part of our churches. And in some directions the response is beginning to be heard. The churches in the West Riding of Yorkshire have engaged to make an extra collection each, and a special canvass of their congregations for increased subscriptions. Bristol, Norwich, and London, are moving. A letter addressed to our readers by the beloved pastor of the church at Bloomsbury Chapel, we take occasion to introduce in this connection as most pertinent to the occasion, and far more influential than any counsels of our own:—

"To the Editors of the 'Baptist Magazine.'

12, Gower Street, London, W.C.
November 16, 1863.

"Brethren,

"Under the circumstances of our honoured mission your readers will be inquiring what can be done for its relief. I venture, therefore, to mention what we are about to do at Bloomsbury. It is proposed first of all to tell the church at its next meeting the exact financial condition of the Society. After that, we expect, with the full concurrence of the Church, to have four meetings for special prayer; an address to be given at each meeting by the pastor, which shall go to supply the information which is essential to any congenial co-operation with the object we have in view. All the way along we mean to be asking for special contributions in larger sums, and by weekly offerings in boxes at our chapel doors, up to the 31st of March.

In the absence of one of my deacons—the beloved Treasurer of our mission—I have been deprived of our usual counsel with him: but of his consent with our arrangements his colleagues and myself are well assured, whilst of the consent and sympathy of our brethren in the

church we have no doubt. Let me beg all our churches, and all your readers one by one, to come to the rescue of our mission from one of its heaviest depressions; and, not only so, but to prevent such depressions from occurring in time to come. The obligation is imperative, and it ought to be as pleasant as it is imperative, to hold the ropes. We mean to hold fast at Bloomsbury.

"I am, yours truly,
"WILLIAM BROCK."

If, in the church at Bloomsbury, already so honourably distinguished by its liberal support of the Society, such energetic measures as those indicated by Mr. Brock, can be superadded to their past labours, surely not one of our churches will be content to stand aloof from the great united effort which the occasion demands.

The two objects to be kept in view, both in our prayers and in our efforts, are these:—THE OBTAINING OF CONTRIBUTIONS TO AVERT THE THREATENING DEFICIT OF £8,000, and:—THE ENLARGEMENT OF OUR SUBSCRIPTION-LISTS, SO AS TO RENDER THE FUTURE INCOME OF THE SOCIETY ADEQUATE TO ITS EXPENDITURE.

The recall of missionaries is deprecated on all sides, but it can only be avoided by the accomplishment of both these objects. May the God of our fathers, who put it into their hearts to go forth in this great work, give us the energy required to conquer difficulties which, in truth, spring out of our prosperity, and may He glorify his Son Jesus in all who, at home or abroad, labour to extend the triumphs of the Cross.

ON SOME RECENT PUBLICATIONS BY WRITERS IN COMMUNION WITH THE CHURCH OF ENGLAND.

OUR Lord has taught His disciples that tares are sown amongst the good seed in His field while men are asleep. It is therefore the duty of His followers to exercise the utmost vigilance, lest they should find their efforts to do good frustrated on all sides.

It is mere common-place to say that the people of this country are more than ever affected by the publications of the press. The gradual diffusion of education has prepared them to find pleasure in books and serials of all kinds, and there is little doubt that publishers are ready to meet the tastes of the people, and in some cases to form them. But it is to be feared that the Nonconformists of this country have not duly considered the mutual relations of systems of education and forms of literature; and especially that they have not guarded against the influence of the state-supported National schools upon the minds of the scholars trained in them. Yet we have no ground to hope that the

bias which is given in those schools upon all questions of religion, can be corrected in the absence of great watchfulness upon the part of the parents of the children, or of their Sunday-school teachers, and of their ministers. It is not to be expected that clergymen will forego their chance of leading the children under their influence and supervision, to regard the teaching of the Church as true and indubitable, and the teaching of Dissenters as at best questionable and unsafe; nor can it be imagined that the special care taken in most of these schools to secure the attendance of the children at the parish church on the Lord's day, is without effect in the same direction. Even where the parents, being Nonconformists, exhibit the beautiful pattern of a holy life, and thus lend weight to their statements of Divine truth, it must be acknowledged that their task is far from easy, and that the probabilities are almost entirely on the side of the reiterated lessons of the day-school; so that it ought not to surprise any man to find a wide-spread taste amongst the poorer classes for literature, which is intended to set off the Anglican sect to the best advantage. Publications which would have had little or no chance of circulation only a few years ago, are consequently issued by various respectable firms, and are widely read both amongst our rural and civic populations. It is high time that the attention of Nonconformists should be directed to these facts.

A similar tendency to that which is seen in many of the pupils of the National schools, may be observed also in those children who attend the ordinary day and boarding schools of the country. Not only are the children of Anglican parents accustomed to think themselves much better than the children of Nonconformist parents, but, as a rule, the conductors of these schools throw all their influence into the same direction. Even in cases where Nonconformists are the principals, there is frequently a manifest disinclination to uphold their opinions, and to abate the nuisance; so that Nonconformist children have but little chance of learning anything at school, which should make them feel that England has no reason to put dishonour upon Nonconformists. If they read the popular histories, they may feel how great has been the influence of Churchmen in the state, and may admire the condescension of the Court and Parliament in tolerating Dissenters, but they will not learn how surely the union of Church and State has been an injury to both, and with what manliness, as well as at what cost, the Nonconformists have adopted as their motto the words of our Divine Redeemer, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The result is, that their imaginations are filled with misconceptions of the rival parties, and that, having been accustomed to see the dominant sect treated as in rightful possession of all its power in the country, they are ready to conclude that might is right, and to suspect that, if their parents were not over-scrupulous, they would cease to attend at chapel, and would worship at their parish church.

And in this connexion we must not overlook the various social

influences which are brought to bear upon the middle and lower classes. In many country parishes the squire and the clergyman have none to dispute their will, and a youth who frequents the chapel, finds his success in life seriously interfered with. He may be dutiful to his master, respectful in his demeanor to all persons, and may be conspicuous amongst his comrades for integrity and purity of life; but these excellences will not ensure him fair play. It is most difficult under such circumstances for a poor youth to maintain his ground, and it would be wicked in any who have not carefully considered the case, to blame the man-servant or the maid-servant who should be induced by them to "suppose, after all, that the Church folks must be in the right." It is notorious that these social influences produce strange effects in many of the wealthy families belonging to the upper section of the middle classes. These try to conceal their connexion with Nonconformists, and are sometimes encouraged to do so by their parents. "The ——s are such *nice* people, and really there are none that they *can* associate with at the chapel; and then the clergyman is *such* a gentlemen, and is *so* kind, and does not seem to be *at all* bigoted, and the Church service is so grand, or so beautiful, or so something else, that they really prefer the Church, and——." Thus they slide into the Establishment. They are to be pitied as well as blamed: pitied, because the readiness with which they abandon the one system for the other, shows that they have not been thoroughly taught the Scriptural reasons for Nonconformity to the Anglican Establishment, nor been trained to act upon the highest principles in religion; and, blamed because they make convenience and fashion their guides in the service of God. It is only reasonable to believe that were Romanism in the ascendant in this country, they would as readily become Papists as they now join the Established Church, and thenceforward never cease to "wonder how their fathers and mothers could have associated with Dissenters!" To young persons who thus are attracted towards the Church by the higher social status assigned to its clergy and members, that literature must be welcome which celebrates the dignity and effectiveness of its priesthood, and which ignores the active efforts of evangelical Christians beyond its pale, because, when they are acquainted with it, they can the more easily overcome the scruples which any remaining respect for their parents might serve to keep alive in their hearts.

It must be acknowledged that many accomplished writers have been employing themselves to provide books suitable to this state of things, and that their writings are widely read amongst the classes for whom they were prepared. Few persons amongst Dissenters seem to be aware of the kind of religious instruction which is thus put into circulation, so that it may be useful to supply specimens from various authors, and adapted to persons of very various mental culture. A convenient distribution for the purposes of this paper may be made under the titles of Ballads and other Poetry, and Treatises in avowed illustration or defence of the system of the Church.

To begin with—

I. Ballads and other Poetry.

In "Hymns for Little Children"—the "Two Hundredth Thousand"—a collection printed in various sizes, and in one edition with music by Dr. Gauntlett, we have baptismal regeneration thus set forth:—

"We were only little babies
Knowing neither good nor harm,
When the Priest of God Most Holy
Took us gently on his arm.

"And he sprinkled our young faces
With the water clear and bright,
And he signed our Saviour's token
On our little foreheads white.

"In the name of God the Father,
Of the Son, and Holy Ghost,
He baptized us then, and made us
Soldiers in our Master's host.

* * * * * * * * * *

"We must keep our early promise,
We must guard what He has given,
Till the Lord, who loved and saved us,
Take us to our home in Heaven.

"Once in baptismal waters bright
He wash'd our sinful spirits white,
Forgave us once for all.
But we have sometimes sinned since then;
Now who shall make us clean again?
And who shall hear our call?

"There is One only who forgives,
Christ who was born, who died, who lives,
Pleading beside the Throne;
Who hath His Holy Spirit sent,
To bless that precious Sacrament
That made us first His Own."

And the hymns throughout are written in the same spirit, so as to impress the mind of the child, with the duty of living in accordance with the grace (said to have been) conferred in baptism. One example may show this:—

"O Christian child! in Christ's Own Church
So late baptized and born anew,
Let all thy thoughts be upright thoughts,
Let all thy words be true.

. . . . . .

"The hearts where God's great Spirit dwells,
To cleanse, and teach, and sanctify,
Should never think a wicked thought,
Should never frame a lie."

The same dogma is set forth in "Christian Ballads," price one penny each. We give the ballad on "Christening" entire:—

"Oh! if there be a sight, on earth,
That makes good angels smile,
'Tis when a soul of mortal birth,
Is washed from mortal guile:

"When some repentant child of Eve's,
In age, is born anew;
Or when, on life's first buds and leaves
Falls the baptismal dew.

"But all the same! The soul that, in
That laver undefiled,
Is truly washed from wrath and sin
Must be a little child.

"Children alone that grace may claim,
Whether, to babes, be given,
Or to the childlike heart, the name
Of all the sons in heaven!

"See, then, the font, the church's door,
The group with gladsome look,
The waters, and the priest to pour,
The sponsors, and the book!

"What light is on all faces, now,
As low they bend to pray!
How kindly on the grandsire's brow
Each furrow smoothes away!

"How fond the pale young mother's eye
Lights up, with tearful charm,
To see her babe enfolded lie
Upon the surpliced arm!

"And he, of innocence, that wears
That sign and spotless vest,
How Shepherd-like! like Him that bears
The lambkin in His breast.

"But hark! the tiny Christian's name!
Hush! 'Tis the mystic Trine!
The Water, and the Spirit came,
And, there, is life divine!

"The Cross is signed—mysterious seal
Of death our life that won:
And Christ's dear spouse, for woe or weal,
Hath borne her Lord a son.

"For woe or weal! The grafted shoot
Alas! may fade and die;
Though long the fatness of the Root
This shower of grace supply!

"But Jesu! take Thy child from earth,
Ere sense and guile begin,
If, only so, this second birth
May 'scape the death of sin."

It is scarcely necessary to add that every other ballad is in perfect keeping with this specimen. Those who are familiar with Mr. Keble's "Christian Year," and "Lyra Innocentium," will recall some exquisite verses, in which the same doctrine is taught as to Baptism, and it is not, therefore, too much to say that the most wretched doggrel, and the most perfect versification, have been used to give currency to this corruption of the truth of God.

The limits of this paper forbid the introduction of many illustrations which would show how carefully all the peculiarities of English Churchmanship are inculcated and defended. But one or two must be given. The first is taken from "Verses for Holy Seasons"—a collection which contains many beautiful hymns "adapted to the capacities of the young and uneducated." It may be called an apology for the observance of saints' days:—

"O'er all the earth, with even course,
The seasons come and go;
We know them by the fruits and flowers
That mark their ebb and flow.
* * * * * * * * * *
And thus with feast and sacred tide
And name of saint and seer,
The holy Church hath flowers to mark
Her spiritual year.

"Sweet flowers they are that bring to us
A breath of heavenly air,
Awakening in our hearts the thought
Of happy spirits there;

"Glad thought of many a glorious saint,
Gone safely home before,
Who love their brothers toiling still
Where they toiled on of yore:

"Till, gazing on their patient faith,
Our spirits learn to feel
Some semblance of their holy love,
Some portion of their zeal.
* * * * * * * * * *
Then surely, with no causeless care,
The Church holds holy days,
That we may love Christ's blessed saints
And learn to tread their ways."

In "The Holy Year," a collection of original hymns, by Canon Wordsworth, the doctrines of the Prayer-book are most scrupulously set forth. Much of the doggrel in this collection would be treated as beneath notice, were not his readers informed by the Canon that the Hymns "have been allowed and authorised" by the Bishop of Oxford "to be sung in churches and chapels within the diocese." The meaning of the following specimen is not hard to discover:—

"Thy Church, O Saviour, holds the law
By Thy dread Godhead given,
Preaches Thy Word, and taught by Thee
Dispenses Grace from Heaven.

"Therefore, though Korah should gainsay,
Thy Priesthood we revere;
And dread their doom, who though uncall'd
To Thee, O Lord, come near.

"Though Balaam should with fervour preach,
And gladly greet Thy day,
Yet him we shun, if he allures
Thy flock from Thee to stray."

But for downright assertion of Apostolical succession, let the following specimen from the Supplement to these Hymns suffice:—

"Christ is gone up; yet ere He pass'd
From earth in Heaven to reign,
He formed one holy Church to last
Till He should come again.

"His twelve Apostles first He made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place.

"So age by age, and year by year,
His grace was handed on;
And still the holy Church is here,
Although her Lord is gone.

"Let those find pardon, Lord, from Thee,
Whose love to her is cold;
Bring wanderers in, and let there be
One Shepherd and one fold."

These specimens, which could be easily multiplied, are sufficient to show the necessity of constant watchfulness against the insidious propagation of error. In each of the books referred to and quoted, are many sacred songs of considerable merit, and on that account some persons may be ready to overlook the pernicious teachings which they also set forth. But error is never to be so much dreaded as when it is advocated in the company of truth. The influence of "The Christian Year" was never greater than in the present day, though it is not manifested in the same forms as in years gone by. The Tractarian movement at Oxford was greatly aided by it, and some of the leaders in that movement have not hesitated to speak of it, as the herald of their doctrines and of their successes. It is now leavening the minds of educated persons throughout the country, and thus enables us to account for much of the sentimentalism with which Nonconformists regard and speak of the Church of England; and if religious poetry of an inferior quality, not only be made palatable to persons of little refinement, but also be used as the vehicle of unscriptural dogmas, there can be no doubt that all Evangelical Christians ought to be on their guard, lest the young within their own circles be, by the use of it, seduced from the simplicity of the Christian faith.

It is needful that we now turn to the other branch of our inquiry, and present some illustrations of the tendency of the times so far as it may be ascertained, from

II.—Treatises put forth as accordant with the Teaching of the Church of England.

The first thing which strikes us in taking up such manuals as "Preparation for the Holy Communion of the Body and Blood of Christ, with Prayers and Thanksgivings for the same, chiefly for the use of the Laity; Gathered and translated from Armenian and other Eastern Originals;" or, "Prayers and Thanksgivings for the Holy Communion, chiefly for the use of the Clergy. Translated from Coptic, Armenian, and other Eastern Rituals;" or "Manual of Daily Prayers. Translated from Eastern Originals"—all of which have been issued by the Rev. S. C. Malan—is the evidence thus supplied of the inefficiency and unsuitableness of the Book of Common Prayer, to express the personal desires of Churchmen before God, and the influence which its constant use in public worship has, in producing a dependence upon prepared forms of prayer even in private devotion. The numerous manuals which are in circulation show that their compilers have rightly

understood the effect of a Liturgy upon clergy and people; and these little volumes are intended to supply wants which have not, in similar publications, been adequately provided for.

The power to make a selection from various sources, has enabled Mr. Malan to provide for those who sympathize with him in his estimate of the office of the ministry, and its relation to the Lord's Supper. Thus, as an "Introduction to the Prayers for the use of the Clergy," he translates an "Address of a Syrian Bishop to a Priest at his Ordination." Amidst some valuable counsels we meet with such passages as these:—

"Know then, O blessed brother, and understand what office thou hast taken unto thyself, and what great and sacred deposit God hath committed to thy charge this day. Give, however, thanks and worship unto Him, and praise Him who hath made thee an angel from a man that thou wast: Who hath proclaimed thee free and no longer in bondage: Who hath made thee a faithful steward in his Holy Church: Who hath deemed thee worthy to become mediator between Him and His people in His Holy temple. . . . . .

"Thou art a mediator between God and man; and, through thy hands, they receive from Him the remission of their offences.

"Therefore, my son, ... I commit to thee the priesthood, the service of the altar, and the adoption of new sons into the Church by Holy Baptism."

Many of the prayers which follow breathe the language of contrition and faith, and so far are unexceptionable; but the theory of the Eucharist, which is hinted at in a few words here and there in some of them, finds expression in this prayer to be said of the Priest "kneeling at the north side of the Holy Table."—

"I present unto Thee, O Lord, this oblation of the immaculate Body and of the precious Blood of Thy only-begotten Son, according to the rite and custom of Thy Holy Church, to the glory and honour of Thy holy Name, O God and Father; that it may be for the salvation of me, and of the whole assembly of the members of the Church, and of all who worship with me in faith. Grant, through it, perfect peace to Thy Holy Apostolic Church; and give us through it, O Almighty Lord, Lover of men, rest and peace, and innocency of life; repentance from the whole heart; the grace and the consolation of Thy Holy Spirit, and a steady walk in well-doing, to Thy honour and glory. Amen."

The "Preparation, &c.," for the use of the Laity, is in perfect accordance with the theory thus avowed. Amongst the prayers to be said "while the non-communicants are leaving the Church," are these:—

"Let this Holy Sacrament be to me in forgiveness, and for the cleansing of my many, many sins. Let it be in reconciliation of me to Thy Father and to my Father, through Thee alone. . . .

"Let it be to me a draught of life; and let it impart to me the grace

of constancy and of perseverance in well-doing, that I may be kept from sin and from all evil habits.

"Let it be to me the means of having my prayers granted, whether for myself, or on the behalf of others."

A rubric directs the communicant to "take the Bread warily, lest, peradventure, some small crumb thereof fall to the ground; and [to] take the Cup with both hands; [to] hold it reverently to [his] mouth, and [to] return it with gratitude for [his] share in it." In the prayers which follow upon partaking of the Bread and Wine, "the efficacy of this Holy Sacrament," is relied upon as a means of purity of heart, and of continued fellowship with God; and a virtue is thus ascribed to it which is unsanctioned by the Scriptures.

"The English Church Union Kalendar," shows with what care the clergy and laity, who believe in Apostolic succession and in the Sacramental system, are maturing their plans to assimilate the worship and usages of the Anglican Establishment to the ritual of the Church of Rome. It is a very valuable compilation for such purposes, and conveys information upon some points of Church order which is not easily accessible to ordinary students. It contains "Short Notes upon the Lesser Holy days of the English Church," in the form of brief notices of the saints then commemorated; suggestions for the due observance of the Rubrics, and other directions of the Book of Common Prayer; the Kalendar; Statistics of the Church, and much miscellaneous information as to Church work and Church institutions; and is a useful manual for all who wish to know whither the Anglican Church is drifting.

The "Suggestions for the due observance of the Rubrics, &c.," are carefully drawn up, and invite attention. They very accurately represent what the Church of England enjoins or permits, and enable us to judge of the fitness of her ceremonies to exhibit the spirituality of the Gospel of Christ. Take the following illustrations as to the "Ornaments of the Church, and of the Ministers thereof at all times of their ministration," which, as our readers know, are to be the same as were in use "in the second year of the reign of King Edward the Sixth."

"The Altar.—It *must be* a moveable Table. . . . it *may be* carved, pannelled, ornamented in any suitable manner. The size will vary with the size of the Chancel; but it should not be less than six feet long, two feet six inches wide, and three feet three inches high. It should be so raised as to be well seen from the Nave, and to form the most prominent object in the Church. . . .

"The Altar-Ledge or Shelf. . . . It *may* rest on the Altar, but *must be* moveable. . . . It may be covered, if wished; but is better carved, or otherwise ornamented. Upon it should be placed (1) The Altar-cross; (2) the two Candlesticks with candles; (3) Vases of flowers when weeded.

"Altar-coverings.—1. A canvass cloth (double) fitting tightly the

top of the Table—if waxed on the under side it preserves the wood; it should be moved periodically to cleanse the Altar.

"2. *The Super-frontal*, covering No. 1. It may be always *red*, should hang down about ten inches, including the fringe.

"3. *The 'fair white linen cloth:'* without 'embroidery or lace;' the ends may be fringed: it should cover entirely the surface (not *front*) of the Altar, hanging down at the ends of the Altar to within about six inches of the foot-pace on which the Altar stands.

"4. *The Frontal:* it is most conveniently affixed to No. 1, and need not be returned at the ends of the Altar. The colours (which now generally follow the custom of the rest of the Western Church, though the Sarum use was different) are—(1) white, (2) red, (3) green, (4) violet, (5) black. . . .

"The Credence Table—This, when not structural, is to stand at the south side of the Altar, beyond the sedilia: when in use to be covered with a linen cloth similiar to No. 3, as used for the Altar.

"Upon it to be placed the elements for the oblation, viz., *the Bread* on a Paten or Cloth; *the Wine* in a Flagon or Cruet; also a Cruet with *Water* for the mixed Chalice (in churches where the ancient and primitive custom of adding a little water to the wine is observed), and for cleansing the Chalice after the Communion; a small Spoon (perforated) for removing any impurities from the Chalice; the *Alms-Dish* ('decent bason'); and *Bags or Plates* for collecting the offerings.

"When the Morning Prayer or Litany precedes the Holy Communion, the PATEN and CHALICE should remain on the Credence until required in the Communion Service, having upon them the 'fair linen cloth' (veil) for covering 'the consecrated elements' after the people 'have communicated;' the Mundatory (a small square of linen) for wiping the Chalice: and the Pallia (a piece of card about six inches square, covered with linen), for covering the Chalice after the Consecration. All covered with a *Silk Veil* of the colour of the season, and having the *Burse* containing the Corporal (a fine linen cloth about twenty-four inches square, to be spread on the Altar for receiving the Paten and Chalice at the time of the Celebration) lying upon it—where these are provided."

The ornaments of the Ministers, it is laid down, are "to be used in the *Private* as well as in the Public Offices of the Church."

"For the Daily and other offices, excepting the Holy Communion"—1. the Cassock; 2. the Surplice; 3. the Stole; 4. the Academical Hood or Tippet of non-Graduates.

"For the Eucharistic office:—1. The Cassock; 2. the Albe and its Girdle; 3. the Chasuble or "Vestment," which *may be* of white linen, but is better of silk or other material, varying in colour with the season, or occasion of the celebration, *e.g.*, Holy Matrimony or a Funeral; 4. the Cope, instead of the Chasuble, if, on certain occasions, the Communion Service is not to be used beyond the Offertory.

"There can be no doubt that the Chasuble, &c., are the proper legal vestments for the Celebrant and his Assistants; but their expediency will depend on the circumstances of each church."

"After the blessing . . . the Priest may . . . proceed to cleanse the Paten and Chalice in the following manner: first he removes with his forefingers any fragments of the Bread into the Chalice; next he (or an Assistant, if present) pours a little *Wine* and Water in the Chalice, and having rinsed the Chalice with it, drinks the same; afterwards he (or the Assistant) pours *Water* only into the Chalice, rinses, and drinks as before; and wipes the Chalice with the Mundatory.

"This *should* be done at the Altar, unless for any reason it is more convenient to perform it in the Vestry; but in any case it is seemly that the Celebrant cleanse the vessels himself, and not leave it to be done by the clerk or some other person."

These extracts will serve to show *what* that system is which the most zealous members of the Church of England are anxious to restore; and will not fail to strike every reader with the contrast they present, to the simple regulations for observing the Lord's Supper which St. Paul lays down.

But, it may be said, this zeal for Liturgical observances will soon expend itself, and having no warranty in the Word of God will come to be regarded as a "fond thing." It might be so, if the Scriptures were acknowledged as of supreme authority in all matters of religion; but they are not. It may surprize our readers to be informed, that there are some very learned men in the Church of England, who contend that there was a Liturgy used in the Primitive Church, and that the Apostle Paul quotes from that Liturgy in his Epistles. "The theological importance" of this theory, to use Dr. Neale's words, "may truly be called tremendous," because it makes the Liturgy referred to—that of St. James—not only a model for all Christian worship, but an authoritative exposition of Christian truth prior to the compilation of any of the writings of the New Testament. Dr. Neale has broken ground upon this great question by citing nine passages in the Pauline Epistles in which quotations are made with the formulæ "as it is written," and "this is a faithful saying" which are *not* taken from the Old Testament; and he contends that, as he finds in some cases which he has minutely examined, textual quotations—and in one particular case, "textual even to ungrammaticalness"—which can be traced in the Liturgy of St. James, that St. Paul quotes that Liturgy. His labours have stimulated Mr. Moultrie to examine the Isapostolic Fathers to discern, if possible, traces of similar Liturgical quotations in their writings, and it is but simple justice to add, that both of these writers have given proof of considerable ability in the argument which they have constructed, and the illustrations which they have collected in its support. It is no part of our purpose to examine this theory in connexion with the subject now in hand; but it is important to call attention to it as showing the

lengths to which Liturgiologists are prepared to push their assumptions, and as the commencement of a new controversy on Divine service.

But, if Liturgical authority be concurrent with the authority of Scripture—which we do not for a moment admit—we must be prepared to lower our estimate of the Bible to the level of the interpolated Liturgies which have been preserved to our own times. The Rev. James Hughes, M.A., in his recent "Essay on the Bibliolatry," will lend us his assistance in this direction. He heartily believes "that the Bible is the first and holiest of books," but he says, "the powers attributed to it, the epithets applied to it, are continually such as would be considered extravagant, and to approach even to blasphemy, if applied to any individual saint or inspired PERSON." He, therefore, quietly admits that the Bible is not infallible, and that science is right and the Scriptures are wrong, whenever they are apparently at variance; and he then gravely adds, "while we claim love, and reverence, and worship for the Divine Spirit which animates the book, we are not afraid to recognize the imperfection of the letter, which is its body, and to look upon the Bible as we look upon other things, not less surely of God, which yet we know His power might have made freer from evil than we find them." A fallible Bible, such as Mr. Hughes says we possess, must sooner or later prepare the way for an infallible Church.

But if Scripture be fallible, or if it be incomplete, or if it contain only the germs of truth which may be developed in the Church, who shall blame Anglicans for adopting customs not authorized or commanded by the Word of God? Sir H. Jenner judicially declared, many years ago, that "Prayers for the dead are not contrary to the Articles or Canons of the Church of England;" and we have been comparing, of late, "Prayers for the Dead for the use of the Members of the Church of England," with "The Office of the Dead" used by the Roman Catholic Church in England. They are *not* identical, but they are so similar, that it needs little knowledge of human nature to judge whereto the preparation of such things must grow.

In the "Commendation of a departing soul," we have the following prayer to be used "when the soul is vexed in the agony of its departure:—

"Depart Christian soul, out of this world in the name of God the Father Almighty, who created thee: in the name of Jesus Christ the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out on thee: in the name of Angels and Archangels: in the name of Thrones and Dominions: in the name of Principalities and Powers: in the name of Cherubim and Seraphim: in the name of the Patriarchs and Prophets: in the name of the Holy Apostles and Evangelists: in the name of the Holy Martyrs and Confessors: in the name of the Holy Monks and Hermits; in the name of the Holy Virgins and of all the Saints of God: may thy place be this day

in peace, and thy abode in holy Sion: through the same Christ our Lord. Amen."

In the "Office for the Dead," contained in the same volume, is the following prayer:—

"O God, the giver of pardon, and lover of the salvation of all mankind: we beseech thee of thy great mercy to grant that our brethren, relations, and benefactors, who have departed this life, the blessed Mary, ever Virgin, with all thy Saints, interceding, may come to the fellowship of everlasting bliss."

The "Prayers for the Dead" occupy too much space to be transferred to our pages, but a specimen may suffice to display their character:—

"O Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep lake; deliver them from the mouth of the lion, lest hell swallow them up, and they fall into darkness: and let thy standard bearer, St Michael, bring them to that holy light which thou hast promised of old to Abraham and to his seed for ever. Amen."

Such are the prayers set forth in this volume "for the use of the Members of the Church of England!"

Whilst literature of the tendencies exhibited in this paper is published and circulated in this country, the Nonconformist Churches are called upon to maintain the truth as it is revealed in the Holy Scriptures. The Ecclesiastical Corporation which is in alliance with the State, has neither the disposition nor the power to repudiate the dogmas above referred to. The Evangelical clergy within its pale cannot even protest with manly self-respect against them, because of their notorious use of the formularies of the Church in a non-natural sense. The only men who preserve a show of consistency, are they who are willing to work out the theory of Sacramental efficacy to its logical conclusion; and, could they but secure to themselves dominion over the consciences and intellects of our countrymen, the reign of spiritual terror and despotism would be restored. Every Christian, therefore, should use his influence to curb the manifestations of such spiritual wickedness as we have attempted to expose, and should seek grace at the hands of God to maintain a bold and consistent confession of that truth which He hath given for the life of the world. Let there be no time-serving known amongst us! Let "damnable heresies" be called by their right name! And let every one know that the day is come, when there must be a broad distinction asserted between the Divinely-appointed doctrines and ordinances of a Christian Church, and the pernicious errors interwoven in the constitution, or permitted in the practice, of the Church of England as by law established.

THE DESTINY OF THE HUMAN RACE.

By the Rev. J. H. Hinton, M.A.

(*Continued from page* 690.)

In treating of the doctrine of the atonement, the author begins by expressly repudiating the ideas of substitution and expiation for sin, p. 94; and he sets forth his own view in the following passage. Having spoken generally of the prophecies of the Old Testament, he says:—

> The fortieth Psalm, taken, as it must be, in connection with its exposition in the Epistle to the Hebrews (x. 5—14), is, perhaps, of all these prophecies the most remarkable, since it gives us the *reason* for Christ's coming,—the inefficiency of the blood of bulls and of goats to take away sin; and the *result* of the coming,—the honouring of the law: 'Lo, I come *to do* thy will, O God.' 'He taketh away the first' (sacrifice and offering), 'that He may establish the second' (perfect obedience.") —p. 97.

It will be for the advantage of the reader to have the passage here referred to fully before him.

> For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith:
>
> Sacrifice and offering thou wouldest not,
> But a body hast thou prepared me;
> In burnt offerings and sacrifices for sin thou hast had no pleasure.
> Then said I, lo! I come,
> In the volume of the book it is written of me,
> To do thy will, O God.
>
> Above, when he said, sacrifice and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, [he referred to offerings] which are offered by the law: then said he, Lo! I come, to do thy will, O God. He taketh away the first that he may establish the second. By this will, [of God] expiation is made for us, through the single offering of the body of Jesus Christ.* Heb. x. 4, 10.

According to our author, the Apostle's representation here is, that God took away sacrifice to substitute obedience. To us, however, this appears plainly not to be his meaning. The offerings said to be taken away are distinctly specified as those "which were offered by the law;" a change which affected, not the principle of sacrifice, but only its quality. And when Christ is said to have come to do the will of God, it is clearly stated that this will was the making of expiation for sin by the offering of himself. We cannot admit, therefore, that the principle of sacrifice is superseded in this passage, or that "the sacrifice of the Redeemer" is in this respect "a contrast to those of the Old Testament economy." As in those there was "the substitution of a victim," so in the Christian redemption, and not merely "the shedding of a life spent

* The reader will perceive that I have varied somewhat from the common translation; I have done so, however, on the highest authority.

in holy and spotless obedience," p. 106. We know not, indeed, what to make of the following sentence:—

'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise' (Ps. li. 17). This surely is the sense in which Christ, 'the perfect Son,' becomes 'the perfect sacrifice,' and 'the Saviour.'—p. 106.

We really cannot see how the conception of our author can be reconciled with such passages of Scripture as the following:—"The Lord hath laid on him the iniquity of us all," Isaiah, liii., 6. "Who his own self bare our sins in His own body on the tree," 1 Peter, ii., 24. And many more, of which these may be taken as a sample.

Very far are we from intending to impugn either the sincerity or the candour of the author; but we cannot help thinking that—unconsciously, perhaps—his system must have borne hard upon him when he penned the following sentences:—

Nothing surely can be plainer, than death was most *unwelcome* to Him, and *submission* to the cross the severest of trials,—'Father, if it be possible, let this cup pass from me;' that all this pain, ignominy, and suffering *might have been avoided* by a wish,—'Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?' and, finally, that there was such *a necessity* for the endurance, that under the united pressure of duty and love, 'He sweat as it were great drops of blood' in resisting the temptation to avoid it.—p. 101.

The last sentence in this extract falls upon our heart with a sense of pain which we do not know how to express. That in the garden of Gethsemane, and in the hour of His mysterious sorrow, Jesus did "sweat as it were great drops of blood," is a fact on which, no doubt, every Christian mind has often dwelt with devout and tender feeling; but we think it must be to every one as new and as astounding as it is to us, to be informed that this took place "in resisting the temptation to avoid" His sufferings. "All this," says the author immediately afterwards, "we gather from the narrative." We ask indignantly, from what narrative? Certainly not from the narrative of the Evangelists, and as certainly not from any other. We denounce it as a poor invention of a distressed theorist. The author must know very well that a different view has been generally—among evangelical Christians universally—taken of the Redeemer's agony; and did he deem it so utterly contemptible as to be unworthy even of a passing reference?

Our author has a chapter on Conversion as distinguished from Regeneration. Now we entirely agree with him in the assertion that regeneration and conversion are not the same thing; but we can by no means adopt his view of the nature of the difference between them. He treats this subject as though there were two kinds of religion: the one, regeneration, being "the work of God alone," "from its very nature complete," and "always anticipative of future bliss," pp. 110, 111: the other, conversion, being "the result of human influences co-working "with that blessed Spirit who . . . is ever convincing the world of sin;" p. 120; "a process which may be repeated again and again;" and "which may be, and often is, but temporary," "not being accom-

panied by the regeneration of the entire nature," pp. 110, 111, 120. In the existence and saving efficacy of this inferior kind of religion our author assures us *he believes;* but we confess that we do not. Regeneration and conversion are not the same thing; we think, however, that both terms relate strictly to the same change, but that they exhibit different aspects of it. Regeneration is the act of God—sovereign, absolute, almighty—performed when, by an exertion of His gracious power over the moral nature of man, He instantaneously creates it anew in his own image: conversion is the human aspect of this change; the development of holy affection in every form—hope and fear, joy and sorrow, aversion and love—and of holy purpose in all the modes and activities of the Christian life. These are not two religions, but one; and the Bible, we think, knows of no other.

We now quote a passage in which the author explains his object in broaching this novel theory of two religions. Having given a glowing description of the regenerate, he says—

> If such persons form, as they certainly do, a very small proportion indeed, even of those who are surrounded by the purest light, and who enjoy the highest advantages, we cannot but conclude that *beyond* these there will be found a multitude whom no man can number, to swell the song of redeeming love, and to celebrate the victory of the God-man, when He shall have 'the heathen for His inheritance,' and 'the uttermost parts of the earth for His possession.' We believe, therefore, in CONVERSION.—pp. 119, 120.

Our author is certainly kind—*very kind;* much more so, indeed, according to his own representation, than God himself: for He not having, it seems, in his electing grace—for only the regenerate are elect—secured a sufficient number to fulfil his promises to His Son, the author provides a very much larger multitude of persons "to swell the song of redeeming love." We must be permitted to doubt, however, whether this vast accession to the volume would be a contribution also to the harmony of the song, since it would arise from persons who, not being either elect or regenerate, would be neither indebted entirely for their salvation to sovereign grace, nor created anew in the image of Christ. How could THEY sing "the song of redeeming love?"

As our author pleads for two kinds of religion, so he advocates—with some consistency, it must be admitted—two kinds of salvation, a "greater" and a "lesser." Salvation, he tells us, "is primarily deliverance from the bondage of sin and Satan, and secondarily, as a consequence, deliverance from wrath," (p. 160) here enlarging his previous definition of it. But he strangely puts the cart before the horse, we think, and leaves us at an entire loss to understand how deliverance from wrath can be "a *consequence*" of deliverance from sin. We hold directly the opposite. In our view, salvation is primarily deliverance from wrath, and secondarily, "as a consequence," deliverance from sin. But let this pass. The ground which our author takes respecting salvation hereafter is distinctly set forth in the following passage—

"The point at issue is simply this,—Will the Elect Church, the Bride of Christ, occupy, in the world (or age) to come, any position materially differing from that of other 'saved' persons? Is there, from the testimony of Scripture, any reason to suppose that, without and beyond the pale of the Church, properly so termed, others will be found tributary to its glory, but not partakers of its dignity and splendour?"—p. 176.

Undoubtedly there is a sense, and an important sense, in which salvation is, as our author terms it, "a thing of degree," since there is in it an element of reward for service rendered, as several familiar parables of our Lord plainly show; but this admission is far from satisfying his requirement. His position is, that there are two kinds of salvation. "Some," he says, "will be saved with a higher, and some with a lower salvation"; the latter will be "saved *in that lower sense* which implies deliverance from the captivity of Satan, but not that higher and closer communion with Christ which belongs to those who love and trust Him here, and by his grace 'endure unto the end.'"

To our great surprise the author finds a passage so nearly conclusive on this subject, that it "can scarcely have any other meaning." It occurs in 1 Tim. iv. 10, where the Apostle says that God "is the Saviour of all men, specially of those that believe." Now, notwithstanding our author's curt and denunciatory style towards those who do not agree with him,* we venture to assert that there are at least two other meanings in which these words may fairly be taken. Dr. Macknight assigns no unworthy reason for taking the word Σωτὴρ in the sense of preserver or benefactor, when he adduces the evident reference of the apostle to temporal things in verses 8, 9; while certainly those have no inconsiderable reason on their side, who, taking the word Σωτὴρ in a spiritual sense, understand the Apostle to mean that God is willing to save all men, and practically saves those who believe. But whether these be acceptable meanings to our author or not, the Apostle certainly does not say that God saves those who believe "*in a higher sense*" than that in which he saves all men. The word *specially*—μάλιστα—cannot at any rate mean this. No writer can expect thoughtful readers to accept any interpretation so unfounded and arbitrary. The salvation is assuredly one, in whatever sense it may be "special" for "those that believe."

After cursorily adverting to a long list of Scriptural phrases, and saying, "whether any of these phrases bear on the question now under our notice . . . we will not positively affirm," he thus proceeds:—

"But there is one text which it seems difficult to read without receiving a strong impression that it is intended to indicate the existence of two classes of saved persons. We mean that in the Hebrews, where St. Paul, speaking of the blessedness of sorrow to a child of God, says, 'But if ye be without chastisement, whereof all are partakers, then are ye *bastards, and not sons*' (Heb. xii. 8.)

* "Divines have felt the difficulty, *and tried to get rid of it by rationalizing.*" "The same word is used for Saviour here as anywhere else; and it is sought to disregard this *merely lest countenance should be given to universalism.*" Is this charitable?

"The precise distinction here drawn by the Apostle is indicated under the figure of illegitimate (νόθοι) and legitimate (υἱοί) children. The words are specially adressed to *believers* as such. *Both* classes of children are therefore sons, although not in the same sense. The one is the child who inherits the Father's name, wealth, and position; the other, although provided for, is altogether in a lower rank,—helped or supported, as may be needful; acknowledged, but not honoured.

"What we really want to know is, whether or not we are to understand, from these words, that some *of the saved* will occupy the position of unrecognized, and others of recognized, children? It is difficult to see what else can be intended."—pp. 195, 196.

What is "difficult" to the author seems easy to us, and it would, perhaps, be much facilitated to him if, in common with us, he would look at the connection of the words he has quoted. The whole passage reads thus:—

"And ye have forgotten the exhortation which speaketh unto you as unto children:

"My son despise not thou the chastening of the Lord,
Nor faint when thou art rebuked of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

"If ye endure chastening, God dealeth with you as with sons; but, if ye be without chastisement, whereof all are partakers, then are ye [dealt with as] bastards, and not sons."

The three words in the last line, which are enclosed in brackets will explain at once the view which we take of this passage. The author considers the Apostle as here drawing a distinction between two classes of God's children, as if he had said the chastened are legitimate children, the unchastened are illegitimate children; we, on the contrary, think that he is speaking merely of God's treatment of his children, and saying for their encouragement under trial, that, if they were chastened, God was dealing with them as children are dealt with; but that, if they were not chastened, God would be dealing with them, not as children are dealt with, but as bastards are. That this is an eminently consolatary topic, and one perfectly suited to the Apostle's purpose of reconciling afflicted Christians to their sorrow, is evident, and we have no doubt it is the meaning of the passage.

The meaning of the passage being thus ascertained, we may venture to observe, that the conception of the family of God as being divided into two parts, sons and bastards, legitimate and illegitimate children, and the idea that, even in future glory, "some of the saved will occupy the position of unrecognized (!) and others of recognized children," are to our minds utterly monstrous and incredible. We may express our astonishment, too, that so quick-sighted a writer should not have perceived that, upon his own ground, the passage is not applicable to his purpose. He elsewhere lays it down that those who *believe here* belong to the elect, and are saved in the highest sense, and that those who will be saved in the lower sense are those who will believe as the result of the supposed future probation. He admits, however, that these words of the Apostle "are specially addressed *to believers* as such;

and yet *some of these* are to attain only the lower salvation, and to "occupy the position of unrecognized children!"

The author further attempts to divide the region of future bliss into a higher and lower—a "court and a commonalty"—in the following manner. Of the merely saved, he asks, "What, then, is their position?" And he answers:—

"In the next chapter, which opens with the 'new heavens' and the 'new earth,' the difficulty seems to us to be solved. For while we perceive the redeemed Church,—the 'Bride,'—the 'New Jerusalem,' *come down from heaven*, having the glory of God; without a temple, or sun, or moon,—the glory of God lightening it, and the Lamb being the light thereof (xxi. 2—23),—we hear also of the 'nations of the saved,' *not* in that city, but outside its walls. These, then, are evidently the *saved*, though saved with a lower salvation than the elect. They walk 'in the light' of the holy city; yet live not within it walls. They and their kings bring the glory and honour of the nations into it; but it is only as tributaries and as supplicants. They come to partake of the '*leaves*' (whatever the figure may mean), which are intended for "the healing of the nations" (xxii. 2).—pp. 537, 538.

There is a phrase in this passage which "tells tales." Speaking of "the leaves," the author says—"whatever the figure may mean." "*The figure?*" Why, we thought he was taking the whole passage *literally*. "*The figure?*" Certainly, if one part of it be figurative, the whole must be so, and there is no longer *really* either city or country, but something symbolized by these. To talk, then, of "saved nations walking in the light of the city," &c., &c., is a pure abuse of symbolical language. There are no such things in heaven. What in heaven may be symbolized by such figures is an inquiry into which we are not called upon to enter; but we think it would be hard for the author to prove that they symbolize "a higher and a lower salvation."

(To be continued.)

THE OUTWARD AND THE INWARD STANDARD.

THE great principles of rectitude—justice, truthfulness, temperance—are conceded or sustained by all enlightened men. No public teacher would venture to affirm the indifference of honesty and dishonesty, of truth-speaking and lying, of temperate self-control and open debauchery. The market place demands fairness in dealing, whether a man buys or sells; the social circle demands truth in the utterance, whether a man entertains or is entertained; and the neighbourhood demands an outward homage, at least, to the cardinal virtues of briety, whether a man is avowedly saint or sinner. There is a

standard of social rectitude which no man, and especially no Christian, can easily or safely venture to despise. It may be a comparatively rough, sturdy, tangible measure of the right. It may reach merely to the hands in measuring and weighing, to the tongue in the commonest use of speech, and to the appetites in their rudest self-control. But it is there, a standard, somehow erected, somehow maintained, and never violated without danger, more or less direct, by any man who contemns its sway.

This outward standard which meets us everywhere, the reflex of the moral law written within, or written of old on tables of stone, is extensively regent of the right in the social intercourse of men. It stands there, like the king's highway, open to all, trod by all. At times it seems as if flanked on both sides with walls that forbid a moment's vision of what lies beyond. The dry and dusty path of duty lies right on. Then, again, it appears with a feeble hedge-row or open fence that would seem to bid the lusty traveller to take a swing into the flowery fields that lie on either side. And then again it lies distinguished from the boundless plains and hills and valleys, that spread out far away, by the mere hardened route that has borne many a wayfarer onward to his journey's end. This social outward standard of duty, borne up by myriads of hands in the daily march of society, has more to do in keeping men right in relation to their neighbours than men are consciously aware of almost any day of their lives. The thing is there already for them. They grow up under its influence. It is uttered in the direct condemnation of crime. It breathes in the social tittle-tattle of the day. It laughs in the hearty gusto that greets a saint caught in the toils of villainy. All around the standard is erected, and all around it moulds the rising generations into the gait and attitude of men whose nature in one division at least, commands them to be moral. Lie not, steal not, cheat not, sot not; but rather be fair, be true, be just, be sober, be virtuous throughout, in all that lies between man and man.

This outward rule of duty seen in ordinary life, and expressed daily in ordinary life, of course has to do with the genuine Christian as well as with the genuine unbeliever. And so close to this external measure of right, may the approximation be made by either, or by both, that, judged by this rough standard a distinction as to the ordinary virtues of life could scarcely be made. How truthful, and just, and temperate that man of no prayers and no praise! and how seemingly little elevated above him in truthfulness, in justice, in sobriety, that man both of prayers and of praise! It is a condition of external acts we at present hold to view. It is merely the outward manifestation of deeds in life that bear the name of virtue—men owning, expressing, doing or not doing, as the common conscience of the community approves, or as the common conscience of the community condemns.

When this state of things is carried within the organization of the faithful—the Church of Christ in any given locality—this common

obvious standard is certainly not lowered. There the current virtue of the day is certainly not deteriorated. There the substantial, obvious and plain, in all that pertains to the righteous intercourse of life, must be felt and seen and handled. To suppose it otherwise would be to suppose the very foundation of the church gone—the knowledge of Him who was "holy, harmless, undefiled and separate from sinners." To suppose untruthfulness, injustice, insincerity, unbridled sensuality connived at there, tolerated or unabashed there, would be to suppose the contradiction of all that characterises, or ought to characterise, a community that owns the Headship of Him who is supremely designated the Holy and the Just. This outward standard is there, seen in all its primal, tangible reality, as an indefeasible aspect of the moral nature of man. It is ever so represented in the writings of the New Covenant. If there is fairness on earth it is there. If there is truth in utterance, honesty in dealing, self-control in eating and in drinking, combined with genuine benevolence, in any society on earth, it is there. Your good men, true men, just men, trustworthy men, are certainly there. The most obvious aspect of the standard of right finds itself held forth strongly and practically in the midst of men who are taught, and guided, and commanded by incarnate Rectitude. Assume their genuine allegiance to this invisible King. Assume that they know him, trust him, follow him, and you assume at once that the strong energy of a sterling virtue has its root and outward fruit-bearing undeniably there. Or, on the other hand, let it be taken as a rule that it is all otherwise—that the things that are true, and honest and just, and pure and lovely, are of no more value than their opposites—and you take as a rule the contradiction of all that constitutes the basis of revelation from beginning to end. Law, in such a case, is a mere figment, rectitude a mere name, and truth the merest breath of the lips of man. But so it never can be till the throne of eternal right has been turned upside down.

But whilst we are led thus to see the strong lineaments of a standard born of man's heart, and in this land at least, educated into its vigorous and stout-bearing by the influence of the Christian faith, we should greatly err did we conclude that this is all that regulates the apprehensions of duty in the mind of the truly enlightened and spiritual man. What we have referred to, will either enable or compel a man to hold the balance fairly; to utter the truth and command one's self fairly. But there is a region within, a judgment, an apprehension of the right deep down in the cognizance of the inner man, that is never satisfied with the mere judgment of the market place, or the rough measurement of the daily intercourse of life. It is the standard of the law as spiritual in contact with the mind as spiritual. It is what we owe to God and to man as it embraces the whole mechanism and action of the human soul. The law of ceaseless, limitless, eternal love —"The Lord thy God with all thy heart and soul and mind and strength, and thy neighbour as thyself"—this law comes up before the

mind's clear judgment of the right and the wrong; and the soul thus holding itself in earnest contact with the divine standard, there is gained a clearer and clearer vision of the perfect virtue tht reigns in the realms of glory. There is seen the high calling of the Christian kingdom displayed in the perfect sinless purity of the Lord of all; themind in thought ever just; the heart in feeling ever holy; the will in resolution ever in harmony with right. The soul beholds, as in a glass, the perfect image of the Son of God. The standard of all moral and spiritual glory is there. And as the recognition of the Christ is inwardly and earnestly maintained, the sense of spiritual attainment or of moral defeat is instantly aroused.

Here, then, we have the rule pure, spiritual, perfect, borne within and applied to the current thoughts and feelings and decisions of the inner man. The consciousness of love supreme to the Infinite Father is ever demanded. The consciousness of rectitude in every thought, word, and deed, is ever called for. Not simply is it demanded that the outward form of duty shall bear an aspect fitted to win human approbation—twenty shillings fairly in the pound, thirty-six inches fairly in the yard. There must be more in the high tribunal of the spiritual consciousness. There must be "delight in the love of God after the inmost man." There must be the consciousness that in motive, feeling, purpose, aim, as well as in the uttered act, God is supreme and duty done for duty's sake. The high standard of perfect rectitude is held before the mind and the self-judgment gained through the medium of an unfaltering admeasurement by that standard. The bended knee is not enough before God in the homage of prayer. There must be the holy fervour of a mind approaching Deity in the child-like simplicity of confiding love—fellowship with the Father and the Son. It is not enough to speak with the tongues of men and of angels; it is not enough to understand all mysteries and all knowledge; it is not enough to give the whole of one's goods to feed the poor, or even one's body to be burned; underlying all, sustaining all, and enveloping all, there must be the holy energy of that pure life that is summed up in LOVE. If this fails, or wavers, or dies, the mere osseous structure of formal duty avails not either with God or the judgment within.

The two standards—the outward and the inward—to which we have now referred, are not radically diverse or contradictory. Ultimately in their root they are one. They rise out of the one, common, eternal law of rectitude—the basis of the moral government of God. But as seen in the activity of men—viewed as natural or viewed as spiritual—the reality of this distinction as outward or inward is obvious to all. A community of Christians may not, and ought not to dispense with a clear and rigid conformity to the outward behests of the law. The very fact that discipline is introduced and commanded, is the very fact that such outward conformity is not only possible, but ought to be attained. And so the Christian community appears "the light of the world." Men see their *good works*. Men estimate the reality of their

allegiance to duty by the rectitude of the deeds done in the body. "By their fruits ye shall know them." And so far as the mere visible and tangible acts of a virtuous life are concerned, in general, no community of Christians can have it as an arduous warfare. The presumed existence of the spiritual life—the love of God our Saviour—renders the outward manifestations of well-doing, as the mere offspring of habit. No Christian can possibly have it as a condition of deadly war, daily to overcome the outward demon of lying, fraud, or sensuality. Strong in the power of a loving allegiance to truth, fairness, and sobriety, he goes forth into life as one whose external rectitude is a mere matter of daily custom. His path is that of the just. His course is that of the man who has arisen, in the faith of his risen Lord, to walk in the newness of life.

But now with regard to the attainments within—the conformity of the whole soul, body, and spirit to the perfect will of God, there is unfolded by the application of the high and holy standard of duty a different attitude of the spiritual consciousness of the inner man. Here a strange and seemingly contradictory utterance in God's kingdom comes forth. A man fair, honourable, just, and kind, is found in the midst of his fellow-followers of Christ giving utterance to the humblest and sincerest confessions of sin. Vileness, impurity, guilt, sinfulness in his deepest core he bemoans. In the almost agony of his spirit, he appears scarcely able to find language adequate to the abasement of his soul, and frequently ends in "groanings that cannot be uttered." To those who are inexperienced all this appears a marvellous outflow of the figurative superfluity of religious penitence. Whom has he injured? Where has he been false? What obvious duty has he trampled in the mire? Is the whole of that honourable dealing, amiability, and kindness, the mere garb of the hypocrite, the thin tinsel of virtue in the outward concealing the substantial reality of vice within? No—never. He is as real as his uttered acts appear. He is in the substantiality of his existence a man of God—as true and genuine as he avows. But heavenward he has applied the highest spiritual standard of the kingdom. He has lifted with scrupulous care the balances of the sanctuary. He has weighed, tried, tested himself there. And now he feels in the judgment of a conscience roused to energy and spiritual power, that he falls short of the measure of perfect holiness. The perfection that lies onward he attempts, yet never attains. He wills never to fail in the perfect homage of his being to God, yet that perfect homage is never achieved. Here the war fare of the spiritual man—here the confronting of conscious, unattained duty, leading him ever to exclaim, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Or with one of kindred experience—O wretched man that I am! who shall deliver me from the body of this death?

This is not the mere sentimentality of religious emotion, the morbid extravagance of a dreamy pietism. It is not the mind set loose from the strong and stubborn realities of every-day life—the facts of home and of country. It is not the mere indulgence of half-monkish vagaries, clothing the transitory imperfections of passing thought with the deadly guilt of enormous sin, or constituting even the lawful gratifications of our mundane life the sensual lapses of the spirit redeemed. No doubt there may sometimes appear a kind of amiable, lachrymose lunacy even in the church; neuralgic sympathies may sometimes usurp the healthful activity of the soul; and sometimes the mere cant of religious experience may become too extravagantly intoned. But after every allowance has been made for whim and cant, and morbid illusions; for cerebral and hepatic derangements; and every fair deduction for ignorance and all manner of voluntary humility—does not the law as spiritual, reaching even to the thoughts and intents of the heart, remain? Does not this imperishable rule apply, in its just and holy claims, to the HEART, the very region where the moral in man's nature must find its reign? Is not the motive, purpose, aim, essentially at the root of every virtue, and of every vice? And is not the supreme principle and fountain of all religious and moral action ultimately holy love? If so, then is man amenable to this inward standard? And then is this conflict of the spirit with sin, as it invades the motive, the feeling, the thought, the passion, the inward deed, truly a conflict of righteousness? It is the uprising of the life of faith against all the wiles of the devil. It is the soldier of the cross, panoplied in the whole armour of God, meeting his adversary in the gate. "Praying with all prayer and supplication in the spirit," he longs to be changed into the image of him, who, as the captain of salvation, conducts his redeemed to the perfect image of himself.

Thus it is that the outward standard moulds and fashions the ordinary actions of the life of time; the inward standard, the life that aspires to a life unmeasured by time. The outward is seen in the grand activities of national life, in lawmaking and in law administering; in the vast emporiums of wealth, in buying and in selling throughout every grade; in the municipal and domestic well-being; in short, throughout the whole theatre of man's earthly activity. The inward is seen wherever the pure in heart seek to behold their God. It reigns, under the grace of the infinite Comforter, by means of the truth as it is in Jesus. And it will at last be conformed to, in all its absolute perfection, when the likeness of Christ is gained in the resurrection glory.

MEMOIR OF THE REV. JAMES CUBITT.

This earnest and devoted servant of Christ was born at Neatishead, Norfolk, in the year 1808.

He was blessed with eminently pious parents, who early taught him the way of salvation. His father died when he was only six years old, and this event appears to have made a deep impression on his mind, for it is frequently referred to, in his journal in after years. Of the closing scene of that father's life he retained the most vivid recollection until his last day, and frequently described it. He invariably spoke of him and of his mother in terms of the greatest affection, and joyfully anticipated meeting them in the heavenly world.

At the age of about fourteen he removed to Norwich, and there took an active part in the Sabbath School, taking his turn in delivering addresses to the children: he also preached occasionally in a destitute village in the neighbourhood; this latter engagement he however relinquished, feeling that, as he was not a member of a church, he was acting inconsistently in attempting to preach to others without outwardly putting on Jesus by a profession of his name.

In the year 1828 he was baptized, uniting himself with the church under the care of Mr. Puntis, and in 1829 was accepted as a student of Stepney College. It was then a rule of that institution to place the junior students for a few months with some minister for preparatory instruction, and consequently he, with three others (Messrs. Brock, Middleditch, and Griffiths), were sent to Derby to the Rev. W. Hawkins, pastor of the church in Agard Street.

He derived great pleasure and profit from Mr. Hawkins's instructions, and from intercourse with the members of his church. Here also the students were much engaged in preaching, both in Derby and the surrounding villages and towns.

At the close of six months he left Derby with much regret, and entered upon his studies at Stepney, but his health failing he was again permitted to return to Derby, where he spent the greater part of his college course. He always referred to his residence in that place as one of the happiest periods of his life, and his labours there and in the neighbourhood were owned by the Lord in the conversion of many souls.

The last few months of his college life were passed at Stepney, and during that time he frequently supplied at New Park Street, as Dr. Rippon was then far advanced in years and incapable of constant preaching.

In the early part of the year 1834, he accepted an invitation from the church at Ilford, Essex, to become their pastor, in which place he

active part he was compelled to take against erroneous doctrines and practices in the church, made it desirable that he should take another sphere of labour.

Some friends at Stratford-on-Avon being at that time anxious to raise a Baptist cause in that town, united themselves in Christian fellowship, and requested him to become their pastor, in compliance with which request he removed there in January, 1837.

Whilst here he preached much in the open air in the neighbouring villages, which were very destitute of Gospel ministry, but his exertions proved too much for his health, and after remaining three years, he was obliged for a time to give up preaching and toreside for twelve months in London without any stated engagement; at the end of that time he received a unanimous invitation from the church at Bourton-on-the-Water, Gloucestershire, which he accepted, and entered upon his labours there in August, 1841.

He continued in this sphere until the autumn of 1848, when he removed to London; and, after a few months took charge of the church at Thrapston, Northamptonshire, where he laboured for twelve years —a period which was marked by much peace and happiness in the church, and by the conversion of many souls to the Lord.

In July, 1861, thinking that a change might be beneficial to himself and to the church in that place, he accepted an invitation from the Rev. C. H. Spurgeon to become one of the tutors of his college, and removed to London to fulfil that engagement. To this work he devoted all his energies in the most devoted manner.

Anxious to do his utmost, he attempted far more than he could perform without undue exertion, yet no entreaties could induce him to desist, for his heart was thoroughly and warmly in his work. His mind required rest, but he panted for work; he was always projecting fresh plans, or pushing forward the students in their accustomed studies with fresh zeal. There was the flame of youth with a slender stock of strength to feed upon. He was frequently exhausted in the midst of his duties, and yet clung to them with loving tenacity. All who saw him could at once perceive how far the will and desire were in excess of the physical and mental strength. He had been unanimously elected an elder of the church at the Tabernacle, and he was desirous of performing all the labours of the office, never shirking his share of the service or pleading indisposition. His zeal was ardent; the sword was too sharp for the sheath.

At the beginning of the present year he was so unwell that the physicians whom he consulted decided that nothing but entire rest would benefit him.

He therefore retired, *for a season*, as it was thought, but *finally*, as the Great Head of the Church had ordained, from active life, and sought to recruit his health by visiting friends in different parts of the country. For a time he appeared benefited by rest and change, but disease had laboured with considerable success for about three years: when the

gained too great a hold on his naturally-feeble frame, and on August 5th, he fell asleep in Jesus.

His sufferings for the last six months were at times very great, but were always borne with Christian patience and resignation; he frequently exclaiming, in the midst of excruciating pain—"Thy will, O God, not mine, be done."

His love for, and interest in, the college was very great, and he was very anxious, had it pleased the Lord to spare his life, to be again engaged in some way in promoting the welfare of the young men connected with it; but he was quite ready to depart and be with Christ. For some time past he had a presentiment that his work was nearly done, and he was waiting for the coming of His Lord.

He was always eminently a man of prayer, but for the last few months of his life his seasons of retirement were increasingly frequent; he walked with God, and enjoyed great peace in his soul.

He was interred by his own desire in the grave-yard adjoining the Baptist Chapel, Thrapston, the services being conducted by the Rev. F. H. White, minister of Paradise Chapel, Chelsea, and late senior student of the Metropolitan Tabernacle College.

Great love and respect for his memory were manifested by the inhabitants of Thrapston and the neighbourhood, of all classes and denominations, and it is hoped that the earnest desire and prayer of their late pastor may be realized, that his death and burial may prove the means of life to many souls.

For the above account I am indebted to a loving hand. I sorrow at having lost a most dear friend and fellow-labourer, but to him to die was gain.

C. H. SPURGEON.

Reviews.

Mexico: the Country, History, and People. London: Religious Tract Society, 56, Paternoster Row; 65, St. Paul's Churchyard; and 164, Piccadilly. 1863. pp. 340.

THE country of which this volume treats is invested with some of the most striking elements of romantic interest. Its history prior to its conquest by Europeans is a study in which antiquarians delight; and the career of the brave but cruel Spaniards themselves, constitutes a narrative more exciting perhaps than any on record. The work before us is particularly well-timed, inasmuch as during the last few years Mexico has risen into political prominence, and bids fair to occupy no small share of attention whenever the disturbed affairs of the Western world shall be brought to a settlement. The volume is suitable for a present, and ought to have a place in every juvenile library.

How to be Happy: or an Elixir for Ennui. By JAMES COPNER, M.A., Incumbent of Frithelstock, North Devon. London: William Freeman, 102, Fleet-street. 1863. pp. 227.

SURELY if the contents of this volume correspond with the title page, all the world should be rushing to the publishers for so precious an elixir. Mr. Copner treats of air and exercise—of occupation, mental and physical—of amusement and recreation—of temperance—of water and sunshine—of matrimony—and of moral philosophy. So far as he goes his advice is very excellent. We have, however, been accustomed to think that religion has some little to do with the happiness of men, but on this point our author has very little to say, and that little is chiefly directed against religious melancholy. He gives his own distorted views of Cowper's Calvinism, coupled with some very objectionable remarks and unclerical epithets. Pity that a clergyman who writes well should not have so much as a page to spare for a subject which ought to have held the foremost place in his work, and, indeed, to have imbued it from the beginning to the end.

The Gospel History: a Compendium of Critical Investigations in Support of the Historical Character of the Four Gospels. By Dr. J. H. A. EBRARD, Professor of Theology in the University of Eslargen. Translated by JAMES MARTIN, B.A. Revised and Edited by A. BRUCE; Cardross. Edinburgh: T. and T. Clark. 1863.

This valuable compendium is not the less useful to English students because of its investigation of German sceptical theories, but on that account seems to us to be more likely to have weight with those who may meet with objections founded upon those theories in an English dress. Scepticism in this country does not undertake independent inquiries, but is content with hashing up, and seasoning to suit the taste of ordinary readers the Statements of German infidelity, so that it is of importance to enable intelligent men to deal with such impertinences by quoting against them the admirable refutations provided by a ripe and devout scholarship. Ebrard's work is certainly the best compendium we have met with, and the translator has done well in condensing it for English readers. No one can thoroughly digest it without feeling increased confidence in the historical veracity of the Evangelists, and becoming better able to deal with the false brethren who seek to undermine the foundations of our faith. We wish for it a very wide circulation, as a book especially fitted for the times.

The Divine Mystery of Peace. By JAMES BALDWIN BROWN, B.A., Minister of Claylands Chapel, Clapham-road. London: Jackson, Walford & Hodder, 27, Paternoster-row. 1863. pp. 119.

WE quite agree with Mr. Brown, that the most vital Theological question of the day relates to the Fatherhood of God. "Is God the Ruler simply to the alienated and rebellious—the Father only to the reconciled and submissive sons?" We regret that he cannot discuss this subject without representing those who differ from him as "mangling theologians who deal in isolated texts rather than in broad views of Divine truth"; and yet, even he ought to have no objection to isolated texts, unless they are wrested from their connection, and made to bear a sense which the sacred writer did not ntend. And yet we are not surprised, because we are sure that Mr. Brown cannot find in all Scripture a single passage which asserts that God is the Father of all mankind in general, and it is good policy, both in warfare and

in controversy, to protest against the legitimacy of weapons which we do not possess. It is perhaps useless to commend to our author's attention the following words from the gospel on which he chiefly relies, and which we trust are not so separated from their context as to alter their signification: "To as *many as received him*, to them gave he power to become the sons of God, even to *them that believe in his name*, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Will he tell us wherein consists the privilege of adoption? Was ever an act of adoption known, except in the case of an alien, as to the family into which he was received? Is not the idea of a true Father adopting his own children simply absurd? In short, we hold the fundamental principel of his theology to be false, and we do not wonder that its application to other subjects leads him to erroneous conclusions. We cordially thank him for many passages in this volume, which we have read with pleasure and profit. We hope, however, that he will see that, disagreeing with him as we do, upon so vital a question, we could not in faithfulness refrain from expressing our convictions.

Jesus "Mighty to save;" or, Christ for all the World, and all the World for Christ. By the Rev. A. B. GROSART, author of "Small Sins," &c. Second edition. London: Nisbet. 1863.

Mr. Nichol's republication of the "Puritan Divines" is beginning to bear fruit. These volumes are now accessible to most ministers, and the study of them cannot fail to enrich our theology, and give to the ministry a deeper tone of evangelical feeling. For Scriptural thought, rich imagery, copious illustrations, evangelical unction, they are unrivalled. We heartily bid the entire series God-Speed.

Mr. Grosart's name has naturally suggested these publications. He is himself the author of one of the fullest and most interesting biographies of the series:—The life of Dr. Sibbes. He has, moreover, caught the spirit and acquired all that is commendable in the taste of the writers he so much loves. Not indeed that, he owes his admiration of them to recently printed editions. It is with him an old love, and we suspect that many an original edition may be found on his shelves, only he illustrates very well how the study of them may be turned to account; and both his little volumes sparkle with gems which are the more beautiful for their setting—"apples of gold in pictures of silver" is no inapt description of them.

All literature is half thought and half style, matter and form; nor is it easy to decide which is the more important half. In thought the Puritans are unsurpassed for richness, variety, and application, what the modern student needs is the power of using them. To teach how to acquire this power is certainly one aim that Mr. Grosart keeps ever in view. The present sermon is earnest, suggestive, impressive, in itself well deserving of perusal Over and above these qualities it is adorned in text and notes with the aptest quotations—things new and old—while a Puritanic spirit in the noblest sense pervades the whole. Nor can we easily imagine a more welcome or a more economical gift-book for young students and ministers, and for older laics. All will find a rich full Gospel, and the former will find besides a happy specimen of the skilful use of writers whom we have heard some describe, very erroneously in our judgment, as altogether unsuited "for our times."

Brief Notices.

The Scripture Pocket-Book for 1864; *containing an Almanack and a portion of Scripture for every day, and a variety of useful information.* London: Religious Tract Society, 56, Paternoster Row, &c., and sold by all booksellers.

The Teacher's Pocket-book Diary for 1864. Sunday School Union.—*The Sunday School Illustrated Almanack*, 1864. Sunday School Union.—*The Christian Family Almanack for* 1864. Religious Tract Society. Price 6d.—*The Young People's Pocket-Book for* 1864; *containing an Almanack, Daily Texts, &c.* London Religious Tract Society.—As almost every one needs an almanack and a pocket-book — these may be recommended from the profitable nature of their contents over and above the usual information.—*The Teacher's Pocket-Book* will prove a valuable help to orderly arrangement of Sunday school labours. The *Sunday School Almanack* is a penny sheet judiciously illustrated and suitable for the walls of schools and cottages. The *Christian Family Almanack* is one of the most useful, as well as one of the cheapest, books of the kind to which it belongs, and the *Pocket-Books* of the Tract Society are beautifully got up, and all that could be desired for their respective purposes. That for adults contains a view of Stirling Castle, and the young people have a sight of Sandringham Hall.

Ancient Egypt: its Antiquities, Religion, and History to the close of the Old Testament period. By the Rev. GEORGE TREVOR, M.A., Canon of York. London: Religious Tract Society, 56, Paternoster Row; 63, St. Paul's Church-yard, and 164, Piccadilly, and sold by all booksellers, pp. 356. The object of this deeply-interesting work is, as the author tells us, to present the Christian reader with all that is really authentic in the antiquities of Egypt, which are so studiously pressed against the claims of Revelation. This well-timed service to the cause of religious truth is performed in an admirable manner, and the book is exceedingly attractive both within and without. It abounds with illustrative wood-cuts, and is also embellished with a map. We do not, of course, commit ourselves to all the author's opinions upon controverted questions; but his design we heartily commend, and hope the volume will delight and instruct a wide circle of readers.

The Pilgrim's Progress: by John Bunyan, with Notes and Memoir. By the Rev. JAMES INGLIS JOHNSTONE. Eight steel engravings. Edinburgh: Gall and Inglis, 6, George Street. London: Houlston and Wright.—Every good edition of the "Pilgrim" is certain of a welcome. This is chiefly noticeable on account of its elegance, and of the plates which are of a very superior character. The notes are copious, yet not overloaded with theology, and it is certainly a merit to preserve a just medium between redundancy and defect. The memoir is brief enough to ensure a reading, which might not have been the case if it had been longer, and in our opinion the "Pilgrim's Progress" must be imperfectly understood without some acquaintance with the author's experience. Should a reprint be hereafter called for, we suggest that the name of Mr. Offor be spelt properly, and not be written as Offer. Small as this point is, it argues carelessness at least, if not a want of familiarity with the literature of the subject, of which no editor ought to be suspected.

History of the Christian Church: from the Reformation to the Present Time. From the German of J. H. Kurtz, DD., Professor of Theology at Dorpat, author of "History of the Old Covenant." Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. Dublin: J. Robertson and Co. 1864 8vo., pp. 445. — Whatever value we might be disposed to attach to this work as a general history, we are entitled to resent the classification of English Baptists with other sects and fanatics under the heading of "Anti, and extra-ecclesiastical matters." It is strange that Germany, whose critics for the most part concede that our distinctive principles are Scriptural, should also furnish

the chief examples of insulting bigotry wherever we are concerned. Surely if German scholars choose to think with Chevalier Bunsen that infant sprinkling, though without New Testament authority ought to be retained, because it exists, they might refrain from gratuitous impertinence towards those who adhere to what they themselves admit was the original institution. Perhaps it is scarcely worth while to make these remarks, for we are sure that there are few, if any, pœdobaptists in this country who will approve Dr. Kurtz in this particular. In England such prejudices would be viewed with pity and contempt.

The Leisure Hour, 1863. *The Sunday at Home*, 1863. Religious Tract Society. —When our readers are looking out for Christmas presents they cannot do better than send to 56, Paternoster Row, for the catalogue of the Tract Society. In families which do not already possess them these popular favourites *The Leisure Hour*, and *The Sunday at Home* will be rightly esteemed handsome gifts. In addition to the usual attractiveness of their contents, this year each of them contains twelve richly-coloured engravings. The energy with which these periodicals are conducted, and their still improving condition, are amongst the most signal illustrations of the zeal of the conductors of the great institution from which they issue.

The Bible viewed in relation to the Faculties of the Mind. A Lecture by the Rev. G. Hester, Loughborough. London: Simpkin, Marshall and Co.—This lecture, delivered by the author to his Bible class, is a very able production, and worthy of a very extensive circulation. Our readers will be doing good if they will place it in the hands of young men.

Intelligence.

PRESENTATIONS.

BRIXTON HILL.—The Rev. John Hirons having resigned the pastorate of the church at Brixton-hill, a purse, containing 130 sovereigns, has been presented to him by the friends there as a token of their esteem for him during his thirteen years' labours among them.

CHELTENHAM, Oct. 20.—A purse, containing 110 guineas, was presented to the Rev. W. G. Lewis by the church and congregation of Salem Chapel in commemoration of the 21st anniversary of his pastorate.

LUTON, Oct. 20.—Rev. J. Makepeace and Mrs. Makepeace, a purse of gold and a timepiece on the occasion of their removal to Bradford, Yorkshire.

ANNIVERSARY AND OPENING SERVICES.

TRINITY CHAPEL, BRADFORD.—On Oct. 14th, this chapel was reopened after the erection of side galleries. The Rev. J. H. Hinton, M.A., of London, preached. Oct. 18th, the pulpit was occupied by the Rev. J. Edwards, of Nottingham, and the Rev. Dr. Godwin. On the 19th, a meeting was held in the chapel. Addresses were given by the Rev. S. G. Green, the Rev. H. Dowson, the Rev. J. P. Chown, Alfred Illingworth, Esq., and the Rev. H. J. Betts. The amount raised by the collections at the various services was nearly £200; subscriptions to the amount of £750 have also been promised. The entire cost of the alterations is about £1,200. The chapel has been considerably improved by the alteration, and will now seat nearly 1,200 persons.

BURES, SUFFOLK.—The anniversary of the re-opening of the chapel was held on the 20th October, when a sermon was preached by the Rev. C. Stovel. A public meeting was held in the evening, presided over by Thos. Blyth, Esq. Addresses were delivered by several ministers and gentlemen. About £550 having been expended in improving the chapel, one object of the meeting was to secure the liquidation of this debt. The sum of £90 was needed for this purpose. This amount was subscribed by those who were present, and thus the Rev. J. Richardson and his friends have the satisfaction and joy of worshipping in a sanctuary which belongs wholly to God.

BRADFORD, YORK.—HALLFIELD ROAD CHAPEL, Oct. 28th.—This chapel was opened by sermons preached by the Revs. H. S. Brown and A. Maclaren. Other portions of the services were taken by Revs. Drs. Acworth and Godwin, H. Betts, J. P. Chown, H. Dowson, and S. G. Green. The entire cost of this chapel amounts to £7,000, which has been entirely defrayed by the noble liberality of the Bradford Baptists, more than £5,000 having being contributed by the church and congregation worshipping at Zion Chapel, under the pastorate of the Rev. J. P. Chown. The Rev. J. Makepeace, late of Luton, has entered upon his ministry in this promising sphere of labour. Mr. Chown had the option of being either the pastor of the old or new chapel. It was pretty evident that if he went to Hallfield, there would be a ruinous breaking up of the Sion Chapel congregation. He, therefore, chose to cling to the homely old love, and to let a new pastor make the most of the advantages derivable from the situation and superior architectural attractions of Hallfield. This noble disinterestedness has its reward in the approbation of all good men, and the warm affection of his old friends and hearers.

COUNTESTHORPE, NEAR LEICESTER.—On Oct. 29th, a new chapel was opened for public worship. The Rev. Shem Evans, the pastor of the church at Arnsby, the Rev. W. Bull, B.A., of Sutton-in-the-Elms, and the Rev. J. Barnett, of Blaby, read and prayed. The Rev. J. P. Mursell, of Leicester, and the Rev. C. Vince, of Birmingham, preached. The Rev. T. Thomas, D.D., president of the Baptist College, Pontypool, under whom the Rev. T. Rhys Evans, minister of the place, pursued his studies, preached the following Sabbath. At the close of these interesting services it was announced that the new building was free from debt.

MISCELLANEOUS.

PROPOSED WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD.

January, 3—10, 1864.

The Committee of the Evangelical Alliance have issued the following invitation:—

"Christians of all Lands are again affectionately invited to observe a week of Special and United Prayer at the beginning of the New Year.

"For four preceding years the commencement of each has been thus hallowed. In almost every country, in every quarter of the globe, Christians have met to present one offering of thanksgiving to our covenant God, and to plead with Him for blessings both for the Church and for the World.

"It is encouraging to know that their prayers have been graciously answered. The Lord has been in the midst of His people gathered together in His name. They who have watched the progress of God's providence, and who have faith to discern His good hand in passing events, cannot fail to acknowledge that, notwithstanding the audacity of Infidelity, the past four years have been remarkable for the very blessings sought for in earnest and united prayer. Among these may be named—the power of the Holy Spirit manifest in religious awakening and revival; the progress of the Gospel in Heathen and nominally Christian lands; the emancipation of Slaves in many countries; the shaking of Papal and Pagan Powers; the Christian activity that has carried the Gospel to the neglected masses of our great cities; and the triumphs of truth in many places over various forms of error.

"Therefore let Christians again plead before God, agreeing on earth as touching the things they should ask, remembering the promise, 'It shall be done for them of my Father which is in heaven.'"

The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days.

Sunday, Jan. 3.—SERMONS: Subject—"The Work of the Holy Spirit and Our Lord's Words on Agreement in Prayer."

Monday, Jan. 4.—"Penitential Confession of Sin, and the acknowledgement of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ."

Tuesday, Jan. 5.—"For the Conversion of the Ungodly:" For the Success of Missions among Jews and Gentiles; and for a Divine Blessing to accompany the efforts made to Evangelize the Unconverted of all ranks and classes around us.

Wednesday, Jan. 6.—"For the Christian Church and Ministry:" For Sunday Schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness in all Believeirs.

Thursday, Jan. 7.—"For the Afflicted

and Oppressed:" That Slavery may be abolished—That Persecution may cease, and that Christian Love may expand to the Comfort and Relief of the Destitute in all Lands.

Friday, Jan. 8.—"For Nations:" For Kings, and all who are in Authority—For the cessation of War—For the prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, Jan. 9.—"Generally for the large Outpouring of the Holy Spirit, and the Revival and Extension of pure Christianity throughout the World."

Sunday, Jan. 10.—SERMONS: Subject—"The Christian Church: Its Unity, and the Duty and Desirableness of manifesting it.

COLNEY HATCH.—FORMATION OF A BAPTIST CHURCH.—The friends residing in this neighbourhood, who have for some time met for worship in the Committee Room of the Clock and Watchmaker's Asylum, held a public meeting on the 22nd October, at this place, which was well attended. Rev. J. Tapper, of Wood Green, offered prayer, after which Rev. F. Wills, of London, delivered a discourse on the Nature and Constitution of a Christian Church, and read letters of dismission from churches, commending several who were about to form a Christian church in this neighbourhood, and then gave them the right hand of fellowship. The ordinance of the Lord's Supper was then administered to the newly-formed church, and about thirty other friends, members of other churches, united with them on this interesting occasion. There is every prospect of a flourishing cause being established here, and the friends connected with it, hope that means may be forthcoming to enable them early in the spring to commence the erection of their chapel, which is much needed.

STANSBACH, HEREFORDSHIRE. — The foundation stone of a new chapel was laid on Oct. 26th, by the Rev. S. Blackmore, of Eardisland. The Revs. G. Philips, W. Reading, and W. H. Payne, of Presteign, conducted the services. Stansbach is a branch of the church at Presteign. The land has been kindly given for the chapel, and more than half the required funds are in hand. More than £22 was collected at this meeting.

GLOUCESTER. — The Jubilee of the church in this place was celebrated by services on the 25th and 26th October. On Lord's day the 25th, the pastor preached in the morning. In the afternoon the Rev. E. Probert, of Bristol, preached, and in the evening. On Monday 26th, a public meeting was held in the chapel. The pastor presided and read a paper giving a brief history of the Baptists in Gloucester, and of the rise, progress, and present position of the church. Interesting addresses were delivered by the Revs. W. Yates, of Stroud, (a former pastor of the church), E. Probert, of Bristol; W. G. Lewis, of Cheltenham; A. A. Ramsay, of Gloucester; J. Hall, of Gorsley; and Mr. J. Sims, senior deacon of the church.

ORDINATION AND RECOGNITION SERVICES.

COSELEY.—On October 7th, the Rev. F. Perkins, M.A., of Rawdon College, was publicly recognized as the pastor of the church. The Rev. F. Perkins, of Farringdon (father of the newly-elected minister), the Rev. S. G. Green, B.A., president of Rawdon College, and the Rev. J. P. Barnett, of Birmingham, conducted the services.

NECTON, NORFOLK.—The Rev. Mark Noble, of the Rev. C. H. Spurgeon's College, was publicly recognised as pastor of the above church on Oct. 7th. The Rev. W. Woods, of Swanham, J. L. Whitley, of East Dereham, the Rev. S. B. Gooch, of Fakenham, and the Rev. J. T. Wigner, of Lynn, conducted the services.

RICKMANSWORTH.—Oct. 19th, recognition services were held in connection with the settlement of the Rev. W. Omant, as pastor. Revs. Dr. Hurndall, C. Bailhache, E. Adey, J. Statham, W. Fisk, and W. Warn, took part in the proceedings.

WESTON TURVILLE, BUCKS.—Interesting services were held on Oct. 28th, when the Rev. J. Butcher, late of Thorpe-le-Soken, Essex, was recognised as pastor of Union Chapel. Revs. F. Tucker, B.A., of Camden Road, London, F. Hood, of Ford, J. J. Owen, of Princes Risborough: A. Dyson, of Haddenham; C. H. Harcourt, of Missenden; W. J. Gates, of Aylesbury; and E. Foster, of Wendover, conducted the services.

WINDSOR, Oct. 19th.—The Rev. Stewart Gray was recognised as pastor of the church at Victoria Street. The Revs. John Aldis, John Graham, and S. Eastman, took part in the services.

HARTLEPOOL.—The recognition of the Rev. W. M'Phail took place on Nov. 3rd. The various parts of the service were conducted by the Rev. W. Walters, of

Newcastle; W. Leng, of Stockton; W. Bontems, of Middlesborough; J. Chater, of West Hartlepool; and the Methodist and Independent ministers of Hartlepool.

ULEY, Oct. 27.—The ordination of Rev. W. C. Tayler, late of Pontypool College, took place. The Revs. T. Newman, F. Overbury, E. Probert, Dr. Thomas, and other ministers conducted the services.

MINISTERIAL CHANGES.

The Rev. A. Pitt, of Burton-on-Trent, has accepted the unanimous invitation of the church at Drake-street, Rochdale.—Mr. Isaac James, of Pontypool College, has accepted the unanimous invitation of the churches at Beaumaris and Llangoed, Anglesea.—The Rev. J. Jenkinson, of Oakham, has informed the church under his care, that he intends in February next to resign the pastorate which he has sustained for nearly fifteen years. — The Rev. F. Britcliffe has resigned the pastorate of the Baptist church, Doncaster. —The Rev. R. Ward, of Glossop, has accepted the unanimous invitation of the church at Hunslet, Leeds.—The Rev. Jeremiah Griffiths, of Ponthenry, Carmarthenshire, has accepted the unanimous invitation of the church, Llansamlet, Glamorganshire.—The Rev. J. Allen, B.A., late of Regent's-park College, has accepted the unanimous invitation of the church, Hook Norton, Oxon —The Rev. W. J. Osborne, late of Kilham, has accepted the invitation of the church at Earby-in-Craven. — The Rev. T. W. Handford, of Rawdon College, has accepted the unanimous invitation of the church at Moor-lane, Bolton. —The Rev. G. Whitehead has resigned the pastorate of the church at Shotley Bridge.

RECENT DEATH.

MRS. POTTENGER, OF WOODCLIFFE, RAWDON.

THE lamented lady who forms the subject of this brief notice, was born in Nottingham, June 13th, in the year 1805. She was the eldest daughter of John and Ann Baker, both of whom were members of the Baptist church, in George Street, Nottingham, now under the pastoral care of the Rev. James Edwards, in which they were highly esteemed for their eminent piety and Christian consistency. Mr. Baker was for many years a deacon of this church, and one of its most active friends. He was remarkable for the degree in which he possessed the gift, and it may be added the *grace*, of prayer.

The pious influences of home and the religious instructions of the sanctuary, were not lost upon the mind of Miss Baker. She early became a disciple of Jesus, and on the first Lord's day in January, 1825, at the age of twenty, she was baptized by the Rev. J. Jarman, who was at that time the pastor of the church in George Street. Her profession was neither formal nor fruitless, but was an act of entire self-consecration; she threw herself with zeal into every department of Christian labour connected with the church of which she was now a member. The mission found in her an active collector, the Sunday School a zealous teacher, and the Dorcas Society a devoted member. Endowed with great natural energy, and fired with great religious zeal, her presence was felt most beneficially wherever good was to be done.

Providence, it eventually appeared, had destined her for a sphere of life congenial with her tastes, and one which afforded scope for the varied gifts of mind and heart which distinguished her. She became in the year 1832, September 6th, the wife of the Rev. T. Pottenger, at that time the pastor of the Baptist church in Aberdeen; and the relationship thus formed for a period of thirty years proved a source of great mutual happiness. Those who had the privilege of residing for a time under their roof, or of enjoying their intimacy, never lost the impression of the scene of conjugal and domestic bliss which their home presented.

The position of the minister's wife in relation to the church is an important one, for the usefulness of the minister depends not a little upon her intelligence, prudence, and co-operation. On assuming that position, Mrs. Pottenger proved herself to be remarkably adapted to discharge its duties and responsibilities. Upon her mind, naturally gifted and refined, were grafted the results of early culture and the graces of true religion, forming together a character of singular completeness and attractiveness. While her general intelligence and her ease and courtesy of manner, fitted her to grace the drawing room of the rich, the genuine humility and benevolence of her heart enabled her to feel at home in the dwellings of the poor. Her time and energies not being divided by the care of a family, she was able to devote them more extensively than she might otherwise have done to the work of doing good, and to domestic visitation in particular. In this truly Christian work she excelled. Her

visits to the house of mourning especially were frequent, and were prompted less by a sense of duty than by that real Christ-like sympathy which naturally links itself with human suffering, and finds its greatest happiness in mitigating human woe. To the poorer members of the church and congregation she was consequently an object of great affection; they could approach her in their trials and find in her a judicious counsellor and a sympathising friend.

The power of acquiring and retaining the friendship of others was possessed by her in a remarkable degree. So closely did her heart seem to knit with the hearts of those in whom she once reposed confidence, that time and change of circumstances, which so often destroy or weaken our social attachments, seemed only to make hers more fresh and strong. Tranquil and invariable in her disposition, quick in her perception of the just and proper, and cordial and vivacious in her manner, her society was most highly prized by all who knew her. She was one of those bright and joyous spirits which create around them an atmosphere like themselves, and in whose presence cold formality and corroding grief cannot live. It was her lot to reside, in the course of life, in various places and in connection with various churches of importance, and the extent to which her character was appreciated may be seen by the numbers of individuals and families in Bradford, Newcastle-upon-Tyne, and elsewhere, who were thrown into the deepest sorrow by the calamity which issued in her death. Her inner life was as beautiful as her outer life was consistent and useful. There was nothing ostentatious or obtrusive in her piety, but it was nevertheless vital, and marked by strong attachment to religious truth and a deep experience of the things of God. Her private devotion was most fervent and constant. Her note book for the year, always filled with dotted dates, showing the birth-days of individuals whom she loved, and marking them out as the objects of *special* prayer for the day, told how close and habitual was her intercourse with heaven. The names which occurred in this roll of prayer were often those of young friends, for whose conversion to Christ she was deeply anxious. While her piety was no attempted compromise with the world, it wore so rational and cheerful an aspect, and exhibited its influence so strikingly in the sanctifying and sweetening of natural enjoyments and social ties, that the young were attracted by it and their hearts won. The influence thus insensibly and noiselessly made by her own daily life upon the heart and life of others was great and salutary, and promotive of the glory of Him to the power of whose grace must be ascribed the fashioning of the many beautiful, and delicate lineaments of her character.

Although death presented itself to her in a peculiarly painful and sudden form, it brought along with it no terrors. She was thrown from a carriage, along with several other ladies, at Newcastle-upon-Tyne, on the 17th of September last, while on a visit of condolence to a valued, and bereaved friend, Mrs. T. C. Angus. It soon appeared that her injuries were fatal. When informed of this, she said, "All is well; I know whom I have trusted; I should perish everlastingly but for Christ."

At a subsequent period she repeated, with much emphasis, several hymns and portions of Scripture expressive of prayer and trust, such as the whole of "Rock of ages cleft for me," and the twenty-third psalm. Her home at Woodcliffe, so beautifully situated and so happy in every respect, now to be seen by her no more, was once referred to, when she remarked, "Do not think I grieve for it. I am going to a home incomparably superior—a mansion in heaven!" At another time she said, "I have perfect peace; the blood of Christ cleanseth me from all sin." With that unselfishness which always characterized her, she was chiefly anxious, even in death, for the consolation of those around her, and especially for that of her beloved and sorrowing husband. She suggested arrangements for his future comfort, thanked her loving attendants for their unwearied kindness, spoke of friends whom she should meet in heaven, and sent messages of love to friends on earth. She watched carefully the progress of dissolution, and when death appeared very near, she said, "I think I'm in the valley now." The last expression she was heard faintly to articulate was,

"Let me hide myself in thee."

Soon afterwards, at half-past four o'clock in the afternoon of Sunday the 20th of September, she peacefully slept in Jesus, and her happy spirit went home to God; the closing scene, as one who was present expresses it, "making all who witnessed it wish that their end might be like hers." *Leicester, November* 10th.

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THE MISSIONARY HERALD.

OUR FUNDS.

A DEFICIENCY OF SEVEN OR EIGHT THOUSAND POUNDS IS ANTICIPATED IN THE INCOME OF THE BAPTIST MISSIONARY SOCIETY FOR THE PRESENT YEAR.

At the annual audit, in March, 1863, a balance of £1,176 10s. 5d. was found to be due to the Treasurer. As the year began with a surplus of £3,707 14s. 7d., the excess of expenditure over income had been nearly *five thousand pounds*. Unless, therefore, some immediate and vigorous measures are taken to increase the income above that of 1863, the present year must close with a very large and oppressive debt.

This deficiency may partly be traced to the influence of the late Cotton Famine, which straitened the means of many wonted liberal supporters, and diverted into other channels the contributions that otherwise might have been devoted to missionary extension; but partly, also, to a large diminution of receipts under the heads of Donations and Legacies, amounting last year to £3,252. Christian societies and churches on the Continent also made earnest appeals to the liberality of our friends, owing to the falling off of their usual receipts from America.

The present difficulty is further increased by the extension given of late years to the Society's operations. Encouraged by the enlargement of the funds placed at their disposal during the five previous years—the income rising from £22,943 15s. 10d. in 1858, to £33,151 4s. 10d. in 1862—the Committee from year to year added to the number of their missionaries and native agents. In 1858 there were forty-eight missionaries employed; *now*, there are sixty-three, with a staff of two hundred and eight native preachers and ninety-six schoolmasters.

The quelling of the Mutiny in India opened new fields of missionary enterprise, and gave intense urgency to the claims of that land of idols on British Christians. Ceylon, Africa, Hayti, and Brittany, demanded more labourers. The remarkable events which burst through the barriers that for ages had excluded the Gospel from China, gave fresh force to the appeal for help so often made without avail to our churches. These appeals were felt to be irresistible, and a new mission was begun amongst the thirty millions of people in the province of Shantung.

Now, unless the income of the Society can be raised to that enjoyed in 1862, *many of the missionaries sent forth in answer to these providential openings must be withdrawn.*

The Committee dare not take upon themselves the responsibility of doing this, without first solemnly appealing to the friends of the Society for aid. If this be withheld, there is no alternative. Promising fields of

missionary labour must be abandoned; the staff of labourers must be reduced; the Committee must be deaf to the cry of the perishing!

Shall it be so? Can it be *right* to recall brethren from the work of God, to which they have given their lives, and have been consecrated by the prayers of the churches? Does the necessity really exist? Are the missionary resources of Christ's Church exhausted? The Committee ought not to assume this. They will, therefore, await with the deepest solicitude, yet with trust in God, the response that the churches give to their appeal.

THE NATIVE CONVERTS OF BARISAL.

BY THE REV. J. C. PAGE.*

You ask what these people are like *at home*. Well, look in, if you please. You will be welcomed with salaams, and by several joyful countenances. You will be made to feel that you confer an honour by your visit, instead of being told that you by your white face defile a Bengali hut! Doubtless, you will meet with people laborious or lazy, loving or quarrelsome, cleanly or dirty, neat or untidy, as all even in England are. Still, think a little. Here are facts. Women at home are no longer slaves. The privileges of social or religious life do not belong solely to their lords. Men address their neighbours' young wives by the word "sisters;" the elder wives, occasionally, by a word meaning "eldest sister," implying respect; the old women by the term "mother;" and, withal, there is intercommunication of a right kind. At meals, though, mostly, for lack of servants (!), the wife (as in Abraham's day) serves the husband, the two will not object to eat together. And over twice two thousand meals every day, "the blessing" is asked of the God of heaven by those who, not very long back, never dreamed of any one greater or more beneficent than the gods or goddesses or the "five elements." In hundreds of families, husband, wife, and children meet together, once (if not twice) a-day, and have "family worship,"—this blessed ordinance of domestic life. In hundreds of homes there is the Bible,—long unknown, unseen, unpossessed; and this precious volume constitutes the book of the family. The oft-questioned missionary will still be asked, "How many *real* Christians have you got?" "Really, have you *any true* Christians?" We are, I am bold to say, not wholly unprepared for such inquiries. At the same time, I may be pardoned if I say that like questions might be asked in other lands, and among more favoured communities. Still, we can point you out some *four hundred* persons, to whom we might use the words of the Apostle, "Ye are washed, ye are sanctified; ye are justified in the name of the Lord Jesus." And these four hundred men and women we would in charity hope fear God, love Jesus, and understand why they love Him who *so* loved them. It is not easy to get a complete view of them in a hurry, for they constitute fifteen different churches, each having its own teacher. But their characteristic habits or customs are alike. Every month they "remember" Jesus's death in the ordinance of the Lord's Supper. They periodically hold "church-meetings," and maintain discipline among themselves, excluding the unworthy, bringing home the penitent, or encouraging the inquirer. Their law is the Bible, and the Bible *alone*. They live, generally, in love among themselves, and in peace with all men. They are often jealous of one another, lest any one should, through temptation, bring dishonour on the Name. They strive, in some degree, to bring in their heathen neighbours to a participation of their own privileges, and many a night might have many of them sat up, or travelled from place to place, to encourage a man to cast away Hinduism and become a Christian. They are a marked people, strange, and differing. The heathen know them to be not of their own; and

* From Dr. Mullens' "Ten Years' Missionary Labour in India."

sometimes the heathen say of a Christian, "He is a *baptized Christian*, why should he do so?"

Next, mark the *end* of some of those who were of these people. In eleven years we have had, as nearly as I can ascertain, *four hundred* deaths among us. Of many of those who have died I can testify, either from personal observation, extending to not a few cases, or from the evidence of truthful witnesses, that they have died in the faith. Take half-a-dozen from among half-a-hundred facts. A grey-headed man, whose long youth and manhood had been spent in the service of idols, desires nothing better in his last days than the consolations of the Bible; conversation of heaven and Jesus; and sees nothing more in his last moments than the Saviour of Sinners extending His arms of pity towards him. A feeble, worn-out, aged woman breathes her last, talking of none but Christ! none but Christ! for He alone died for sinners! A mere lad, suddenly, in the freshness of youth, laid low, speaks in most touching sentences, as life ebbs fast, of Jesus, the Friend of sinners,—nothing else. A man in the prime of manhood feels he is dying, begs that he may be taken out into the verandah of his house, be surrounded by his brethren, and helped up as he prays, and, praying, he falls into the arms of death. A young woman, reclaimed from a bazaar, having learned to read the Bible (and long she read it, poor thing!), learned, too, of Christ. When she came to die, it was nothing but this,—"Call the teacher; let him tell me of Christ! of Christ!" A child, who had been taught to read the sacred Scriptures, in the awful agonies of spasmodic cholera, raises himself up to pray to Jesus, and, in the midst of all his pains, forgets not Him who endured still infinitely more cruel agonies for man! These are but specimens, not the sole instances. Many begun Christians, and were sneered at; they ended Christians, and have been remembered.

MISSIONARY VISIT TO THE FAIR OF JATRAPORE.

BY THE REV. THOMAS MARTIN.

THIS mela is held on the bank of the river between Barisaul and Khoolneah. It is about two days' journey by water from the former place, and less than half a day's journey from the latter. *Jatrapore* means, literally, *town of the journey*, and derives its name from the fact that, close to this town, the car of Jagannath is annually drawn along the way prepared and set apart for it. The name of the mela is *rathjatra*, which literally means, *the journey of the car*. Hence Jatrapore, the name of the town near which the mela is held. At a bend of the river here, and close to its bank, is the way of Jagannath's car. This way is about 250 yards long, and nine or ten yards wide. On each side is a double row of trees—the tall, slender, graceful betel-nut; the thicker, but no less beautiful cocoa-nut; the wide, branchy, and much-esteemed mango and jak; with here and there other trees of less size and beauty, all rejoicing in their unpruned, native luxuriance, holding each other in close embrace, and forming a shade and an avenue, almost alike impervious to the rays of the sun and the breezes of heaven. It is early in the morning, and the people are just commencing to erect their little mat-huts under the trees on each side of the road, where they will exhibit for sale their different commodities; for the mela will last three days. Meantime we walk to the end of the avenue where the car of Jagannath stands. It is a huge, ugly, unwieldy thing. The body, or frame of the car underneath measures upwards of twelve feet in length, and the same in breadth, and is constructed with huge blocks of wood, between which there is just space enough left for the action of the wheels. These wheels again are made of large blocks of wood, about three feet high and six inches thick, with a hole in the centre of each, through which is inserted a round thick piece of wood on which the wheel revolves. Inside the frame, and exposed to view, are three rows of wheels with three in each in row. Over these wheels is erected a platform about six feet high, but of less length and width than the frame. At

each corner of this platform, on the top, stands a female figure as large as life, and carved in wood. These females were formerly companions of Krishna in his lascivious frolics with the milkmaids in Brindabun. Each female is naked from the waist up, and the figure and posture of each are studiously adapted to catch the eye of the lascivious. Between the two female figures in front of the car are three male figures of larger size standing with staves in their hands, and constituting, as it were, the body-guard of the great idol Jagannath, who sits behind them on a higher platform. On the four sides of the car, and deeply engraven in the wood, are representations of the Hindoo gods and goddesses, and other figures suited to the vitiated taste and imagination of the people. On one side the gods are represented in the act of churning the sea for the production of *nectar*, or *the water of life*. A serpent is once twined round the churning-staff in the middle. Some hold it by the head, and some by the tail; now they pull this way, and now that way! On the same side, a little farther on, the ten incarnations of Vishnu are represented. But on the opposite side are figures too horrible, too obscene, to be even named! And, oh! abomination of abominations! men, ay and women too, who have come to the mela are to be seen at these filthy figures, feeding the lust of the eye from morning till night!! If it is unlawful to exhibit obscene pictures, surely it is unlawful to exhibit these obscene figures. The magistrate should see to this.

In the centre of the platform that we have just been describing another is erected, about five or six feet high, for Jagannath himself, whose name signifies *the lord of the world!* Behind him stands his brother Balaram, and at his feet his sister and wife, Subhodra! A more hideous monster than this said Jagannath could not well be imagined. In appearance he is neither like man nor beast, but a huge, bloated, ugly creature without hands and feet! A torn cloth is thrown over his shoulders, and a large white umbrella is suspended over his head to keep the rays of the sun off him!

The people are now gathering fast to the mela, and we take our stand in the shade of a large tree, for the heat is oppressive. In a few moments we have a crowd of hearers. John begins, and speaks about half an hour. I follow, but before my address is finished the bell rings. There is a rush to the car. Two thick strong ropes, each about fifty yards long, are attached to each side of it in front. Young and old—men, women, and children—as many as can lay hold of the ropes, and as many as can put their hands to the car behind and on the two sides, give it a pull and a push, and the great thing advances a few paces. It stops, and all with one accord turn their faces towards the car and bow to the earth. Two large wooden horses, resting their heels against the front of the car, and tightly reined by the head and neck to the top of it, are standing in space, and, as it were, in the act of pulling. But the Hindoo cannot make even a horse without presenting some disgusting object to view indicative of his corrupt taste! Two old bairagees, who own the car, are seated in front to receive the offerings which the people bring as soon as the car stops. These offerings consist of sugar, sweetmeats, milk, mangos, plantains, and such other fruits as the season produces. But all these are not retained. A process of giving and receiving goes on. All who give, and sometimes more than those who give, hold up their hands to receive a little of the *prosad* (the things which have been offered to the idol). Mussalmans, we sometimes observed, are not ashamed to hold up their hands in the crowd. Sugar has an attraction for *them*, too, even at the foot of the idol! Whilst we are observing all this, the preaching is continued, and the people around us are listening attentively. But now the bell rings again, and hundreds with one accord, as before, lay hold of the ropes. They pull, and the car advances a few paces farther, and again all bow to the earth with their faces towards the idol. The car is now in front of us, and we take the liberty of pointing out the folly of worshipping such a creature. We show them how much more reasonable is the way of salvation, which we have made known to them, through Jesus Christ. They nod assent. "It is of no use," they say," "to worship idols; it is all folly; but (the Hindoo is much more ready to acknowledge his faults than he is to abandon them) we cannot become Christians yet. By-and-by we shall all

be Christians." An old Brahmin, who had been listening to us for some time, observing me wipe the perspiration off my face, came up to me and said, "Ah, you have to exercise much patience, and suffer much in making known your religion to these ignorant people, but the time is not far distant when your religion will be our religion, and your God our God. It must come to that." This is the *conviction*, though not the wish, of thousands who now worship idols.

We have preached the Gospel, discussed with the people, and answered their objections, for about four hours. It is now 3 o'clock in the afternoon. The boat-racing has commenced, and we must leave off. The drumming, singing, dancing, mirth, and frantic excitement of the day now begin. Narrow, light racing-boats, from twenty to thirty yards long, and some of them even longer, are made at the expense of the landlords and wealthier farmers of the country round about, and sent to these melas. Each boat contains about fifty or sixty men. On each side of the boat, from one end to the other, is a line of rowers sitting as close as they can to each other. The little oars which they ply are held in their hands, and are in no way attached to the boats. Besides the rowers, there are in each boat some six or seven singers, and one or two men with guns, which they charge and fire at short intervals. The boats race up and down the river until late in the evening, and all this time the singers, who stand in the middle of the boats, continue to sing lascivious and obscene songs in praise of Jagannath. The dancing motion of the singers, the contortions of their faces, the loud, screeching tones of their voices, and the throwing about of their arms and legs in a wild, frantic manner, give them an appearance more like that of demons than men. But the suppleness, agility, dexterity, and perseverance of the rowers are perfectly marvellous. In boat-racing, the Oxford students would have no chance in competing with these Bengalees. While the racing is going on the two sides of the river are lined with boats, all filled with people; and the noise, din, and excitement are quite indescribable. But one thing is worth noting. Boat-racing and such like things, may be pleasant exercises and amusements in themselves, but when we consider how much these amusements tend to uphold and popularize the false religion of the people, and how closely connected and interwoven they are with it, we can understand what object the landholders have in view when they give their countenance and support. If they were to cease from encouraging these things, Hindooism would soon lose its power. It is bolstered up by *their* influence, and these periodical sports.

The next day the mela is not so large, and there is no boat-racing. The car, on its slow, sluggish journey, has advanced almost to the other end of the mela. It is 11 o'clock in the morning, and the people are assembling. We take our stand in the same place, and in a short time we have a crowd of hearers. We deliver three addresses without interruption; but, at last, a tall respectable-looking man comes forward and asks, "What is sin? Without God there is neither heaven nor hell, sin nor righteousness. God is the author of them all." "What are the attributes of God," he was asked, "is He holy and merciful?"—"Yes." "Would you teach your own child to steal and tell lies?"—"No." "How, then, can a holy and merciful God teach us to sin? And, besides, you yourself, by every act of worship that you perform, acknowledge that you are a sinner; and if you wilfully and without cause wrong your neighbour, you know in your heart that you yourself are to blame." He acknowledged the force of this argument, and continued,—"But if I throw off this (pointing to his *poita*, or sacred threads) and become a Christian the people will not *salaam* to me, nor respect me as they have done hitherto." "Ah, there is the secret! You live among a poor, ignorant, deluded people," he was told, "and you receive from them that honour which is due to God alone. It is for this you wear these threads, and for this you will sacrifice both soul and body. The end is selfish and worldly. But," he was further asked, "do Christians receive no honour? Have you ever seen how much respect, and how many *salaams*, the Judge of Barisaul receives when he rides out in the evening? he is a Christian, and wears no *poita*. There was a time, too, when England was buried in darkness as gross as that of Bengal, and when the people of that land were addicted to practices as vile and debasing as those of the people of this land. But

what has Christianity done for England? Is there a race on earth to be compared to them in wealth, power, honour, learning, and science? What Christianity has done for England it will yet do for Bengal in spite of your opposition, and your false notions of honour."—"It is all true; it is all true, we shall all be Christians yet," was the reply.

We are told that very few people will come to the mela on the third day, and consequently we prepare to leave. But close by there is a large brick house, or cluster of houses, in which live a number of bairagees (*bairagee* means literally one who is free from passion) who own the car and large estates here. Before leaving the mela we determine to visit these men. An old man conducts us through three or four narrow passages, and we find ourselves in a small, square, open courtyard, where ten or twelve bairagees are sitting. Though rolling in wealth, they look a dirty, sickly, debauched lot. They offer us a seat such as they have to give, and we soon get into conversation with them. *Bairagees* generally live a vagrant life, wandering through the country, and living on the alms of the people; but these are men of substance, and are more disposed to give than to receive. They are devotees of Jagannath, and seem well versed in the *shastras*. In reply to a question as to what we had come there to do, we told them we had been proclaiming, during the last two days, the religion of Jesus Christ, and distributing the Christian *Shastras;* and in a few words we pointed out to them the way of salvation through Jesus Christ. "But what is the use of changing one's religion," they ask; "each man's religion is good for him. Every man does as God makes him do. He cannot move hand or foot without God. He can do good and he can do bad, he can tell the truth and can tell lies, but it is all by the power of God. With God truth and falsehood, good and bad, are all the same. There is no distinction. We cannot help making the car of Jagannath and worshipping the image thereon. It is God in us that does all." Such was their line of argument, and we endeavoured to show them how inconsistent it was with some parts of their own conduct. "You yourselves recognize the existence of merit and demerit in man, the power of doing good and evil, and you treat him accordingly. You now give God credit for everything right and wrong, but when man injures you, you are ready enough to punish him! When God gives us laws and commands He means us to obey them, otherwise He would neither be God nor man. And when we tell lies, or wrong our neighbour, we have compunctions of conscience, and God who implanted these feelings within us meant them to be a check." To all this they listened attentively, and after saying a few words more regarding the way of a sinner's acceptance with God we took our leave, and left the mela.

After preaching we distributed a large number of Gospels and tracts each day, and then told the people that, if they wanted larger books, they could get them at our boat by paying a small price for them. For the New Testament, bound in cloth, we charged *four annas*, and for smaller books, such as Genesis, Isaiah, The Psalms, &c., we charged *one anna* each. In this way we sold a considerable number at the mela. In adopting this plan we have two objects in view—only those who can read will buy, and universal experience testifies that those who buy will take care of what has cost them something.

20*th*, *Talisser*.—In this market, again, we had a good many hearers, but a Mussalman interrupted the preaching a long time by a discussion about Mahomed and the Koran. Without proof or rhyme or reason, he argued that Mahomed was the *last* prophet sent by God, and the Koran the *last* shastra.

21*st*, *Sunday*.—On our way home we called on Baboo Shem Chunder Nath, and had worship with him and his family. Gave him a Bengali Bible, and Gour Mohun, a native Christian, a New Testament.

DEATH OF BOLARAM CHAUDARI, NATIVE PREACHER OF CUTWA.

BY THE REV. R. J. ELLIS.

It is with sincere regret that we record the death of our native brother Bolaram Chaudari, of Sewry, who rested from his earthly labours, after a severe illness of

nearly a month, on Saturday, June 6th. Those who knew him will remember his strong well-built frame, and zealous activity, and will doubtless be struck at the suddenness of his removal. For the greater part of the last eighteen months he was located at Cutwa, where, after the last rains, he was seized by the prevailing epidemic more than once. In January of the present year he was so ill, from that cause, that there was little hope of his recovery; but on being sent to Sewry, his native place, he soon rallied, and when his strength was sufficiently re-established he returned to Cutwa. Again, in April, he visited Sewry, and those who then saw him and heard him preach rejoiced that he was so well, and anticipated for him a long career of usefulness. Some time after his return to Cutwa, however, he was laid low by what has proved to be his last illness, abscess at the angle of the jaw. This was accompanied by erysipelas, from which he appears to have recovered, and but for the intense heat prevailing at the time he might, humanly speaking, have again become quite well. But the abscess having pointed inwards, and continued to discharge for many days, mortification set in, and finally was the cause of his death, which took place at Sewry, whither in the meantime he had been removed.

Whatever were the faults of our departed brother—and it is allowed they were many—those who knew him best, loved him for his sincerity, his boldness in the proclamation of the Gospel, his readiness to endure fatigue for the spiritual welfare of his fellow-countrymen, and withal for his obliging and amiable disposition. Though not a regularly trained preacher, he yet excelled in his mode of handling Gospel truth, and in putting to silence its numerous adversaries. He was no mean Bengali scholar, in which language he showed considerable aptitude for versification. From his having resided in many parts of Bengal, he knew well the various dialects of the language. He was well acquainted with Hindi and Urdu, and was a powerful reasoner with the Mussalmans. He had besides acquired the Oriya, in which language he could also with acceptance convey religious instructions. His acquaintance with the Hindu shastras was very extensive, and, above all, he was *at home* in the Handbook of Christian truth, the Bible. He loved his Bible and Him whom it reveals, of whom he lost no opportunity of telling his fellow-sinners. The Lord Jesus was his stay and his only support; and feeling this himself he delighted to recommend Him as an all-sufficient Saviour to all. Preaching in which the Saviour was not prominent displeased him greatly, and he was not slack to reprove the preacher who did not shew the way of salvation plainly. Thus it appears that, latterly at least, his errors in judgment were not sins of the heart,—and the last prayers he was heard to utter by the writer of the present notice, were full of bitter self-reproach for sin; and, whilst full of faith, betrayed a knowledge of the intense wickedness of his own heart, and grief for transgression of the law of the loving Saviour, which which was truly affecting.

He was brought to know the Lord at Sewry nearly twenty years ago, and suffered much persecution from his idolatrous relatives. They disowned him; nevertheless he continued faithful to them, and to the time of his death labored and prayed much for their conversion. His efforts in this direction, as also among the heathen, were so far successful, but not to his full desire, and almost his last words betrayed his affectionate solicitude for the salvation of his mother and other relatives.

In addition to the Bengali work he might have done had he lived, it was intended that he should learn the language of the Santhals, and be one of the pioneers of the proposed mission from Sewry to those interesting people. His unexpected death will probably be the means of postponing the Society's operations among them.

At a time when devoted laborers are so much needed in Beerbhoom, and many parts of the field there seem to invite to earnest labour to be repaid with speedy fruit, the removal of such an efficient laborer is a heavy affliction. The friends of missions will magnify the grace of God in giving his departed servant a safe retreat from the storms of temptation to which he was exposed, in taking him to

Himself through the blood of Jesus Christ His Son, which cleanseth from all sin. Let them by such a case as this be stirred up to earnest prayer that the church in Bengal may be blessed with many as laborious and efficient men, whose lives shall be more faultless and longer spared, and whose efforts shall be attended with more abundant success.

TRIALS OF THE CONVERTS IN AFRICA.

BY THE REV R. SMITH.

We are surrounded by two classes of people—the free and the slave (the position of the latter, I think, in some ways resembles the serfs in Russia). The slaves far outnumber the free, and are always ready to resent an outrage, an instance of which took place last Monday. A freeman took up an axe, and cut a deep gash in a slave's shoulder, and for a time his life was despaired of. The slaves immediately armed, and spread desolation around the offender's dwelling, by destroying his houses, and cutting down all his plantain trees, and forcing him to escape to the bush for protection. A few months since a slave by the name of Long Yamsey, after giving evidence of a change of heart, was baptized and admitted a member of the Church; his master, from some ill-feeling or other cause, went to his house or hut about midnight, took him away to a canoe, and after securing the poor fellow, returned to his slave's house and plundered it of its little contents that the man had procured by labouring for us. When the master had done this, he took the man away into the country and sold him to pay a debt. Had this slave remained in his country's foolish and sinful ways, his master would have been afraid to sell him away from Cameroons. I have seen King Bell on the subject, and he has promised to use his influence in getting the man brought back where he may hear the Gospel. If he is brought back again we shall have to advance to the Church the money to purchase his redemption. I understand that each of the Chiefs signed a treaty with the late Consul that every person shall have freedom of worship in this river; but that, like other papers, is almost invalid, and we have to fall back upon ourselves, or, rather, upon God.

THE OPENING OF A MISSION CHAPEL IN SAN FERNANDO, TRINIDAD.

BY THE REV. W. H. GAMBLE.

It is with feelings of devout gratitude and thankfulness that I now write to say that our new chapel was opened for divine worship on Sunday last, the 20th September. In the morning my dear brother Mr. Law preached an impressive sermon from 2 Chron. vi. 18, "But will God in very deed dwell with men on the earth?" Then after the sermon he came down to the table on the platform and dedicated our little girl. It was a new and interesting, as well as a solemn service, for the people were mostly from other churches. Indeed, the bulk of them were Presbyterians, and they looked with strange attention upon that which they had never seen before. The Rev. Mr. Lambert, Presbyterian minister, was there with all his people, he having very kindly closed his church for the day. A collection was taken up which, with that in the evening, amounted to the sum of 32$, considered here as equal to 200$ in Port of Spain.

In the evening, the Rev. G. Lambert preached from Psalm 110, v. 3, "Thy people shall be willing in the day of thy power," an earnest and eloquent sermon which was listened to with deep attention. The attendance was very good indeed; the chapel was full both morning and evening.

On Monday evening, 21st inst., we held a Soiree and Public Meeting; the tickets for the soiree were readily purchased at 2s. each. We gave a service of tea, cake, tarts, buns, prunes, raisins, bananas, oranges, and plums, to about 200 persons. A choir, accompanied or led by a harmonium, sung several anthems and sacred pieces of music, adding much to the pleasure of the evening. Revs. Messrs. Brodie, Lambert, Dr. Horsford, Shrewsbury, Dickson, Braithwaite, and myself, gave addresses. The chair was ably filled by Mr. Law. I simply made a statement of the way in which the money had been obtained, wherewith the cost of erecting the building had been defrayed. It has cost about 2300$; 960$ from the society, and 700$ gathered here leaves a debt of about 500$ upon the chapel. I am not yet in a position to say exactly what the debt is, but in a few days I shall know the amount of outstanding bills, and have learnt the sum realised by collections and soiree.

The chapel is built, and I am indeed thankful to Almighty God for his goodness and mercy, and I trust and believe that he will, in due time, enable us to raise a spiritual temple to his praise.

A CONVERT FROM POPERY.

Towards the close of last year, when proceeding to Brittany, Mr. and Mrs. Bouhon were introduced to a young lady proceeding from England to Morlaix, of whom Mr. Bouhon mentions the following interesting facts:—"As we were leaving the port of Havre," he says, "the captain begged that my wife would befriend, during the passage, a young lady also going to Morlaix. In the course of conversation with her, we ascertained that she had been sent to this very Catholic land in order to strengthen her new faith, as she was a convert to Romanism. We spoke to her plainly about Popery, and assured her of our sympathy if she required it. Often has she been to our house, and oftener still has she written to my wife, to say how she has been deceived by those she considered for a time her spiritual directors. She begged for a Bible, but could find none in the house where she lives. We sent her one, with select tracts, and she seems to see now the wide difference between truth and error. Although pressed not to mix with Protestants, her conduct thus far shows resolution to persevere in Bible doctrine and practice as much as possible. A priest of the town, who understands English, was confronted with her, and desired to hear her confession, but it seems his English is so barbarous that she could not understand anything he said. Her stay here is likely to be over a year, so that she will have ample time and opportunity to study the real contents of 'la boutique du Pape' (the Pope's shop), as many Roman Catholics themselves call their church."

In a letter lately received, Mr. Bouhon thus continues his narrative:—"You will hear with pleasure that the governess has finally left Popery. She has gone into a convent *only for three months*, and just to see what secluded religious life was like. The trial sufficed to convince her. In constant fear, and annoyed at the attempts made to keep her longer than the stated time, she left the convent on Sunday, 28th June, during mass, and ran for an hour till she arrived in town at our door. She begged to be admitted and hidden for two or three days, lest any priest should seek after her. Of course she has nothing to apprehend, as French law protects her even if she were a French subject. The excitement under which she has been labouring so long produced a fit of illness. Proper care and quiet have already done much for her, and we hope she will now be able to give full attention to her religious condition whilst waiting until a suitable engagement can be found."

MISSIONARY MOVEMENTS.

CALCUTTA.—An interesting fact reaches us from Calcutta. A large number of Hindu gentlemen have petitioned the Viceroy to suppress polygamy. They affirm that the spread of education and the improved tone of public morality, have cleared the way for the overthrow of this pernicious social custom. It is only among the uneducated or the unworthy that the usage is approved. Morality and enlightened policy, of which the British Government is the representative in the East, equally demand an abrogation by law of the rite of polygamy, and for this the memorialists earnestly pray.

SOUTH COLINGAH, CALCUTTA.—Our native brother, Goolzar Shah, has been called to sustain the loss, by death, of one of his sons; and his church has been afflicted by the backsliding of some young persons. But he has had the joy of baptizing two persons from among the nominal Christian community. Many inquirers present themselves, both from among the Brahmists and the Mohammedans. On one occasion, ten Mussalmans came asking whether the books of Moses contained any prophecy of the Incarnation. Gen. iii. 15, and xlix. 10, were explained to them, and after a long discussion some of them appeared to be satisfied.

CUTWA.—Mr. Reed reports, that the two female evangelists continue to be well received by the native women whom they visit. They have made known the Gospel, during the month of August, to 206 Hindoo and Mohammedan females. The church consists of twenty members.

MONGHYR.—In addition to six English services a month, Mr. Edwards is daily engaged in the bazaars, and especially in visiting from house to house such Hindoos as are found favourably disposed to the Gospel. Two Bible classes are taught, in one of which the evidences of Christianity, and kindred topics, are investigated. For this class, Mr. Edwards will be obliged to any friends who would favour him with copies of Paley, Butler, and Angus's hand-books. The new chapel was to be opened on the 25th October.

BRITTANY.—Mr. Bouhon informs us, that at Guingamp the authorities have come to a decision favourable to liberty of conscience, in the case of three Protestant families whose children were refused admission to a public school.

NORWAY.—Our worthy brother, Mr. Hubert, reports that, notwithstanding much opposition, the Word of God has free course and is glorified. At Krageroi, eight persons have been baptized, and ten others were offering themselves as candidates. Mr. Hubert preaches almost every evening of the week, and three times on the Lord's Day. He is also engaged daily in the distribution of Bibles and tracts.

THE BAHAMAS, TURK'S ISLANDS.—The usual First of August festival has been observed with the customary gladness, the officers and members of the church, with the children, joyfully commemorating the day of their emancipation from slavery. Many refugees from St. Domingo have reached Grand Cay, escaping barely with their lives from the scenes of revolutionary violence by which Puerto Plata has been destroyed. Among the refugees are several of the members of our native church, and for a time all missionary operations must be suspended.

TRINIDAD.—Mr. Law, after reporting the opening of the chapel at San Fernando, adds, that a young female from his Sabbath school has put on Christ in baptism, and been added to the church. Others are on their way to Zion.

JAMAICA, HAYES.—Our native brother, Mr. Duckett, states that his congregations are good; but that he is much straitened for want of books for his schools. The want, also, of pecuniary means has obliged him to dismiss the schoolmaster, and himself and his wife now daily teach the children. He will be most grateful to Christian friends for any assistance.

AFRICA, CAMEROONS.—Mr. Fuller reports that he is busy putting up a place at Hickory Town for preaching and dwelling in. Some injury that had been done to the building by several evil-disposed persons, had been expiated by a fine imposed on the guilty parties by the chief Preso. Mr. Fuller is much encouraged by the seriousness of some of the people. One candidate had been received for fellowship with the church at Bethel Town.

VICTORIA, AMBOISES BAY.—Many of the friends in Fernando Po have visited Victoria lately. The Spanish authorities there are becoming more stringent in their repression of Protestant worship. The private meetings are altogether prohibited, and in the two schools the use of the Bible is forbidden. Mr. Pinnock is much pressed by the friends to receive their children at Victoria; but the want of proper accommodation for them is a great hindrance in the way.

HOME PROCEEDINGS.

During the last month numerous missionary services have been held throughout the country. The Rev. F. Trestrail has visited Reading, and various places in Norfolk. Coventry has been visited by Dr. Underhill, and at the meeting the Revds. J. J. Brown, of Birmingham, and A. Saker, were also present. Mr. Saker has undertaken the missionary services in Oxfordshire, and at Cross-street, Islington. The Rev. J. Allen has greatly interested our friends at Reading, Langham, and in Sussex. At the Brighton meeting Mr. Allen was joined by the Rev. S. Oughton, of Jamaica. Our Indian missionary, the Rev. J. Parsons, has visited Hemel Hempstead, Watford, and Gt. Missenden, and the Rev. G. Pearce has held a missionary service at Edenbridge. Other brethren have kindly assisted at these meetings whose names have not reached us, but for their aid they will kindly receive this expression of our thanks. In almost every case, we believe, the contributions are in excess of last year.

We have much pleasure in announcing that the debt due to the Treasurer in March last is now nearly liquidated, through the liberality of our friends. There remains to be discharged only the small sum of £30 4s. 5d.

As we are going to press we gratefully hear of the safe arrival of our esteemed missionary brother, the Rev. James Smith, and his family, at Calcutta, on the 15th October last. He intended to proceed immediately to Delhi.

AUTUMNAL CONFERENCE AT BRISTOL.

The Autumnal meeting of subscribers and members was held in King's-street, Chapel, Bristol, on the 4th of November—Solomon Leonard, Esq., occupying the chair. It was attended by a considerable number of pastors from the district around, as well as by others interested in the affairs of the Mission. The present pecuniary condition of the society naturally engaged much attention, and the Secretaries entered very fully into explanations on the various questions which were raised. The following resolutions were unanimously adopted:—

"1. That the cordial thanks of this Conference be presented to the Secretaries of the Baptist Missionary Society for their full, clear, and satisfactory explanation of the position and operations of the society.

"2. That the members of this Conference having heard the candid and interesting statements of the Secretaries, desire to express their unabated attachment to the Baptist Missionary Society, their perfect confidence in the committee of management, and their determination to use their influence to increase the permanent income of the society."

A public meeting was held in the evening—E. S. Robinson, Esq., in the chair. Addresses were delivered by the Revds. F. Trestrail, E. Edwards, of Chard, and S. S. Pugh, of Devizes. A more than usual devotional character was given to the meeting by the singing of several hymns, and by prayer offered between the addresses by the Revds. D. Wassell, of Bath, W. Heritage, of Naunton, H. Cowell, of Taunton, and J. Bosworth, of Bristol.

COUNTRY CONFERENCES ON THE STATE OF THE MISSION.

On the same day on which the above Conference was held in Bristol, the ministers of the West Riding of Yorkshire met at Huddersfield. The invitation was issued by the Revds. H. Dowson, J. P. Chown, S. G. Green, and J. Makepeace, members of the Committee, Mr. W. Watson, Treasurer, the Revds. J. Hanson, E. Parker, and Mr. John Hield, Secretaries of the West Riding Auxiliary. At this Conference it was proposed, in order to meet the present exigencies of the society—1. That an extra missionary collection should be made, wherever practicable, before the end of December; and 2. That a thorough canvas of the churches, for enlarged permanent support, should be instituted throughout the West Riding.

The deliberations of the brethren were prolonged, harmonious, and prayerful. It was felt that the support given to the missionary cause among them "is far from adequate to the Redeemer's claims, to the world's necessities, and to the position and needs of our own beloved Missionary Society."

That co-operation may be "fraternal and thorough," a Committee was formed to carry out plans which "it is hoped may greatly stimulate the missionary spirit and ensure systematic and enlarged support." The first measure of the Committee will be to send a deputation to every church, in order to take brotherly counsel with the pastor and deacons, to confer with individual Christian friends, and wherever possible to meet the Church and congregation for friendly discussion and solemn prayer. It is hoped that these visits will be completed within the next two months. Of the Committee the Rev. Thomas Pottenger was elected Secretary.

Our Yorkshire brethren have thus set an admirable example, both by their promptitude and by the decision and skilfulness of their arrangements. From various parts of the Riding very encouraging promises of increased subscriptions and of special donations have been received. "Thoughtful men," writes Mr. Pottenger, "here say, if the Riding were thoroughly canvassed the amount of subscriptions might be doubled."

We have also received very cheering accounts from the West of England. On the 10th of last month, at the meeting of the ministers and deacons of the Churches comprising the Western Association, at Yeovil, the Rev. E. Edwards, of Chard, a member of the Missionary Committee, placed before the brethren assembled a clear statement of the position of the society, and with the most gratifying result. "It was resolved," writes Mr. Edwards, "to have special meetings for prayer on behalf of our Mission next Monday evening, and on the Sunday following to make special collections for the same object. The leading Churches of the Association were represented at our Conference meeting, and all responded to what I said about the pecuniary needs of the Mission very warmly and very earnestly. One gentleman promised a donation of £20, another £10; and I hope our appeal on Sunday week will in all our Churches in this district be to some extent a successful one."

These movements are, we trust, the beginning of an effort that will extend to the whole country. Thus great good may come of our temporary embarassment, and end in a large extension of the Redeemer's kingdom. We shall be thankful to our brethren to keep us informed of what is being done in every part of the country.

CONFERENCE IN LONDON.

A NUMEROUS meeting of pastors and deacons of London congregations, with Treasurers of Auxiliaries and Superintendents of Sunday-schools, was held in the Library at the Mission House on the 10th November. J. C. Marshman, Esq., occupied the chair, and in a few clear statements laid before the meeting the

object of its assembling. He pointed out that unless the resources of the Society were enlarged, the Committee must contract the operations of the Society, by recalling some of the missionaries. None could contemplate the latter alternative without feelings of the most insuperable repugnance. "After seventy years of uninterrupted exertions and success, such a measure was not to be thought of even for a single moment. Of late years no denomination had increased in numbers and resources more than our own, although it might not have come up to that of some others. But when he compared the efforts made in the cause of foreign missions by the Congregational and Wesleyan denominations with the extent of their resources, he was driven to the deplorable conviction that the exertions made in the Baptist denomination were by no means commensurate with its resources. In proportion as the brethren venerated the memory of those good and great men who established the Baptist Missionary Society, and by their zeal and exertions placed it in such a position in the circle of Christian and British benevolence—Fuller, Sutcliffe, and Ryland at home, and Carey, Marshman, and Ward in India—would they be ready to give all the support that might be necessary to the noble institution which they bequeathed to the churches."

Following these important remarks, the Rev. F. Trestrail read a statement which had been prepared by the direction of the Committee, explaining the circumstances which have brought the Society into its present difficulties, and which will be found briefly embodied in the first paper of this number of *The Herald*. In answer to various questions, Dr. Underhill explained that, chiefly owing to the Lancashire distress, twenty-eight counties last year contributed less than in the year previous; that for nearly ten years the operations of the Society had been carried on without being burdened with debt; that the whole of the increased income of the five previous years had been expended on the mission field, the home expenditure last year being actually less than it was six years ago; and that the Society was worked at a smaller per-centage on its income than any other of the great missionary institutions of the country.

No difference of opinion arose on the necessity of making a strenuous effort so to increase the income of the Society as to prevent a withdrawal of missionaries from the field—a course that was warmly deprecated by all. The discussion which followed was confined to the best modes of action. The following resolutions were finally adopted:—

I. "That this meeting of pastors, deacons, superintendents, and secretaries of Sunday-schools of London congregations, met at the invitation of the Baptist Missionary Society, having heard the important statement which has been laid before it on behalf of the Society, desires to express its unabated attachment to the institution, and its solemn sense of the importance of the objects at which it aims: and in view of the urgent and increasing calls for missionary effort, strongly presses upon the committee to allow nothing short of the most absolute necessity to induce them to abridge the labours of the mission."

II. "That this meeting cheerfully undertakes to aid the committee of the Society to extinguish the present debt, and to provide for the anticipated deficit; and recommends the churches to make a special collection for this purpose during the present missionary year, or to adopt such other measures as they may deem most desirable."

III. "That this meeting further suggests that measures be taken by the committee, in conjunction with the pastors and deacons of the churches and congregations, to effect a thorough canvass among them for new or additional subscriptions, in order that the permanent income of the Society may be augmented."

On these resolutions the Committee have begun to act. The first-fruits have come from the congregation of Regent's Park Chapel, in answer to an appeal from their pastor. The extra collection made on the 22nd November amounted to £65 7s. Other congregations will shortly follow this good example.

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

We beg to apprize the Pastors and Deacons of the Churches, that they will receive the usual Annual Circular in due course of post. The amount contributed last year of £734 16s. 11d., showed an advance on previous years; but the claimants are also increasing. From this fund, nineteen widows, with their families, and two orphans, are receiving aid.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS.

These cards are now being issued to our young friends, and we would affectionately urge them to exert themselves to the utmost to obtain the largest amount in their power. There are more than 200 of these most useful Agents in connexion with the Society. The contributions received do not by any means equal the expenditure. They have increased steadily up to 1861, when £517 were received. But last year they fell off to £369. This fact will, we hope, stimulate our young friends afresh.

MISSIONARY SCENES.

A series of large cards has been prepared, beautifully engraved and printed in colours, for rewards and presents to the young. The cards picture scenes and portraits connected with our various mission-fields, mostly taken from photographs and other authentic sources. Each packet contains ten different scenes, and the price of each packet is *one shilling*. Allowances will be made for large numbers.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Oct. 21st, 1863, to Nov. 20th, 1863.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
Annual Subscriptions.			
Ashby and Co., Messrs.	2	2	0
Bacon, Mr. J. P.	1	1	0
Do. for *India*.....	1	1	0
Donations.			
Special Donations in liquidation of debt.			
Harvey, James, Esq...	50	0	0
Hill, Jos. H., Esq., Hull	10	0	0
Hill, Miss M. A., do. ..	10	0	0
Russell, Rev. J.	50	0	0
Smith, W. L., Esq.....	100	0	0
Stevenson, Mrs., Blackheath	50	0	0
West, E., Esq., Caversham,	30	0	0
Donations.			
"A Friend".....	50	0	0
"A Friend, Cheltenham"	10	0	0
A Mother	0	10	0
Do. for *India*	0	10	0
Bible Translation Soc. for T.....	150	0	0
Routh, Rev. J. O., Windermere	13	0	0
Thankoffering from Two Friends	10	0	0
Under 10s.	0	2	0
Legacies.			
Smith, the late Benj., Esq., of 9, Laburnam Cottages, Chertsey, by			
Mr. J. Chappell	100	0	0
Less duty	10	0	0
	90	0	0
Horsepool, the late Jno., Esq., of Leicester, by			
J. Bedells, Esq.	50	0	0
Less duty	5	0	0
	45	0	0
London and Middlesex.			
Battersea—			
Contribs. on acc.	7	0	0
Blandford Street—			
Contributions	6	0	0
Bloomsbury—			
Contributions on acc.	76	12	7
Camden Road—			
Contributions on acc.	6	8	4
Eldon Street—			
Contribs., for *China*..	0	10	0
Hackney Road, Providence Chapel—			
Contribs. Sun. Sch.	3	17	7
Rotherhithe, Midway Pl.—			
Collection (1862)	1	14	8
Contribs. Sun. School	2	16	10
Salter's Hall—			
Contribution	5	0	0
Shacklewell—			
Contribs. Juv. Assoc.	5	7	10
Do. for *Joseph in Mr. Anderson's S., Jessore*	5	0	0
Spencer Place—			
Contribs. on acc. S. S.	2	10	0
Walworth, Lion Street—			
Contribs. on acc.	28	0	0
Do. Sun. School, for *Gahalaya S., Ceylon*	10	0	0
Bedfordshire.			
Houghton Regis—			
Contributions	28	5	4
Do. Sun. School ...	0	17	2
Do. Sundon.....	2	1	6
	31	4	0
Less expenses ..	0	4	0
	31	0	0
Berkshire.			
Reading—			
Contributions	38	0	0
Buckinghamshire.			
Amersham—			
Contributions	15	9	10
Less expenses ..	0	10	6
	14	19	4
Speen—			
Collection	2	6	11
Sunday School	0	6	8

	£	s.	d.
CORNWALL.			
Helston—			
Contributions	9	15	0
Penzance—			
Contribs. on acc.	1	0	0
DEVONSHIRE.			
Ashburton—			
Contributions	3	0	6
Chudleigh—			
Contributions	37	3	11
Do. for *N. P.*	12	0	0
Do. for *China*	2	0	0
Exeter, South Street—			
Contributions	9	0	5
Do. Sun. School ..	2	5	3
Kingsbarswell—			
Collection	0	12	0
Plymouth, George St. Chpl.—			
Contributions	45	2	2
Do. Juvenile	1	12	10
	46	15	0
Less printing expenses (2 years) and deputation expenses for Devonport, Stonehouse and Plymouth	7	2	6
	39	12	6
Stoke Gabriel—			
Contributions	0	13	3
Less expenses ..	0	5	6
	0	7	9
Tavistock—			
Contributions	2	2	0
Teignmouth—			
Contributions	1	12	1
Torquay—			
Contribs. on acc.	24	0	0
DORSETSHIRE.			
Gillingham—			
Contributions	7	17	3
Do. for *N. P.*.....	0	15	9
Weymouth—			
Contributions	18	9	2
Do. Sun. School ..	8	13	6
	27	2	8
Less expenses ..	0	14	0
	26	8	8
ESSEX.			
Braintree—			
Contributions	16	0	3
Less expenses ..	0	16	6
	15	3	9
Langham—			
Contributions	18	1	6
GLOUCESTERSHIRE.			
Cheltenham, Cambray Chpl.—			
Contribution	0	10	0
Profits of Lecture by Mr. J. R. Phillips..	0	4	9
Do. Salem Chapel—			
Contributions	2	4	0
Cinderford—			
Profits of Lecture by Mr. J. R. Phillips..	2	12	10
Coleford—			
Contributions	3	9	1
Profits of Lecture by Mr. J. R. Phillips..	5	11	4
Tetbury—			
Collection	1	10	0
Thornbury—			
Contribution	0	5	0
Profits of Lecture by Mr. J. R. Phillips..	1	11	4
HAMPSHIRE.			
Beaulieu—			
Contributions	3	14	6
Blackfield—			
Collection	2	0	0
Broughton—			
Contributions	8	15	11
Do. Sun. School ..	0	18	11
	9	14	10
Less expenses	0	5	6
	9	9	4
Portsea—			
Contribution	5	5	0
Newport, I. of Wight—			
Contributions	18	4	11
Roade, I. of Wight—			
Contributions	2	11	1
	20	16	0
Less expenses	1	11	6
	19	14	6
Romsey—			
Contributions	4	15	7
Wellow, I. of Wight—			
Contributions	1	6	2
Winchester—			
Contributions	2	2	6
HERTFORDSHIRE.			
Hitchin—			
Contribution	10	0	0
KENT.			
Dover, Salem Chapel—			
Contributions	12	4	2
LANCASHIRE.			
Liverpool—			
Contributions	25	0	0
Do. Negroes' Friend Soc. for *Rev. D. J. East, Calabar*	10	0	0
Manchester—			
Contribs. on acc. ..	100	0	0
North Lancashire Aux.—			
Contribs. on acc.	50	0	0
Oldham, Manchester St.—			
Collection	12	11	1
Less expenses ...	1	0	0
	11	11	1
Do. King Street—			
Contributions	19	8	6
Rochdale—			
Collec. West St. and Drake St. after Sermons and at Public Meeting	61	16	9
Contributions	131	2	6
Do. for *additional Missionaries*....	50	0	0
Do. for *China*	20	0	0
Contribs. West Street Sun. Sch. Auxiliary	11	3	6
Heywood—			
Collection	4	0	0
	278	2	9
Less expenses	9	17	0
	268	5	9
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contribs. on acc...	200	0	0
Do., Charles St.—			
Contributions	126	9	3
Do. Sun. School ..	0	17	0
LINCOLNSHIRE.			
Horncastle—			
Contributions	9	7	7
Do. S. Sch. for *N. P.*	5	0	0
Do. Marcham-le-Fen	1	1	1
Do. Horsington (moiety)	1	10	0
	16	18	8
Less expenses ..	0	17	6
	16	1	2
Lincoln—			
Contributions	25	19	11
Do. Sun. School ..	1	13	5
	27	13	4
Less expenses	0	9	4
	27	4	0
NORFOLK.			
Contribs on acc., by J. D. Smith, Esq.....	180	0	0
NORTHAMPTONSHIRE.			
Great Culworth—			
Contributions	1	2	10
NORTHUMBERLAND.			
North of England Aux.—			
Contribs. on acc., by H. Angus, Esq.	50	0	0
NOTTINGHAMSHIRE.			
Nottinghamshire Auxil., by J. Heard, Esq.—			
Contributions	166	18	6
Do. for *China*	4	10	6
Do. Juvenile for 2 *Orphans in Mrs. Anderson's Sch.*	10	0	0
SOMERSETSHIRE.			
Bridgwater—			
Contribution	20	0	0
Bristol—			
Contribs. on acc.	75	0	0
Cheddar—			
Profits of Lecture by Mr. J. R. Phillips..	0	11	6
Clevedon—			
Contributions	3	0	0
Keynsham—			
Profits of Lecture by Mr. J. R. Phillips..	0	6	1
Taunton—			
Contributions	17	15	11
Wells—			
Contributions	0	11	6
Profits of Lecture by Mr. J. R. Phillips..	2	9	5
Wincanton—			
Collection at Thanksgiving Service	3	6	0

	£	s.	d.
WARWICKSHIRE.			
Coventry—			
Contributions	54	2	2
Do. Sun. School ..	13	2	11
Do. Wolston	2	3	6
	69	8	7
Less expenses ..	0	13	7
	68	15	0
WESTMORELAND.			
Netherfield, Kendal—			
Contributions	10	15	0
WILTSHIRE.			
Trowbridge—			
Contribs. on acc., *for Rev. B. Millard, St. Ann's Bay, Jamaica*	20	0	0
WORCESTERSHIRE.			
Astwood Bank—			
Contributions	17	5	6
Do. Sun. School ..	7	4	2
Do. Studley	0	12	4
Do. Webheath	0	2	0
	25	4	0
Less expenses ..	0	11	6
	24	12	6
Evesham—			
Contribs. on acc.	14	0	0
YORKSHIRE.			
Bramley—			
Contributions	10	0	0
Halifax—			
Contributions	11	8	7
Rawdon—			
Contributions	11	12	0
Less expenses	0	10	0
	11	2	0
Salendine Nook—			
Contributions	6	10	8
Less expenses	0	2	4
	6	8	4
Shipley—			
Contribution for *India*	50	0	0
Wakefield—			
Contributions	8	10	0
West Riding—			
Contributions	20	0	0
NORTH WALES.			
ANGLESEA.			
Beaumaris—			
Contributions	1	5	0
SOUTH WALES.			
GLAMORGANSHIRE.			
Cardiff—			
Contributions	15	0	0
Neath—			
Contributions	5	5	0
Do. Sun. School ..	0	13	10
MONMOUTHSHIRE.			
Abergavenny, Frogmore St.—			
Contributions	18	2	2
Do. Lion Street—			
Contributions	10	5	2
Abersychan—			
Contributions	6	0	9
Do. Sun. School ..	3	17	3
	9	18	0
Less expenses	0	4	0
	9	14	0
Abertylery—			
Collection	1	12	4
Blackwood—			
Collection	1	6	10
Brynmawr Calvary—			
Collection	2	7	4
Brynmawr Tabor—			
Profits of Lecture for *China* by Mr. J. R. Phillips	0	11	8
Caerwent—			
Collection	0	18	0
Govilon Llanwenarth—			
Profits of Lecture for *China* by Mr. J. R. Phillips	0	16	0
Llangwm—			
Contributions	1	7	5
Magor—			
Contributions	2	11	10
Do. S. Sch. for *N.P.*	0	5	0
Maindee—			
Contributions	2	12	6
Nant-y-glo Hermon—			
Profits of Lecture by Mr. J. R. Phillips..	3	6	10
Pontrhy-dyryn—			
Contributions	2	13	10
Pontypool—			
Contributions	11	0	3
Less expenses	0	10	0
	10	10	3
Raglan—			
Collection	2	19	1
Contribs. Sun. School	0	16	11
PEMBROKESHIRE.			
Blaenconin—			
Contribs. on acc.	8	14	3
SCOTLAND.			
Dundee—			
Contributions	1	0	0
IRELAND.			
Athlone—			
Collection additional..	0	2	6
Letterkenny—			
Contributions	5	0	0
FOREIGN.			
AUSTRALIA.			
Melbourne, Victoria—			
Ladies' Working Soc., by Mrs. Gibbs, for *Rev. J. Smith's N. P. at Delhi*.....	12	0	0
FRANCE.			
J. W. Evans, Esq., Cannes, per "Record" ..	2	0	0
NEW ZEALAND.			
R. Turner, Esq., Wakefield, Province of Nelson, by Rev. D. Dolamore.....	5	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends :—

Young Friends at Buckingham Chapel, Clifton, for a box of clothing, etc., for Rev. J. E. Henderson Montego Bay, Jamaica.

"Ingham Baptist Missionary Working Party," for a parcel of dresses for Rev. J. Diboll, West Africa.

A Friend, for a parcel of clothing for Rev. A. Saker, West Africa.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D, Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

DECEMBER, 1863.

JUBILEE OF THE BAPTIST IRISH SOCIETY.

THE Baptist Irish Society will have been formed fifty years, on the 19th of April, 1864. It is hoped that the friends of evangelical missions in Ireland will make its jubilee the occasion for special effort, in order to strengthen and enlarge its operations. In the meantime, the church assembling in Kingsgate Chapel have very appropriately resolved to recognise the association between the Society and themselves by holding a meeting in its behalf, in that place, on the 7th of the present month. The reason for this is stated in the following letter from the Rev. Francis Wills. The high esteem still so justly cherished for the Rev. Joseph Ivimey will, doubtless, induce many persons to attend a meeting to be held on a spot where he laboured so successfully as a pastor, and where the Society was originated, that for many years was so efficiently served by him as its first secretary. It is earnestly hoped that the friends of the Society in general will heartily respond to the invitation of the pastor and church in Kingsgate.

"MY DEAR SIR,—I am quite aware that it is in contemplation to celebrate the Jubilee of the Baptist Irish Society, in the spring of next year. In the meantime, however, allow me to say that I have found in the historical records of Kingsgate (late Eagle Street) Church, the following notice:—'A meeting, convened by a circular addressed to all the Baptist Ministers in London and its vicinity, was held in Eagle Street, Meeting-house, on the evening of the 6th of December, 1813, to take into consideration the best means of promoting the knowledge of the Gospel in Ireland.'

"This meeting, it appears, was convened in consequence of some communications made by the late Revs. J. Saffery of Salisbury, and G. Barclay of Kilwinning, who had visited and spent six weeks in Ireland, during the months of July and August in that year, to the Committee of the Baptist Missionary Society, and also to the meeting of Baptist Ministers who assembled weekly at the Jamacia Coffee House, St. Michael's, Cornhill. The Revs. Messrs. Fuller, Sutcliff, and Ryland, also favoured the movement. The meeting was held, and the Baptist Irish Society was then formed. Resolutions were adopted, and a sub-committee was chosen to carry them out, consisting of the Revs. J. Ivimey, T. Smith, and W. Shenston. Mr. Ivimey was appointed Secretary.

The church now meeting in Kingsgate Chapel have resolved to hold a public meeting in their place of worship, on Monday Evening, December the 7th, to celebrate the Jubilee of the formation of the Baptist Irish Society, and to honour the memory of their former devoted and energetic pastor, the Rev. Joseph Ivimey, who continued to fill the

office of Secretary to the Society from its formation until near his decease in 1834.

"At the proposed meeting a statement will be presented, containing the resolutions adopted at its formation. I hope an increased interest will be awakened in behalf of the Society, and that it will prepare the way for the more public commemoration anticipated in the coming spring. Several ministers and other gentlemen have engaged to be present to address the meeting, which we trust will be the means of rendering a more efficient support to the important and enlarged operations of the Society. Your own kindly promised presence and help, with that of former officers of the Society, we hope will secure a large attendance at the Meeting.

"I am, my dear Sir, yours affectionately to serve in Jesus,

"FRANCIS WILLS."

"Rev. C. J. Middleditch."

COLERAINE.

MR. TESSIER writes— "October 10th.

"MY DEAR BROTHER,—It is a good thing to be able to report well of the state of the church over which God hath placed us; gratifying to those who take an interest in the work of the Lord in Ireland, and to the labourer who, with many tears, goes forth to scatter the divine seed. We are not of the number of those who represent their case to be the most hopeless and the most difficult of any; neither can we delight our imagination with a picture of gigantic results. We know that there are mighty obstacles to the spread of the gospel in Ireland, but the promise cheers us, 'Who art thou, O great mountain? before Zerub-babel thou shalt become a plain.' Would that we possessed the faith

"To laugh at impossibilities,"

and the zeal to do and to dare for God. Concerning the church over which God has placed me, I speak confidently when I say that a spirit of loving union pervades the whole. Our prosperity has not been marred by division, as some churches have to lament; neither are there those internal strifes which make minister and people alike unhappy. I could wish, however, that our prosperity were a thousand-fold. O that as a people we were characterized more than ever by our devotion to God! To bring about this happy state of things in our churches we need more than ever the prayers of our brethren. Many in England are not aware of the position of Baptists in Ireland. We would not swell our grievances, but ask them for their prayers, that here 'His doctrine may drop as the rain; His spirit distil as the dew"; that they would pray for the labourers in the vineyard, that, sowing in hope, they may reap with joy. "Yours faithfully,

"Rev. Mr. Middleditch." "ALEX. TESSIER.

CARRICKFERGUS.

Mr. HAMILTON, who has recently entered on the pastoral office in this town, in compliance with an invitation from the church, writes under date November 10th :—

"The members are pious and affectionate; six of them pray in public, and their gifts for prayer are very good; they assist and encourage me in every way they can. We have had a meeting on Monday evening, and one on Thursday evening, in private houses, in different parts of the town, and a third is to be commenced to-night. The meetings on the Lord's day have been very profitable and encouraging. Some of the people at Belfast felt very deeply when they learned that I was to come to them once a week as usual. I had a fifth meeting there last Wednesday at the Provident Home. When those poor girls heard that I was come, they stopped their work, and assembled for worship in a very few minutes, although the matron was out. I preached five times in the open air, and the attendance and attention of the people were encouraging."

CLOSKELT.

Mr. MACRORY, who occupies this new and interesting station in County Down, says :—

"The people residing in the neighbourhood of Derynale, where the chapel is

being erected, expressed a desire that I would divide my Sabbath services, and come to them at six o'clock in the evening, which arrangement, I am happy to say, has been most successful. I go to Closkelt at twelve o'clock, where our attendance is steady and attentive; then to Derynale at 6 p.m. On the two Sabbaths past our congregation was equal in numbers to what you saw in Closkelt, and many of them are persons who were not going to any other place of worship, all appearing most anxious to hear. This meeting is held in Mr. Samuel Rea's barn, a large and commodious house, quite equal to Mr. Dodd's barn. Mr. Rea kindly intimates that he will not disturb us until the new house is ready. Our numbers are always upon the increase. On Sabbath fortnight we received two members, who publicly professed Christ in baptism. There are several others who have expressed a desire to do likewise."

PORTADOWN.

The following notice of the settlement of Mr. Douglas was given by the *Banner of Ulster*, a paper published in Belfast:—

"The Baptist church at Portadown has given a unanimous and most cordial invitation to the Rev. John Douglas, of Magherafelt, to become their pastor. Mr. Douglas had the advantage, in his youth, of sitting under the pulpit ministrations of the late Dr. Alexander Carson, of Tubbermore, when, no doubt, much of the theological instruction which Mr. Douglas possesses was received from that eminent divine. Mr. Douglas bids fair to be a useful and acceptable preacher."

FUNDS.

It is earnestly requested that all friends, who can conveniently do so, will forward their Contributions *before the twenty-fifth instant.* The Quarterly Payments to the Agents then become due. Remittances *before* that date will be of great value as to the help rendered to the Society.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from October 21st, to November 18th, 1863.

	£	s.	d.
LONDON—			
Bacon, J. P., Esq.	1	1	0
Renard, S., Esq.	1	1	0
Blandford Street, by G. T. Keyes, Esq.	3	0	0
Camden Road, on account, by Mrs. Underhill	0	5	0
Amersham, by Mr. J. H. Morten	2	0	0
Barnstaple, by Rev. J. Parsons	1	0	0
Clifton, by G. H. Leonard, Esq.	5	1	8
Colne, by Mr. R. Elliott	2	6	0
Dublin, by Rev. T. Berry	5	10	0
Gamlingay, by Rev. E. Manning	3	17	3
Isleham, by Rev. W. W. Cantlow	1	10	0
Little Kingshill, by Rev. R. Gay	2	9	0
St. Albans, by Mr. J. Wiles	13	4	0
Taunton, by T. Horsey, Esq.	2	2	6
By Rev. S. Green.			
CAMBRIDGESHIRE.			
Wilburton	0	11	0
Willingham	1	5	8
HUNTINGDONSHIRE.			
Bluntisham	2	12	6
Hurst	1	0	0
St. Ives	1	1	2
	6	10	4
By Rev. T. Wilshere.			
CAMBRIDGESHIRE.			
Chatteris	0	17	6
March	0	14	2
Wisbeach	5	7	6
LINCOLNSHIRE.			
Boston	2	9	2
Bourn	3	1	9
Coningsby	0	6	0
Lincoln	1	5	0
Spalding	0	10	0
NORTHAMPTONSHIRE.			
Peterborough	0	10	0
	15	1	1
SCOTLAND			
By Rev. T. W. Medhurst.			
Aberchirder	4	8	2
Aberdeen	11	16	6
Alloa	2	2	0
Anstruther	3	3	7
Bridge of Allan	2	0	0
Cupar Fife	4	0	0
Dundee	1	11	0
Elgin	6	9	0
Grantown	2	6	1
Huntly	3	4	8
Perth	8	12	11
St. Andrew's	0	13	0
	50	6	11
Acknowledged before	20	0	0
	30	6	11
By Rev. A. Livingstone.			
On account	14	0	0
Arbroath, by Mr. Joseph Jack	1	5	0

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Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

Copies of the IRISH CHRONICLE are sent monthly where desired. *Additional Collectors are always desirable, and every assistance will be given them in their work.*

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, ESQ., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIER, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns.

Post-office Orders should be made payable, at the General Post Office, to the Secretary.